

FOR HIS GLORY

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Another reason for the sinner's inability to believe lies is the fact that *the Gospel is true*. "No," you reply, "that is precisely why we *would* believe it." Yes, but what does Jesus say in John 8:45? He says, "Because I tell you the truth, you believe Me not." Strange reason for not believing a statement—because it is true! Yet there are thousands of individuals whose capacity for believing a lie is enormous—while their ability for accepting the Truth of God appears to have gone from them. When religious impostors have arisen, the very men who have heard the Gospel from their youth up, and have not received it because it is *true*, have become dupes of imposition at once!—CHS



LET US LOVE CHRIST!

By C. H. Spurgeon

*"Mary Magdalene, out of whom He had cast seven devils."
Mark 16:9.*

It was a dark day for the disciples when Christ was Crucified, amid mocking and jeering enemies. We are told by Mark, that Magdalene and Mary, the wife of Cleophas, stood afar off and watched our Lord; but we are informed by John that, among others, there stood at the *foot* of the Cross, Mary Magdalene. I suppose that at the first, when our Lord was nailed to the tree, the disciples could not get into the inner ring, the priests and the Jews were so angry, and the Roman soldiers were so rough, that a woman, however brave, might not venture there. Therefore, as they could not do what they would, they did what they could; they stood at a distance and sobbed and sighed, until their eyes were red, and their hearts were swollen with anguish at the sad sight of Him whom they loved mocked and despised, and shamefully put to death.

But by-and-by the crowd grew tired of their cruel amusement, and suddenly there was a darkness over all the land—and it may be that then these timid doves mustered courage and flew to the foot of the tree, passed unnoticed through the

soldiers and the crowd, and stood at His feet, and though they could not help Him, yet they could rally round His Cross. If they could not feel the nails, and bleed us He did, yet their hearts were bleeding, and the nails went through their souls. Where was Peter? Where was James? Philip and Andrew, and Nathanael, where were they? I do not know, but I know where Magdalene was; she was at the tree of doom there, hard by her Lord, glad to confess a persecuted Christ!

Here is the test of true love. To follow Christ in peaceful times is easy, but to follow hard after Him when He is despised and rejected of men—here is the pinch. Ah, some of you young people profess to be Christians when you are with Christian people, but will you bear it when your companions sneer at you as a cant and a hypocrite? Can you follow your Lord? Can you follow your Lord when the many turn aside? Can you witness that He has the Living Word, and none upon earth beside? Can you stand for Him when you have to suffer loss and reproach, and when His name is the drunkard's song and the fool's proverb? If you can, then blessed be the Divine Grace that has taught
(See *LOVE CHRIST!* on page 3)

THINK ABOUT IT!

By C. H. Spurgeon

What must be the terror of the punishment which will fall upon those men who reject the atoning blood, and who will have to stand before God in their own proper persons to suffer for their sins? I will tell you, Sirs, with pain in my heart as I tell you, what will happen to those of you who reject my Lord!

Jesus Christ, my Lord and Master, is a sign and prophecy to you of what will happen to *you*. Not in a garden, but on that bed of yours where you have so often been refreshed—you will be surprised, and overtaken—and the pains of death will get hold upon you.

With an exceedingly sorrow, and remorse for your misspent life and for a rejected Savior, you will be made very miserable; then will your darling sins, your favorite lust, like another Judas, betray you with a kiss!

While yet your soul lingers on your lips, you will be seized and taken off by a body of evil ones, and carried away to the bar of God, just as Jesus was taken to the judgment

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THINK!

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seat of Caiaphas.

There shall be a speedy, personal, and somewhat private judgment by which you shall be committed to prison where, in **darkness**, weeping and wailing, you shall spend the time before the great assize of the Judgment Morning. Then shall the day break, and the Resurrection morning come, and as our Lord then appeared before Pilate, so will you appear before the highest tribunal, not that of Pilate, but the dread Judgment Seat of the Son of God whom you have despised and rejected!

Then will witnesses come against you, not false witnesses, but true—and you will stand speechless, even as Jesus said not a word before His accusers. Then will Conscience and Despair buffet you! You will become such a monument of misery, such a spectacle of contempt as to be fitly noted by another *Ecce Homo*, and men shall look at you and say, “Behold the man, and the suffering which has come upon him, because he despised his God, and found pleasure in sin.”

Then you shall be condemned. “Depart, you cursed,” shall be your sentence, even as, “Let Him be crucified” was the doom of Jesus. You shall be taken away by the officers of Justice to your doom. Then, like the sinner’s Substitute, you will cry, “I thirst,” but not a drop of water shall be given you! You shall taste nothing but the gall of bitterness; you shall be executed publicly with your crimes written over your head, that all may read and understand that you are justly condemned.

And then will you be mocked as Jesus was, especially if you have been a professor of religion and a false one! All that pass by will say, “He saved others, he preached to others, but himself he cannot save.” God Himself will mock you! No, think not that I dream! Has He not said it—“I, also, will laugh at your calamity; I will mock when your fear comes”? Cry unto your gods that you once trusted! Get comfort out of the lusts you once delighted in, O you men and women who are cast away forever! To your shame and to the confusion of your nakedness, you who have despised the Savior shall be made a spectacle of the Justice of God *forever*.

It is right it should be so. Justice rightly demands it. Sin made the Savior suffer in agony—shall it not make you suffer? Moreover, in addition to your sin, you have rejected the Savior; you have said, “He shall not be *my* trust and confidence.” Voluntarily, presumptuously, and against your own conscience you have refused Eternal Life! And if you die rejecting mercy, what can come of it but that first, your sin, and secondly, your unbelief, shall condemn you to misery without limit or end? Let Gethsemane warn you! Let its groans, tears and bloody sweat admonish you! Repent of your sin, and believe in Jesus! May His Spirit enable you, for Jesus’ sake. Amen.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon No. 1199, Volume 20—*The Agony in Gethsemane*—Read/download entire sermon at www.spurgeongems.org.

**THE ROSE
AND THE LILY**

By Charles Haddon Spurgeon

*“I am the rose of Sharon, and the lily of the valleys.”
Song of Solomon 2:1.*

He is so lovely, again, that He satisfies the highest taste of the most educated spirit to the fullest. The greatest amateur in perfumes is quite satisfied with the rose, and I should think that no man of taste will ever be able to criticize the lily, and laugh at its form.

Now, when the soul has arrived at her highest pitch of true taste, she shall still be content with Christ, no, she shall be the better able to appreciate Him. In the world’s history, we are supposed to have arrived at an age of taste, when color and form are much regarded. I must confess I think it a gaudy, tasteless age, and the fashion of the day is vulgar, childish, and depraved. Bright and glittering colors, and antique, grotesque, forms are much sought after; and men must introduce their chosen fineries and fopperies into their worship, supposing that it is comely to worship God with silks, and laces, and ribbons, and gilt, and tinsel, and I know not what of trumpery besides!

Just as the Harlot of Babylon arrayed herself in pearls, and fine linen, and purple, and silk, and scarlet, even so do her imitators adorn themselves. As for us, my Brothers and Sisters, the beauty of Christ is such that if we go into a barn to worship, we are quite as satisfied as though it were a cathedral with grand arches and glowing windows; such is the beauty of Christ in our eyes, that we are quite content to hear of Him without the pealing organ and the swell of Gregorian chants; and we are even satisfied though there should be no display of taste, nothing sensuous and scenic, nothing to please the eye or charm the ear.

