

◆ FOR HIS GLORY ◆

Volume 14, Issue 6

June, 2011

Although, my dear Brethren, I never said, nor thought that you must be perfect before you could be assured that you were a Christian, I tell you that you will never be altogether beyond doubts and fears till you are altogether beyond sin. And that will not be, I think, till you reach the other shore. A dear friend in Christ wanted to debate this question with me some time ago—whether perfection was possible in this world. I told him I would rather not, but if he and I both tried to attain it, it would be the best way to settle the controversy. I only trust that my friend may reach it. I am half afraid I never shall, but I will leave no stone unturned to try. Who knows how far God may enable any single, watchful, prayerful soul to go? At any rate, take it as a rule, that as God gives you holiness, so God will give you assurance. And in proportion as you mar the fidelity of your obedience, in that proportion you will mar your evidences and weaken your knowledge that you know Him.—
CHS



THE IMITATION OF CHRIST

By John Flavell, 17th Century

Every man is bound to the imitation of Christ under penalty of forfeiting his claim to Christ. The necessity of this imitation of Christ convincingly appears in many ways. First, *from the established order of salvation*, which is fixed and unalterable. God who has appointed the end, has also established the means and order by which men shall attain the ultimate end.

Conformity to Christ is the established method in which God will bring many souls to Glory: “For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren” (Rom 8:29). The same God who has predestinated men to salvation, has in order thereunto, predestinated them unto conformity to Christ and this order of Heaven is never to be reversed—we may as well hope to be saved without Christ, as to be saved without conformity to Christ.

Secondly, *the nature of Christ-mystical* requires this conformity, and renders it indispensably necessary. Otherwise the body of Christ must be *heterogeneous*—of a nature different from the Head and how monstrous and uncomely

would this be! This would represent Christ to the world in an image, or idea, much like, “This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay” (Dan 2:32, 33).

Christ, the Head, is pure and holy, and therefore very unsuitable to sensual and worldly members. And therefore the Apostle in his description of Christ-mystical describes the *members* of Christ (as they ought to be) of the same nature and quality with the Head—“As is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthly, so we shall also bear the image of the heavenly.” That image or resemblance of Christ, which shall be complete and perfect after the resurrection, must begin in its first draft here by the work of regeneration.

Thirdly, this resemblance and conformity to Christ appears necessary from the communion which all Believers have with Him in the same spirit of Divine Grace and holiness. Believers are called Christ’s “*fellows*” or co-partners (Psa 45:7)

(See *Imitate Christ* on page 2)

AND THEY WERE GLAD!

By C. H. Spurgeon

“And when the Gentiles heard this, they were glad and glorified the Word of the Lord: and as many as were ordained to eternal life believed. And the Word of the Lord was published throughout all the region” (Acts 13:48).

First, the Gentiles were glad. Could you not see their eyes sparkle as they learned that Jesus was their salvation? They sat in the synagogue, where they were only *tolerated*, the Jews looking very jealously at them. But now they heard good news, for the living God had thought of them and sent them salvation! No more would they care for the dark eyes of the Jews. They smiled as they saw the door of Divine Grace set open before them.

Paul and Barnabas must have felt glad to address so glad a congregation. We little guess with what joy the message of mercy would be received by those who have never heard it.

(See *Acts 13:48* on page 2)

Inside:

<i>Understanding Roman Catholicism—Rick Jones</i>	4
<i>A Special Benediction—Charles H. Spurgeon</i>	7
<i>Letters to Mike Gendron</i>	9
<i>Zebulon Gems</i>	10

IMITATE CHRIST

(Continued from page 1)

from their participation with Him of the same Spirit. God gives the same Spirit unto us which He more plentifully poured out upon Christ. Now where the same Spirit and principle is, there the same fruits and operations must be produced according to the proportions and measures of the Spirit of Grace communicated. And this reason is farther enforced by the very design and end of God in the infusion of the Spirit of Grace—for it is plain from Ezekiel 36:27 that practical holiness and obedience are the scope and design of that infusion of the Spirit. The very innate property of the Spirit of God in men is to elevate their minds, set their affections upon heavenly things, purge their hearts from earthly dross, and fit them for a life of holiness and obedience. Its nature also is *assimilating*, and changes them in whom it is into the same image with Jesus Christ, their Heavenly Head: 2 Corinthians 3:18.

Fourthly, the necessity of this imitation of Christ may be argued from the design and end of Christ's exhibition to the world in a Body of flesh. For though we detest that doctrine of the Socinians which makes the exemplary life of Christ to be the whole end of His Incarnation, yet we must not run so far from an error as to lose a precious Truth of God. We say the satisfaction of His blood was a main and principal end of His Incarnation, according to Matthew 20:28. We affirm, also, that it was a great design and end of the Incarnation of Christ to set before us a pattern of holiness for our imitation, for so speaks the Apostle—"He has left us an example, that we should follow His steps" (1 Peter 2:21). This example of Christ greatly obliges Believers to His imitation: "Let this mind be in you, which was also in Christ Jesus" (Phil 2:5).