Jesus alone affords our mind all that delightful architecture, poetry, and music could profess to give, and when our soul gets near to Him, she looks upon all outward adornments as mere child’s toys, fit to amuse the rattle-brains of this poor idiot world—vain trinkets to men in Christ Jesus, who by reason of use have had their senses exercised, and learned to delight in nobler things than those in which the swine of this earth delight themselves.

God give you to know that if you need beauty, Jesus is Sharon’s Rose; if you need spotless charms to delight your true taste, He is the Lily of the valleys.—Adapted from Sermon #784, Volume 13—THE ROSE AND THE LILLY—read/download, by God’s Grace, all 63 volumes of C. H. Spurgeon sermons, and over 500 Spanish translations free of charge at www.spurgeongems.org

**Pray daily for Pastor Curt Daniel of Faith Bible Church
in Springfield, IL. You can visit his site at
<http://faithbibleonline.net/index.html>**

**PRAY DAILY FOR MERCY FOR THE
SPOUSES AND CHILDREN
OF PRISONERS ALL OVER THE
WORLD!**

**Jesus Christ is the ONLY
way to God the Father!
Not Mary. Not Mohammed.
Not a future Messiah.
JESUS CHRIST is the ONLY way.
(John 14:6).**

LOVE CHRIST!

(Continued from page 1)

you to practice so hard a lesson! If there are any who can do this readily, surely they are such as once passed through the deepest waters of soul trouble.

We find Mary, lastly, at the sepulcher, viewing the place where the His body was laid, and how it was laid; and they spent the evening till the Sabbath hour approached in preparing the spices; then they rested, like devout women, upon the seventh day. It was deep love that made the Magdalene follow the corpse of the Well-Beloved right to the tomb. Of that lifeless body every limb was dear to her. He had worked so great a thing in her, that she could not but feel her heart melt at the thought of His corpse being treated with disrespect. She must see whether they laid it tenderly, whether they put it into its rest with gentleness and honor. She was first at the sepulcher, and was the first to whom Christ appeared! She was faithful to the end. She won the commendation of those of whom it is said, "He who endures to the end, the same shall be saved."

Be it yours and mine, my Brothers and Sisters, to cling to the Truth of God, even though, like Elijah, we have to say, "I, only I, am left, and they seek my life, to take it away." To keep to a dead cause and an expiring Church, to cling to Christ when His cause is rolled in the mire, to be ready to be drowned with Christ, to sink with Christ, and rise with Christ—this is genuine affection. This was the Magdalene's love, and let it be ours!

Another sorrow afflicted her after the death of her Lord—it was the fact that the Lord was lost to her. She would have had some melancholy satisfaction if she could have found His body, but in the morning she came to the tomb and found it empty. The beloved body was gone! She wept as one utterly inconsolable. Angels spoke to her, but what were angels to her—she wanted *Him!* They would have cheered her, but she turned her back—she cared for nothing but her Lord. Those who can worship angels have not Magdalene's spirit, for she turned her back on them. For Christ she sighed. She must have Him or die. You and I may expect times when Jesus will be hidden from us. If we love Him much, we shall weep till we see Him again. They who can rejoice when Christ is absent, have little of His Love in their hearts, for where the beams of the Sun of Righteousness are not at the fullest, there ought to be a winter in the soul. We should sigh and cry till our Lord withdraws the veil, crying out in our hearts, "O that I knew where I might find Him, that I might come even to His seat!

It is a fine point in Magdalene that she knew how to persevere. She continued to wait and to watch, and while John and Peter had gone home and could be satisfied without seeing Christ, she could not—she must see her Lord. The whole earth could not compose her mind, nor Heaven's angels give her comfort till she saw Him whom her soul loved. O Heart, are you thus hungering and thirsting after Him? You shall be well satisfied; meanwhile, count it a great honor to hunger and thirst thus, for you would not do so if you had not loved Him and received much at His hands.

I must conduct you one step further. This woman became ONE OF THE MOST FAVORED BEHOLDERS OF CHRIST, for while she sighed and wept, Jesus revealed Himself to her; and after this manner was the revelation—He called her by her name, "Mary."

It has always been thought to be a high distinction when God has called a man by his name. When he spoke and said, "Moses, Moses," then it was a sign that Moses had found favor in His sight. When Jesus said, "Mary," I can imagine that the word brought up all her history before her mind; her demoniac days, when her distracted mind was tossed on fiery billows; her happy days, when she sat at her Master's feet and caught His blessed words; the times when she had seen His miracles and wondered; when she had given Him of her sub-

stance, and been only too glad to minister unto Him.

If we love Jesus much, and cannot be content without Him, we too may expect to hear Him in the secret of our soul, calling us by our name. He will say, "I have called you by your name: you are Mine." Then Mary Magdalene had such a manifestation of Christ's Glory as no other woman ever had. It has been beautifully remarked by one of our dear Brothers in the ministry, that that expression, "Touch Me not," shows to us that Mary had gone farther in communion than most of us ever think of going, because, she had drawn as near to Jesus as she might be allowed to go. Jesus said, "Touch Me not." You and I need not be afraid of His saying *that* to us; we do not make it necessary. We are at such a distance that He has need to say, "Come near, and nearer still;" but as for Mary, her heart was so knit to Christ, that she approached so near to Him in love, that the Lord knew she could not bear any more, and that her higher joys must be reserved for a higher sphere, and therefore He bade her pause. Besides, He would have her know that He was her Lord and Master as well as her Friend. Affection must not degenerate into familiarity—Jesus must be revered as well as loved.

Very different was His dealing with Thomas. He commands him to touch. Thomas is such a weak thing, he *needs* that help, but Mary does not need it; her heart is knit to Him—it leaps for joy—and Jesus having given her as much joy as she could stand, stays her hand. Surely she was like good Mr. Walsh, who said when he was full of the Lord's Presence, "Stop, Lord! Remember I am an earthen vessel, and if You give me more I small die, therefore stay Your loving hand." So was it in the case of Mary. She had very near, and dear, and close communion with her Master, because she had followed Him and kept close to Him all the days of her life.—Adapted from Sermon #792, Volume 14—MARY MAGDALENE—read/download, by God's Grace, all 63 volumes of C. H. Spurgeon sermons, and over 500 Spanish translations free of charge at www.spurgeongems.org

FAITH

Faith is the acknowledgment of the entire absence of all goodness in us, and the recognition of the Cross as the substitute for all the need on our part. Faith saves because it acknowledges the complete salvation of Another, and not because it contributes anything to that salvation. There is no dividing or sharing the work between our own belief and Him in whom we believe. The whole work is His, not ours, from the first to the last. Faith does not believe in itself, but in the Son of God. Its resting place is the foundation laid in Zion. It rejoices in Another, not in itself. Its song is, "Not by works of righteousness which we have done, but according to His mercy He saved us."—**Horatio Bonar, 1808 - 1889**

Pray for the children and
Spouses of our incarcerated
Brothers and Sisters.

Letters to Mike Gendron Of Proclaiming the Gospel:

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George, Internet, writes—You are one of the most anti-Catholic bigots I have ever encountered. You obviously don't know as much about Roman Catholic doctrine as you think you do. I have read and listened to some of your anti-Catholic work and it is chocked full of errors, outright lies, and misrepresentations on the Catholic faith. For one, the church teaches that a soul is saved by "Grace, through faith in Jesus Christ." That's it, end of story. And yes Mike, Catholics are born-again by Baptism, just like Jesus Christ teaches. And yes, Mike, one's salvation can be lost, not once saved always saved, that is a false teaching and extremely dangerous teaching that will jeopardize the salvation of anyone believing and teaching that. I could go on and on, but it is probably falling on deaf ears. I know your game. You are preying on the vast majority of Catholics who don't know their faith well enough to stave off a "wolf in sheep's clothing", such as yourself. I will pray for you, that you come to an understanding of the truth, get off your anti-Catholic "high horse," and stop preaching lies and a false gospel.

Brother Mike's reply—George, it is tragic how religious pride and indoctrination can blind people from the light of the Gospel and the glory of Christ. You must not have noticed that you contradicted yourself. In one statement salvation is by "grace through faith" and the next it is by baptism. Are you aware that 7-day old babies cannot have faith in anything? Water baptism is an act of obedience **after** receiving the Holy Spirit by faith (Acts 10:47). Are you aware that Catholicism has redefined saving grace? Catholics must merit the graces needed for salvation (Catechism of the Catholic Church para 2027). How do you **merit** the **unmerited** favor of God? Salvation can be lost only if you are trusting a god crafted by religion. The true God of the Bible promises to protect the salvation and inheritance of His people by His power (1 Peter 1:3-5). If you are one of the lost sheep that Jesus came to save, listen to the voice of the Good Shepherd and follow Him. If you do, He promises that no one can snatch you out of His hand (John 10:27-30). Finally, this issue is not about me. I am just the messenger who is calling you to repent and believe God's Gospel!

C. B., Middleport, ANY, writes—Dear Mr. Gendron and Mr. Hauser, Thank you for having the courage and integrity to speak against the compromising stance of Rick Warren regarding the pope. We wholeheartedly appreciate you naming him by name and opposing his folly with boldness. We are not surprised you have already taken flack for making such statements. Be of good cheer, you have done right by God, and have blessed the flock. Man-pleasers will always be offended at true servants of Christ. The church needs men like you and John MacArthur to speak truth in this critical time.

Roger G. writes—Dear Mike, I recently stumbled upon your website, and I appreciate all that you are doing to teach Catholics the truth about their faith. Like yourself, I have grown up in the Catholic Church; I even studied for the priesthood, but while in seminary I was only required to take a few classes on the Scriptures. Fortunately, I did not get ordained, but I am now employed in the Catholic Church as a pastoral minister. For

almost 45 years now I have relied on the Catholic faith to nourish me, but I have found that no matter what I do, I am empty inside. All the years of going to Mass, confession, praying the rosary, receiving communion, has done nothing for me spiritually. After reviewing your website, and studying false teachings, I now understand and know why Jesus is Savior. Lately, I find myself with this deep hunger for the Word of God, and for a relationship with Christ, and I now understand how the Catholic Church is a false religion. As a Catholic, I feel inadequately prepared to explain the Word of God, because we were never encouraged to learn it. God must be working in my life, because I feel that He is leading me away from the false Catholic Church. I have lost all desire to attend Mass and participate in the sacraments. This has to be the work of God in my life. God bless you!

Janet, Internet, writes—Mr. Gendron, I sincerely hope that you are just plain stupid. I'm referring to the distortions you print in your newsletter. You're not fooling any Catholic that has a true faith in Christ, only those who never had one to start with. Your master, Satan, is very pleased with your efforts. He has a reward waiting for all those who work for him! I'm still praying that you will be saved...but it can happen only through the most precious of all pearls—the Catholic Church! I pray for your eyes to be opened; don't leave your conversion until it's too late.

John B., Internet, writes—Mike, I think you are well-motivated, but on the wrong track. Only one church is the true church—perpetual, apostolic and Catholic. Read *Faith of our Fathers* by Gibbons, and come back home where you can have some real impact.

Brother Mike responds—John, Your church councils have twice put the Bible on the list of *forbidden books* and it rejects *the substitutionary atonement of Christ* which is the principle Doctrine of the Gospel. The one true Church is composed of all who are born-again of the Holy Spirit. They all possess "repentance towards God, faith towards our Lord Jesus Christ." They all build upon one foundation which is the Lord Jesus, not Peter (1 Cor 3:11). Every member has been adopted into the family of God, and their names are written in Heaven (Rom 8:15; Heb 12:23). This is the only Church of which no one member can perish, they are safe for all eternity; they are never cast away (John 6:37-39). The election of God the Father, the continual intercession of God the Son, the sanctifying power of God the Holy Spirit protect all who have been divinely chosen (Eph 1). Not one sheep of Christ's flock shall ever be plucked out of His hand (John 10:28). May God grant you repentance, so that you can become a member of *The Lord's Church*.

Karin J., Sweden, writes—Dear Brother Mike, I am so blessed by your ministry! It is such an important task to educate and warn what Catholicism teaches, and to reach out to those ensnared by their doctrines. In Sweden (as in USA and the rest of the world) the "Ecumenical movement" is spreading like wildfire. It is heartbreaking to see how denominational leaders seek ways to cooperate and unite with Rome. I have, many times, linked to your website, and your teachings on the internet to warn my Christian Brothers and Sisters in Sweden, and the USA! Thank you for having a servant's heart!

PRAY FOR THE REGENERATION OF
GAYS AND LESBIANS.

DIFFERENCE BETWEEN LEGAL AND GOSPEL MORTIFICATION

By Ralph Erskine, 1685-1752

1. Gospel and legal mortification differ *in their principles from which they proceed*. Gospel mortification is from Gospel principles, viz. the Spirit of God (Rom 8:13), “If you live after the flesh, you shall die: but if you, through the Spirit, do mortify the deeds of the body, you shall live.” Faith in Christ (Acts 15:9), “Purifying their hearts by faith;” the love of Christ compelling (2 Cor 5:14), “The love of Christ compels us.”

But legal mortification is from legal principles such as from the applause and praise of men, as in the Pharisees; from pride of self-righteousness, as in Paul before his conversion; from the fear of Hell, from a natural conscience, from the example of others, from some common motions of the Spirit, and many times, from the power of sin itself, while one sin is set up to wrestle with another, as when sensuality and self-righteousness wrestle with one another. The man, perhaps, will not drink and swear. Why? Because he is setting up and establishing a righteousness of his own, whereby to obtain the favor of God. Here is but one sin wrestling with another.

2. They differ in their weapons *with which they fight against sin*. The Gospel believer fights with Grace’s weapons, namely, the blood of Christ, the Word of God, the promises of the Covenant, and the virtue of Christ’s death and Cross (Gal 6:14), “God forbid that I should glory, save in the Cross of the Lord Jesus Christ, by whom (or, as it may be read, ‘whereby,’ viz. by the Cross of Christ), the world is crucified to me, and I to the world.”