Fifthly, our imitation of Christ is one of those great articles which every man is to subscribe whom Christ will admit into the number of His disciples. "Whoever does not bear his cross, and come after Me, cannot be My disciple" (Luke 14:27). And again, "If any man serve Me, let him follow Me" (John 12:26). To this condition we have submitted if we are sincere Believers. Therefore we are strictly bound to the imitation of Christ, not only by God's *command* but by our own *consent*. But if we profess interest in Christ when our hearts never consented to follow and imitate His example, then are we self-deceiving hypocrites, wholly disagreeing from the Scripture character of Believers! They who are Christ's are there described as walking not after the flesh, but after the Spirit.

Sixthly, *the honor of Christ* necessitates the conformity of Christians to His example else what way is there left to quiet detracting mouths and to vindicate the name of Christ from the reproaches of the world? How can Wisdom be justified of her children, except it be this way? By what means shall we cut off occasion from such as desire occasion but by regulating our lives by Christ's example? The world has eyes to see what we *practice*, as well as ears to hear what we *profess*. Therefore, either show the consistency between your profession and practice, or you can never hope to vindicate the name and honor of the Lord Jesus.—From A. W. Pink's *Christ Our Exemplar* from his 1937 *Studies in the Scriptures*.

HAVE YOU PRAYED FOR YOUR PASTOR AND DEACONS/ELDERS TODAY? WHY NOT?

ACTS 13:48

(Continued from page 1)

Go and see what it will do! How I should like a congregation of people who have never heard of Jesus Christ before! I should expect to have a blazing time of it, like the man who set light to a straw stack and found that he had a world of fire before him in no time. To hear of salvation by the blood of Jesus for the first time must be a sensation, indeed! As for many of my hearers, they have heard of Jesus so long that the topic is stale. I feel you will never accept the Savior but will die in your sins. Those who have never heard of Jesus at all often hear the Gospel with great interest and believe unto eternal life.

The Gentiles accepted the Word. They did not sit down and quibble and raise questions, and so forth. But it is written, "they were glad and glorified the Word of the Lord." This is more than many ministers do. Look at our divines now! What are they doing? They are not glorifying the Word of God but taking the glory *from* it. According to some of them, the Word of God in His Book is full of blunders—how much less trustworthy must it be as it is preached! The shepherds are now destroying the pastures. Holy Scripture, according to them, is not infallible. The sure word of testimony is no longer sure according to modern ideas. With these I have no fellowship. O my Soul, come not into their secret! Let us loathe such dishonoring of the Word of God! Let us get far away from all pretense of communion with these enemies of our faith!

Get among the poor, the lowly, the sinful. Tell them the glad news of pardon bought with blood. I guarantee you, they will not turn critics and quibble and find fault. But they will, many of them, believe unto eternal life. The man who has grown accustomed to luxuries is the man who turns his meat over and picks off a bit here and a bit there—this is too fat—and that is too gristly. Bring in the poor wretches who are half-starved. Fetch in a company of laborers who have been waiting all day at the docks, and have found no work, and in consequence have received no wages. Set them down to a joint of meat. It vanishes before them. See what masters they are of the art of knife and fork! They find no fault—they never dream of such a thing! If the meat had been a little coarse, it would not have mattered to them; their need is too great for them to be dainty.

Oh, for a host of hungry souls! How pleasant to feed them! How different from the task of persuading the satiated Pharisees to partake of the Gospel! Go for them, Beloved! Lay yourselves out to reach poor, needy souls. They will come to Jesus, though the self-righteous will not. A great success awaits those who will again "turn to the Gentiles." Oh, for such a turning on the part of all who love the Gospel of Free Grace!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0 . Ages Software—Sermon #2045, Volume 34—*FURTHER AFIELD*.

Pray for our Brothers and Sisters in prisons—pray the Holy Spirit may remind them of the promise of Psalm 119:117 and grant them Divine Grace to fulfill the vow of the Psalmist:

"Hold me up, and I shall be safe, And I shall observe Your statutes continually."

REFLECTIONS

Gems gleaned by Jim Robinette

<http://www.actionuganda.net/>

“Reflections” is a Christian meditation sent by Action Uganda Ministries, and is meant to instruct, encourage and edify.

“Now that Christ bears more love to His sheep than any other shepherd ever did, appears in these three particulars—(1) He treats His sheep with compassion; (2) He comforts His sheep; and (3) He died for His sheep. Was there ever any love parallel to this?

(1) Christ treats all His sheep with compassion, and I ground this upon that previously cited Scripture in Isaiah 40:1—“He shall gather the lambs in His arms, and carry them in His bosom, and gently lead those who are with young.” Christ, you see, is tender of His lambs, and puts them in His bosom near His heart; and such as are faint He gently leads. Oh, the mercies of Christ to His elect sheep! That’s the first point—Christ loves His sheep and treats them with compassion. His heart yearns over them.