But now the man under the Law fights against sin by the promises and threats of the Law. By its promises, saying, I will obtain life and win Heaven, I hope, if I do so-and-so. By its threats, saying, I will go to Hell and be damned, if I do not do so-and-so. Sometimes he fights with the weapons of his own vows and resolutions, which are his strong tower, to which he runs and thinks himself safe.

3. They differ in the *object of their mortification*. They both, indeed, seek to mortify sin, but the legalist’s quarrel is more especially with the sins of his conversation, whereas the true Believer should desire to fight as the Syrians got orders, that is, neither against great nor small, so much as against the King himself, even against original corruption. A body of sin and death troubles him more than any other sin in the world. “O wretched man that I am! Who shall deliver me from the body of death?” (Rom 7:24). His great exercise is to have the Seed of the woman to bruise the head of the serpent.

4. They differ in the *reasons of the contest*. The Believer, whom Divine Grace teaches to deny all ungodliness, fights against sin because it dishonors God, opposes Christ, grieves the Spirit, and separates between his Lord and him.

But the legalist fights against sin because it breaks his peace, troubles his conscience, and hurts him by bringing wrath and judgment on him. As children will not play in the dust, not because it sullies their clothes, but flies into their eyes and hurts them, so the legalist will not meddle with sin, not because it sullies the perfections of God, and defiles their souls, but only because it hurts them. I deny not, but there is too much of this legal temper even among the godly.

5. They differ in *their motives and ends*. The Believer will not serve

sin because he is alive to God and dead to sin (Rom 6:6). The legalist forsakes sin, not because he is alive, but that he may live. The Believer mortifies sin because God loves him; but the legalist, that God *may* love him. The Believer mortifies because God is pacified towards him; the legalist mortifies that he may pacify God by his mortification; he may go a great length, but it is still that he may have whereof to glory, making his own doing all the foundation of his hope and comfort.

6. They differ in the *nature of their mortification*. The legalist does not oppose sin violently, seeking the utter destruction of it. If he can get sin put down, he does not seek it to be thrust out. But the Believer, having a nature and principle contrary to sin, seeks not only to have it weakened, but extirpated. The quarrel is irreconcilable—no terms of accommodation or agreement—no league with sin is allowed as it is with hypocrites.

7. They differ in the *extent of the warfare*—not only objectively, the Believer *hating* every false way, but also subjectively—all the faculties of the Believer’s soul, the whole regenerate part being against sin. It is not so with the hypocrite or legalist, for as he spares some sin or other, so his opposition to sin is only seated in his conscience. His light and conscience oppose such a thing, while his heart approves of it. There is an extent also as to time—the legalist’s opposition to sin is of a short duration, but in the Believer it is to the end—Grace and corruption still opposing one another.

8. They differ in *the success*. There is no Believer, but as he fights against sin, so first or last he prevails, though not always to his discerning. And though he loses many battles, yet he wins the war. But the legalist, for all the work he makes, never truly comes to victory; though he cuts off some actual sin, yet the corrupt nature is never changed. He never gets a new heart—the iron sinew in his neck, which opposes God, is never broken, and when he gets one sin mortified, sometimes another and more dangerous sin lifts up its head.

Hence all the sins and pollutions that ever the Pharisees forsook, and all the good duties that ever they performed, made them but more proud, and strengthened their unbelieving prejudices against Christ, which was the greater and more dangerous sin.

Thus you may see the difference between legal and Gospel mortification, and try yourselves thereby.—Gleaned from the Gospel Defense web site at www.GospelDefense.com

It is well known that when a jailer knocks off a prisoner’s chains, that the constant wearing of them has put him to a great deal less pain than the knocking of them off does at the present; yet, though every blow goes to the very heart of him, he never murmurs at it...because he knows that the pain will be compensated by the ease that he shall afterwards enjoy.—Nehemiah Rogers, 1825-1903

STUDY OF EPHESIANS 4:25**PUT AWAY LYING—PART 1**

We come now in our study of Ephesians to what is called the “nitty-gritty” details of what the Apostle Paul has been leading up to since he began this practical section back in Ephesians 4:17. There he introduced the section by telling these Ephesians Christians that they were no longer to walk as the rest of the Gentiles. In other words, the believer in Jesus Christ should live like a believer in Jesus Christ. He is no longer part of the unbelieving world, and he should no longer live like it.

But the Apostle has been even more detailed than that. He has shown us that no longer living like the rest of the world involves two things. The sanctification process has a negative and a positive side. The negative side is that the Believer must put off or get rid of the old man; and on the positive side, the Believer must put on the new man.

Once again I must acknowledge my indebtedness to Dr. Martyn Lloyd-Jones. Why do I so often tell you this? Why do I take so much from the same man week after week? The truth is, I read several other commentaries and sermons when available, but Dr. Lloyd-Jones takes me where no other goes in analyzing the Scriptures, and I feel after I have studied his sermons, that I am really beginning to understand the passage. So I feel that the best thing I can do is pass it on to you.

Let us remind ourselves why it was so important that we have the general principle about putting on and putting off before we come to the list of specific things that are to be put on and put off, which are found in verses 25 and following. If the Apostle had jumped immediately into this list of things we are to stop doing, and things we are to start doing; if he simply began this section by saying: “Stop lying, stop stealing, stop using corrupt speech, and start telling the truth and giving to others, and speaking what is edifying,” then it would be difficult to differentiate Christianity from any other form of morality in the world.

But if you will notice how verse 25 begins, the Apostle once again uses that very important word “therefore,” which means that what he is now going to say is based upon what has just been said. The morality that is presented in verses 25 and following are the details of putting off the old man and putting on the new.

The specific issues addressed in these verses are not just arbitrary; the issues addressed in these verses are not optional. The world admires various moral and ethical systems; they admire people like Gandhi and Mother Theresa, but can we say that the morality which they represent is the right one? Or for that matter, can anyone, can the Christian, say that his morality is the right one? That’s what verses 22-24 have done for us. They show us that the morality of the Christian comes from new life in Christ. The standards for morality come from the same God who gives the new life. Thus, living the Christian life is not simply trying to be a better person; rather, Christianity is new life in the soul resulting in new behavior, and the new behavior conforms to the standard which God sets forth.

When you compare Christianity with all other systems of morality, you will find some very striking differences. Systems of morality change behavior but not the person. This is the essence of the difference. Morality simply says, “Try harder and stop doing bad things, and start doing good things”. Many people think that is all that Christianity is saying. But they are very wrong. Christianity says, “Come to Jesus Christ, and you will be a new creature. Once you are a new creature, you will be putting off what you used to be, and putting on an entirely new man. The Holy Spirit will change you from the inside out.” Christian morality comes from a new

heart which is producing new desires and affections for God and what pleases God.

The world’s morality never touches the old man. The old man is never improved. He is simply putting on new behavior that does not come from the heart. Perhaps there is no better illustration of this than the morality of the Pharisees in Jesus’ day. Here were people who knew the Bible, in one sense, very well. They were thought to be very moral people. Why did Jesus blast them, and criticize them, and even condemn them? It’s because all of their morality was external. They fasted frequently, and tithed on the most ridiculously small things, but on the inside, they were wicked. Jesus described them as being like the tombs of that day. On the outside they were white and good looking, but on the inside they stank like dead men’s bones.

When you boil it all down, we must say that all morality outside of the morality that comes from being a new creature in Jesus Christ is hypocrisy. It doesn’t change the person. But Christianity says that the goal of all of life should be to want what God wants, and therefore the changes that come in the life are the fruit of new life and becoming more and more like Christ.—PF

(Lord willing. to be continued next month).

**PRAY FOR OUR BRETHREN
IN NORTH DAKOTA.
PRAY OUR LORD WILL USE
THEM FOR A TRUE REVIVAL**

THIS WICKED AGE

This wicked age must indeed have its holy places and its holy days. What is this but a confession that most of its buildings are unholy, and its days unholy too? Of Heaven it is written, “I saw no temple there,” and we get nearest to the heavenly state when all superstitious notions about sacred places, and sacred substances shall be swept away once and for all! To a man who lives unto God, nothing is secular, everything is sacred! He puts on his workday garment, and it is a vestment to him; he sits down to his meal, and it is a sacrament; he goes forth to his labor, and exercises the office of the priesthood; his breath is incense, and his life a sacrifice; he sleeps on the bosom of God, and lives and moves in the Divine Presence. To draw a hard and fast line, and say, “This is sacred, and this is secular,” is to my mind diametrically opposed to the teaching of Christ, and the spirit of the Gospel.—CHS

THE “I AM”S OF JESUS CHRIST—PART 6

“I AM THE WAY” (JOHN 14:6)

By Daniel E. Parks, Pastor

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We need a way, or means of access, to the Father in Heaven. This Truth of God is set forth in the conversation between Jesus Christ and His Apostles recorded in John 14:1-6. He told them He was departing to prepare an eternal dwelling place for them in which He would one day receive them (vv 1-4). But Thomas, speaking for the rest of the Apostles, replied, “Lord, we do not know where You are going, and how can we know the way?” (v 5).

Jesus Christ is the way we need to the Father in Heaven (John 14:6)—“Jesus said to him, ‘I am the way, the truth, and the life. No one comes to the Father except through Me.’” Elsewhere in Holy Scriptures we find this Truth expanded—Jesus Christ is the international way. “For through Him we both [Jews and Gentiles] have access...to the Father” (Eph 2:18).

Throughout the history of mankind, the greatest rift between peoples has been that between Jews and Gentiles. Each of these would be denied access to God by members of the other. Jesus Christ denies this access to none. Whoever and whatever you are, you may, through faith in Jesus Christ, have access to God.

Jesus Christ is the only way (1 Tim 2:5)—“For there is one God and one Mediator between God and men, the Man Christ Jesus.” “Nor is there salvation in any other, for there is no other name under Heaven given among men by which we must be saved” (Acts 4:12). Jesus Christ rightly affirms that “I am the way...No one comes to the Father except through Me.” Jesus Christ is the “new and living way” (Heb 10:19-22).

In Old Testament days, God dwelt behind a veil in the Holy of Holies, the innermost room of Israel’s Tabernacle and Temple. Access to Him was denied to everyone except the high priest, who once each year was permitted to enter the Holy of Holies with the blood of a sacrifice for the atonement of Israel (Heb 9:7).

With this lone exception, the way to God’s Presence in those days was a dead-end street. But Jesus Christ, the High Priest par excellence, at the end of His earthly ministry, entered that veil into the heavenly Holy of Holies with His own blood, and made an everlasting Atone-

ment for the sins of God’s people (Heb 9:11).

Consequently, the veil separating God from men has been torn asunder (Matt 27:51), giving access to all who will come to Him through Jesus Christ. Jesus Christ is, therefore, the “new and living way”—the “new way” because it was opened in these New Testament days; the “living way” because He is not a dead-end street. All who traverse Him will, without fail, boldly enter into the heavenly Holy of Holies where God resides.

Jesus Christ is the narrow way (Matt 7:13). The “way that leads to destruction” in the devil’s Hell is broad enough for all humanity, but the “way that leads to life” in God’s Heaven is very narrow for two reasons: 1) It is wide enough to accommodate only those persons who will trust in Jesus Christ for salvation. 2) Those persons who traverse it must carry no excess baggage of self-righteousness, and instead, walk in the *Imputed* Righteousness of Jesus Christ which they receive through faith in Him (Rom 3:21; Phil 3:8). Consequently, “there are few who find it.”

Jesus Christ is the “Highway of Holiness” (Isa 35:8-10). Isaiah prophesied of these New Testament days—“A highway shall be there, and a road, and it shall be called the Highway of Holiness. The unclean [i.e. unbelievers] shall not pass over it, but it shall be for others. Whoever walks the road, although a fool [i.e. the simplest of people], shall not go astray. No lion [such as the devil, 1 Peter 5:8] shall be there, nor shall any ravenous beast go up on it; it shall not be found there. But the redeemed [i.e. believers in Jesus Christ] shall walk there, and the ransomed of the LORD shall return, and come to Zion [the City of God] with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Jesus Christ is “The Way,” to this Highway of Holiness. Are you, through faith in Him, going to the heavenly Father?

ASK OUR LORD TO BLESS PASTOR PARKS.

SPURGEON MAY HAVE WRITTEN THIS TO ME—AND OUR MASTER’S OTHER GIMPS:

When I looked the other day upon a number of poor old men and women in the wards of the workhouse, some of whom had not risen from their beds at all for years, I thought to myself it was far better to die than so to live; and yet, if they had a good hope, I was mistaken, for if Christ should make that bed to become soft as downy pillows with His Presence, there might be a Glory in the workhouse, and a Heaven in the midst of poverty, and they would there learn as well as anywhere, that “His mercy endures forever” (Psa 136:1). “Even to your old age I am He; and even to gray hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you” (Isa 46:4). Therefore trust in the Lord, and be not afraid, you whose days of weakness are coming, for He will not fail you nor forsake you.

[Of course Spurgeon did not write this to me, but I was much encouraged, as I often am from his messages.]—Adapted from Sermon #787, Volume 13—A SON, A SOLACE, A SERMON, AND A SUMMONS—read/download, by God’s Grace, all 63 volumes of C. H. Spurgeon sermons, and over 500 Spanish translations free of charge at www.spurgeongems.org

A MESSAGE TO GOSPEL PREACHERS

By Charles H. Spurgeon

What does this text mean, Brothers, (“I will not fail you, nor forsake you,” Joshua 1:5), if we may still have all sorts of trials happening to us? It means to those to whom it belongs, first, *no failure for your work*. Secondly, *no desertion for yourself*. “I will not fail you.” *Your labor shall not be in vain in the Lord*. What is it? Is it the great work of preaching the Gospel to thousands? God will not fail you in that. I remember how, 20 years ago, I was preaching the Gospel in the simplicity of my heart, and some little stir was made—the wise men of the day made light of it and said it was all to end in six months’ time.

We went on, did we not? And by-and-by, when we had still greater crowds listening to us, those same wise men said it was, “a temporary excitement, a sort of religious spasm.” It would all end like a mere flash in the pan, they said. I wonder where those prophets are now? If there are any of them here, I hope they feel comfortable in the unfulfilled prophecy which they can now study with some degree of satisfaction. Thousands on earth and hundreds in Heaven can tell what God has worked!

Is it another kind of work, dear Brother, that you are engaged in? A very quiet, unobtrusive, unobserved effort? Well, I should not wonder that, little as it is, somebody or other sneers at it. There is scarcely a David in the world without an Eliab to sneer at him. Press on, Brother! Stick to it, plod away, work hard, trust in your God, and your work will not fail.

We have heard of a minister who added only one to his Church through a long year of very earnest ministry—only one! A sad thing for him—but that one happened to be Robert Moffatt—and he was worth a thousand of most of us! Go on! If you bring but *one* to Christ, who shall estimate the value of the one? Your class is very small just now. God does not seem to be working. Pray about it, get more scholars into the class, and teach better, and even if you should not see immediate success, do not believe that it is all a failure. Never was a true Gospel sermon preached yet, with faith and prayer, that

was a failure!

Since the day when Christ, our Master, first preached the Gospel, unto this day—I dare to say it—there was never a true prayer that failed, nor a true declaration of the Gospel made in a right spirit that fell to the ground without prospering according to the pleasure of the Lord. Fire away, Brother! Every shot lands somewhere, for in heavenly as well as earthly warfare, “every bullet has its billet.”

And then there shall be *no desertion as to yourself*, for your heavenly Friend has said, “I will not *forsake you*.” You will not be left alone or without a Helper. You are thinking of what you will do in old age. Do not think of that—think of what *God* will do *for* you in old age! O, but your great need and long illness will wear out your friends, you say. Perhaps you may wear out your friends, but you will not wear out your God—and He can raise up new helpers if the old ones fail.

O, but your infirmities are many and will soon crush you down; you cannot live long in such circumstances. Very well then, you will be in Heaven, and that is far better! But you dread pining sickness. It may never come. But suppose it should come, remember what will come with it—“I will make all your bed in your sickness.” “I will never leave you, nor forsake you.” So runs the promise. “Fear you not, for I am with you; be not dismayed, for I am your God.” “The mountains may depart, and the hills be removed; but the Covenant of My love shall not depart from you, says the Lord, who has mercy on you.”

You shall not be alone! You shall not wring your hands in despair and say, “I am utterly wretched, like the pelican of the wilderness—utterly forsaken like the owl of the desert.” The mighty God of Jacob forsakes not His own!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, Sermon No. 1214, Vol. 21—*Strengthening Message for God’s Servants*—Read/download entire sermon at www.spurgeongems.org.

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**DO ALL YOU DO
FOR THE GLORY OF CHRIST!**

DO YOU BELIEVE YOUR RELIGION?

By C. H. Spurgeon

I believe there is great reason for some of us to suspect whether we believe our religion or not. An infidel once met a Christian, and said, “I know you do not believe your religion.” “Why?” asked the Christian. “Because,” said the other, “for years you have passed me on my way to my house of business. You believe, do you not, there is a Hell, into which men’s spirits are cast?” “Yes, I do,” said the Christian. “And you believe that unless I believe in Christ I must be sent there?” “Yes.” “You do not, I am sure, because if you *did* you must be a most inhuman wretch to pass me, day by day, and never tell me about it or warn me of it.”

I believe there are many Christians who are guilty in this matter. God will forgive them, the blood of Christ can even wash *that* out, but they are guilty. Did you ever think of the tremendous value of a single soul? My Hearers, if there were but one man in Siberia unsaved, and all the world were saved besides, if God should move our minds, it would be worthwhile for all the people in England to go after that one soul! Did you ever think of the value of a soul? Ah, you have not heard the howls and shrieks of Hell! You have not heard the mighty songs and hosannas of the glorified—you have no notion of what Eternity is—or else you would know the value of a soul.

You who have been broken by conviction, humbled by the Spirit, and led to cry for mercy through the Covenant Jesus—you know something of what a soul’s value is—but many of my hearers do not. Could we preach carelessly, could we pray coldly if we knew what a precious thing it is about which we are concerned? No, surely we should be doubly in earnest that God would save sinners! I am sure the present state of affairs cannot go on long—we are doing next to nothing; Christianity is at a low ebb; people think it will never be much better—that it is impossible to do wonders in these days.

Are we in a worse condition than the Roman Catholic nations were when one man, a Luther, preached? Then God can find a Luther now! We are not in a much worse state than when Whitefield began to preach, and yet God can find His Whitefields now! It is a delusion to suppose that we cannot succeed as they did!

God helping us we will! God helping us by His Spirit we will see greater things than this! At any rate, we will never let God’s Church rest

(See *What’s A Soul Worth* on page 11)



Gems gleaned by Jim Robinette
<http://www.actionuganda.net/>

Reflections is a Christian meditation sent by ACTION Uganda Ministries and is meant to encourage and edify.

Damnation is the greatest evil of suffering which can befall a man! It is the greatest punishment which God inflicts. This is the wrath of God to the uttermost; it is His vengeance. Who knows the power of His wrath? None but the damned ones! To be damned is misery, altogether misery, and always misery. This will be more evident when we examine what damnation is. It may be considered in two ways:

1. Privately as a punishment of loss. **2. Positively** as a punishment of sense. We have an instance of both of these in Mathew 25:41: "Then shall He say to them on the left hand, Depart from me"—there is **privative** damnation—"into everlasting fire"—there is **positive** damnation.

As sin is **negatively** not doing good and **positively** the doing of evil, so damnation is a denial of good to, and an inflicting of evil upon, sinners. Salvation is the taking away of evil, and the obtaining and enjoying of good. It is expressed in both ways in John 3:16: "God so loved the world that He gave His Son that whoever believes in Him should not perish"—there is **negative** salvation—"but have everlasting

life"—there is **positive** salvation. Similarly the damnation of sinners is negative and positive.

Privative damnation. This penalty of loss will be the least plague of the sinner's Hell. He shall be deprived of all good, never to enjoy a good day or a good thing more. When once a man is damned, he may bid adieu to all good (Luke 16:25).

Positive damnation. This the schools justly call the punishment of sense. If it were not for this, that men will then feel both their loss and their gain—the pain which they have earned by their sins—damnation would seem to be but a dream or imagination. But their senses as well as their understanding, feeling as well as fancy, will tell them what a dreadful thing it is to be damned. It is a thing which I wish with all my soul that none of you ever know, except by hearing of it, and wish that hearing of it may be a means to prevent your feeling it. But what shall I do? Who that has not been in Hell can tell what Hell is? Who would go there to find out what it is? Surely eye has not seen, nor ear heard, neither has it entered into the heart of man to conceive what God has prepared for them who love Him, and likewise for them who hate Him, that is for impenitent sinners. It is the design and work of sin to make man eternally miserable, and to undo him, soul and body, forever.—From **The Sinfulness of Sin** by Puritan Ralph Venning. Published by the Banner of Truth Trust Carlisle, PA, 1965. First Published 1669

HINDRANCES TO PRAYER, 101— HAVE YOU TAKEN THE COURSE?

By Charles H. Spurgeon

Prayer can be hindered—very terribly hindered, in three ways—if we dishonor the Father *to* whom we pray, or the Son *through* whom we pray, or the Holy Spirit *by* whom we pray. I say we can dishonor *the Father*. This can be done by inconsistency of life—if children of God are not obedient to the Father's will, they must not wonder if they find it difficult to pray.

You cannot pour out your heart acceptably unless you believe in your heavenly Father! If you have harsh thoughts of God, if you have a cold heart towards Him, and a lack of reverence for His name, if you do not believe in that great willing heart which is waiting to bless you—your lack of love, faith, and reverence will strangle your prayers.

Oh, when a man is fully at one with the great Father; when "Abba, Father," is the very spirit of his soul; when he speaks to God as One in whom he places implicit trust, and to whose will he yields himself up perfectly; when God's Glory is his soul's delight—*then* he is on a vantage ground in prayer—he will win what he wills of God; if he is not so with God, his prayers will limp most painfully.

And, Brothers and Sisters, if we are wrong with *Jesus*, through whom we pray; if we are in any measure self-righteous; if we delight in self, and forget our Beloved; if we fancy that we can do without the Savior, and if therefore we pray like complacent Pharisees, our prayers will be hindered.

If we are not like the Savior, if we do not make Him our Example, if we have none of His loving spirit, if above all we crucify Him afresh, and put Him to an open shame—and if we are ungrateful for the blessings we have already received—our prayers will be hindered. You cannot plead in the court if you have quarreled with your Advocate. If your prayers are not taken in hand by the great Intercessor and offered by Him on your behalf, you will have no heart for the sacred exercise.

So, again, with the *Holy Spirit*—*there is never a prayer that God accepts, but the Spirit first writes it in our hearts! True prayer is not so much our intercession as the Spirit of God making intercession in us. Now, if we grieve the Spirit, He will not help us to pray, and if we attempt to pray for something that is contrary to the Spirit's holy, gracious, loving Nature, we cannot expect Him to enable us to pray in contradiction to the mind of God.*

Take care that you vex not the Spirit of God in any way, especially by shutting your ears to His gentle warnings, His loving calls, His earnest entreaties, His tender monitions—for if you are deaf to the Divine Comforter, He will be speechless to you. He will not help you to pray if you will not yield to Him in other matters.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1192, Vol. 20—*Hindrances to Prayer*—Read/download entire sermon at www.spurgeongems.org.

AN E-MAIL TO MY DAD DATED JUNE 13, 2003

Dad,

I have prayed about Mary's [my stepmother] e-mail to me...and I feel I need to respond.

First I rejoice that my "sermonizing" makes you angry, if, in fact it does. I consider it a high privilege to be "persecuted" for the cause of my Master, Jesus Christ.

Second, I need to say that for 47 years I, too, thought the Catholic religion was the true religion. I thought so because you and Mom told me it was. And you think so because Grandma and Grandpa O'Donnell told you it was, and so on.

Then something happened to me, in spite of all my sin, that has to happen before anyone will ever see that the Catholic religion is a false religion, steeped in tradition and works (just as the Jewish religion was when my Master came to earth to proclaim the really "true" religion)—I was, by the Grace of God, born-again.

Being born-again is an act of God, not man's work which includes all the things we were taught by the Catholic religion we had to do to get to Heaven via Purgatory.

The religion of Jesus Christ does not include popes, bishops, cardinals, priests, masses, purgatory, confessionals, etc. It is by faith in His substitutionary work on the Cross. It is trusting Him, not any other person or work, for your salvation. Jesus Christ is the Way, Dad, not the Catholic religion. The only way to God the Father is through Jesus Christ. That means the only way to Heaven is through Jesus Christ.

His Word, the Bible, is very clear on this in many places, the Old and New Testaments alike.

What it boils down to is this, Dad. Someday we will die [Dad died at age 89 on July 13, 2005] and face Jesus Christ as Judge or Savior. I trust Jesus Christ as my Savior because I have been saved by His Grace. You trust the Catholic religion, and all its "additives" to what Jesus clearly says, to get you to Heaven via Purgatory.

We both can't be right. One of us is an idolater and blasphemer. If it is I, I will burn in Hell for eternity. And as I burn, I will marvel in agony, and blame the Word of God for putting me there.

If you are wrong, as you burn in Hell for eternity, you can blame your parents as they will be blaming your grandparents, and so on and so on. Or you can marvel that the Word of God plainly told you the right way, and you refused to believe it, and instead, believed your parents.

Jesus Christ is the ONLY way to God the Father!
Not Mary. Not Mohammed. Not a future Messiah.
He is the ONLY way. (John 14:6).
Emmett

[When I called Dad a few days later to wish him a happy Father's Day, he gave me an opportunity to "take back" the above and apologize. When I refused, he disowned me.]

HAVE YOU PRAYED FOR YOUR
PARENTS TODAY?

JOYFUL EMPLOYMENT!

By Charles H Spurgeon

What JOYFUL EMPLOYMENT this is! I would like to go forth enlisting tonight. I shall not require you to wear scarlet. You shall wear what you like; but if I may but enlist you I shall be very happy. Christian men and women, all of you without exception, old and young, I want you. I know many of you are already engaged, but I want you all to follow out the dictates of my text, "When men are cast down, then you shall say, There is lifting up; and He shall save the humble person." I want you to volunteer in this blessed enterprise, this heavenly mission of saying to cast-down ones, "**There is lifting up.**"

If you engage in this holy adventure, there are several things which you will need. The first will be *observation*. You must have a quick eye to know when someone is cast down. Some people are so out of sympathy with souls, that they do not know a broken heart from a hard heart; but there is a way of getting into such communion with people without even talking with them, that you know within a little while who is impressed, and who is not. I would like to have, all over the Tabernacle, a little lot of you Christian people like sentries, watching that young man who is here for the first time tonight; watching that young woman who has been here for the last six weeks—watching your opportunity; as soon as ever you see the first wave of the Spirit's manifestation—the face is often the tell-tale sign of what is going on within—to speak to them. I want you to watch, so as to say, "Now that one is cast down; I will break the ice, I will speak, and I will say, 'There is lifting up.'" You must have keen eyes to watch for the Spirit's work if you are to be fishers of men.

Next to this you have need of *deep sympathy*. If you try to speak for Christ, and do it in a rough way, you had better hold your tongue. A person I saw only a day or two ago said that she was standing in deep thought after a sermon, under which she had been devoutly impressed, when a good friend accosted her in a gruff voice and with an uncouth manner, and said, "When are you coming forward to join the Church?" It was well meant; but it was done in such a way that every good impression melted before the repulsive tones. Speak gently and kindly, with tenderness and sympathy. You know what I mean. There is a world of difference between the putting on of a pretense of kindness, and the real "kindness" which comes right down to a man, and makes him feel that you really do sympathize with him, and can enter into all his griefs. Ask the Lord, Christian Friends, when you have got a quick eye for observation, to drop a tear with it, so that you may know how to weep with them who weep, and to speak gently.

(See *JOYFUL!* on page 11)

PRAY DAILY FOR THE
PASTOR AND OFFICERS
OF YOUR CHURCH.

JOYFUL!

(Continued from page 10)

Another thing you will need will be *knowledge*. How can you tell them about the Savior if you do not understand yourselves how it is that He saves, or never proved the remedy you attempt to apply? Be well-instructed in the faith, and seek also to be well-instructed in the twists and turns of the human heart, so that you may know how to follow up these persons when they will try to escape from their own mercy, and, if possible, to put from them the comfort which you have to bring them.

In all this you will find great help from your own *experience*. No man or woman is so fitted to bring others to Christ as one who has come himself, though perhaps the means by which he was drawn may have been peculiar and somewhat different from the common course. It was said that Martin Luther was one of the best teachers for a minister. He had been so much troubled in getting peace for his own soul, that he was singularly well-qualified to assist others who were struggling in the Slough of Despond. Make good use of your experience; store up lessons from it; so you will be making yourselves yet more and more serviceable as a helper to these distressed ones.

Add to your experience *assurance*. The text does not tell us to say to these people, “I *hope* there may be lifting up,” but, “There *is* lifting up.” Full assurance makes a man strong. The Gospel is your lever; but full assurance must be the arm to work it with; yes, and the fulcrum, too, upon which the lever must rest. Know **yourselves** to be saved. Do not live in the misty Dungeon of Doubt, where “I hope so,” is the only ray of light that breaks through the crevice, while “I fear it is not so,” is the reflection cast on the opposite wall. Come forth into the daylight that you may be sure of it, then you will be able to speak boldly, and so you will be likely to comfort those who are cast down.

And let me recommend *promptness* to you. There is nothing like quickness and decision in speaking when the opportunity presents itself. If you are about to seal a letter, you must bring down the seal while the wax is still hot enough to receive the impression. Do not procrastinate, and say, “Well, I would like to speak to that young man, but I will put it off till tomorrow.” If he has the appearance of being impressionable tonight, look after him now. As “a bird in the hand is worth two in the bush,” so a present opportunity is worth unspeakably more than any precarious venture that lies beyond your present reach. Do not let the

time slip.

While, however, it becomes you to be prompt, *you need not be in a hurry*. Calm self-possession is very preferable to impetuous haste. I remember seeing a doctor when there was an accident in the street. He proceeded immediately to the spot, but do you think he went rushing down to the man as if he would break his neck? No; on the contrary, he walked down very quietly and reservedly to the chemist’s shop where the man was lying, and I could not help thinking that this was a common-sense thing to do even in an emergency; for if he had run and got out of breath, he would not have been able to have done half as well when he got there, as he was able to do by going steadily to his work. The feverish excitement of hurry you should avoid; but there must be no delay. Unseemly haste might spoil your aim because you would not be able to speak properly; but a senseless hesitancy would miss the golden opportunity, thwart the purpose altogether, and leave you to regret that you had ever spoken at all.

Still nothing will be of any use unless there is *much prayer*. We need pray that God may give efficacy to the counsels He has given us, and reward our obedience to them with abundant fruit. Oh, Brothers and Sisters, prayer is the grand thing, after all, for us who have no strength of ourselves. It is wonderful what prayer can do for any of us. A dear Friend said the other day, “Look at Jacob. In the early part of his life there was much that was unseemly in his character, and very much that was unhappy in his circumstances. Crafty himself, he was often the victim of craft, reaping the fruit of his own ways. But one night in prayer—what a change it did make in him! Why it raised him from the deep poverty of a cunning supplanter to the noble peerage of a prince in Israel.” Bethel itself is hardly more memorable in his history than Peniel.

And what might one night spent in prayer do for some of us? Supposing we were to try it instead of the soft bed! We need not go to the brook; it is enough that, like Jacob, we are alone in some place where sighs and cries would be heard by none but God. One night spent thus in solitary prayer might put the spurs on some of you, and make you spiritual knights in God’s army, able to do great exploits! Oh, yes; may all other gracious exercises be started in prayer, crowned with prayer, and perfected by much prayer.—Adapted from Sermon #731, Volume 13—A WORD IN SEASON—read/download, by God’s Grace, all 63 volumes of C. H. Spurgeon sermons and over 500 Spanish translations free of charge at www.spurgeongems.org

WHAT’S A SOUL WORTH?

(Continued from page 8)

if we do not see it prosper. But we will enter our earnest hearty protest against the coldness and the lethargy of the times—and as long as this, our tongue, shall move in our mouth—we will protest against the laxity and false doctrine so rampant throughout the Churches!

And then that happy double reformation—a reformation in Doctrine and Spirit, will be brought about together. Then God knows but what we shall say, “Who are these that fly as a cloud, and as the doves to their windows,” and before long the shout of Christ shall be heard! He, Himself, shall descend from Heaven! And we shall hear it said and sung, “Alleluia! Alleluia! Alleluia! The Lord God Omnipotent reigns!”—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Volume 2, Sermon #76—*Gospel Missions*. Ages Software—Read/download entire sermon at www.spurgeongems.org.

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*Christians are dying all
over the world for the
sake of Jesus Christ.
Are you praying for
them daily?*

**For HIS Glory
Prison Ministry
Emmett and Ann O'Donnell
P.O. Box 291301
Kerrville, TX 78029-1301**

Our prayer for you:

¹⁷ that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,

¹⁸ may be able to comprehend with all the saints what is the width and length and depth and height—

¹⁹ to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

(Eph 3:17-19 NKJV)



Pray for Wardens of our prisons.

In This Issue...

...and, Lord willing, every issue, our only purpose is to honor Jesus Christ.

SHAME ON YOUR SILENT LIPS!

By C. H. Spurgeon

“At that time Berodach-Baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that Hezekiah had been sick. And Hezekiah was attentive to them, and showed them all the house of his treasures—the silver and gold, and the spices and precious ointment, and all his armory—all that was found among his treasures. There was nothing in his house or all his dominion that Hezekiah did not show them.”

2 Kings 20:12, 13.

Hezekiah's next sin was, *his unholy silence concerning his God*. He does not appear to have said a word to them about Jehovah. Would it have been polite? Etiquette, nowadays, often demands of a Christian that he should not intrude his religion upon company. Away with such etiquette! It is the etiquette of Hell. True courtesy to my fellow man's soul makes me speak to him if I believe that soul to be in danger.

Someone once complained of Mr. Rowland Hill that he was too earnest, and he told them in reply the following story. When walking at Wootton-under-Edge he saw part of a chalk pit fall in upon some men. “So,” he said, “I ran into the village, crying, Help! Help! Help! And nobody said, ‘Dear me, how excited the old gentleman is, he is much too earnest.’ Why,” he said, “and when I see a soul perishing, am I not to cry help, and be in earnest? Surely souls are yet more to be cared for than bodies.”

But nowadays, if one cares about fashion, one must be gagged in all companies. You must not intrude, nor be positive in your opinions, if you would have the good word of fashionable people. O Sirs, when disease is abroad in the land, the physician is never an intruder among dying men; and so you who have Christ, the true Medicine, will never be intruders in God's eyes, if with prudence, but yet with boldness, you speak concerning the Gospel of Jesus Christ.

Shame on your dumb tongues! Shame on your silent lips, if you speak not of Him! Oh, by the love which Jesus manifested on the Cross, bear some such love to your fellow men; and as He broke through all things, even through the bonds of life and death that He might save you, break through some of these flimsy ties, if by any means you may save some.—(Adapted from Sermon #704, Volume 12—HEZEKIAH AND THE AMBASSADORS—OR, VAINGLORY REBUKED—read/download, by God's Grace, all 63 volumes of C. H. Spurgeon sermons, and over 500 Spanish translations free of charge at www.spurgeongems.org.)