(2) Christ not only treats His sheep with compassion, but He comforts them. The people of Christ who are His sheep are given to trembling. Sheep are trembling, fearful creatures, and are apt to be discouraged. Now Christ comforts and revives them. Isaiah 12:1—“You comforted me.” Christ comforts His people in two ways—

First, Christ comforts them in the use of ordinances—Word and Sacrament. In the one, we hear Christ’s voice; in the other we have His kiss and embraces. In the use of Gospel ordinances, the saints are oftentimes upon the Mount of Transfiguration—they feed upon holy liquid—Christ gives them suddenly such inward revivings as carry them above the love of life and the fear of death.

Second, Christ comforts His people, the flock of His pasture, by His Spirit, who is called the Comforter in John 14:16. The Spirit enables us to work out our adoption, to read our names in the promises. The Spirit seals up God’s love to the heart, upon which there is a current of Divine joy running into the soul. He is Christ’s love to the sheep—He comforts them.

(3) Christ shows His love to His elect sheep in that He shed His blood for them. John 10:11—“I lay down My life for My sheep.” The

death of the Shepherd is the life of the sheep. Consider Christ’s death in a threefold notion—it was painful; it was voluntary; and it was meritorious. In all these ways He shows His love in dying for His sheep.

First, look upon Christ’s death as painful. If the torment of the body was so great, oh, what was the agony of soul! The Lord Jesus Christ was trodden; He was squeezed in the winepress of His Father’s wrath. The Evangelists use three words worthy of observing to express Christ’s agony. The text says He began to be amazed, He began to faint, and He began to be exceedingly sorrowful, Matthew 26:37. He felt Hell’s torment in His soul, equivalent, though not locally. Though Christ was anointed with the Holy Spirit, though He was supported with the Deity, though He was comforted by angels from Heaven, yet for all that, He sweated great drops of blood, the text says. Oh, the love of Christ in dying for His sheep!

Second, consider Christ’s death as voluntary. He parted with His life freely. It is true, Christ’s death was necessary with regard to God’s decree, but it was voluntary in the respect that Christ cheerfully yielded to suffering. John 10:18—“I lay down My life.” The Jews could not have taken away His life if He had not laid it down. Nothing could have forced Christ to have died for His sheep but love; nothing could have bound Him to the Cross but the golden chain of love.

Third, consider Christ’s death as meritorious. It is the inlet to all holy benediction; it procures for us justification of our persons, acceptance of our services, and access to the Throne of Grace. It procures an entrance into the holy, acceptable place of Heaven, Hebrews 3:19. Behold, here is the love of Christ in laying down His life for us. There was no way for the sheep to live but by the death of the Shepherd; and for Christ Jesus to die as a malefactor, having the weight of so many sins lying upon Him, was more than if all the angels had been turned into dust.—From *The Duty Of Self-Denial* by Thomas Watson; published by Soli Deo Gloria Ministries, Morgan, PA 2004. First Published in 1675. Pages 133-135.

BLESSED IS THE PREACHER ...

Blessed is the preacher who can shut men up to free and Sovereign Grace, yet lovingly, sincerely, invite all men to look to Christ and be saved.

Blessed is the preacher who knows that “salvation is of the Lord;” who has patience to wait upon the Lord to regenerate, awaken, and call his hearers; yet he prays for their deliverance, urges them to close with Christ, and beseeches them to “be reconciled to God.”

Blessed is the preacher who can preach with equal force and confidence both the preservation and the perseverance of Believers. He will not turn away from us and we will not depart from Him.

Blessed is the preacher who can rejoice in imputed righteousness: “with His holy garments on, I am as spotless as His dear Son;” and yet, along with his congregation, hunger and thirst for spiritual growth and personal godliness.

Blessed is the preacher who can find and preach both justification and sanctification at Calvary. We do not go to Calvary for justification and then to Sinai for sanctification; we are “complete in Him.”

Blessed is the preacher who can preach prophetic Truth in such a way that his hearers are looking for the returning Christ and not only the return of Christ.

Blessed is the preacher who administers Believers’ Baptism, presides at the Lord’s Table, and oversees the business of the Lord’s Church, not according to the “way we do it in our circles, and according to our custom and tradition,” but according to the Word of God.

It may be that if preachers and people return to the Scriptures, someone will ask, “What kind of church is this?” And we can answer, “It is the Church of the Lord Jesus Christ, which He loved and purchased with His own blood and of which He is the sole Head.” —**Pastor Henry T. Mahan**

UNDERSTANDING ROMAN CATHOLICISM

By Rick Jones

INFANT BAPTISM

Infant Baptism is one of the most critical doctrines of the Catholic church:

“Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called. The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism. The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth.” (Page 319, #1250)

The Catechism tells us where this cornerstone doctrine originated:

“The practice of infant Baptism is an immemorial *tradition of the Church*. There is explicit testimony to this practice from the second century on...” (Page 319, #1252)

Here, the Catechism admits that this doctrine is not based upon Scripture. It is a man-made tradition. Paul’s warning might fit well here:

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col 2:8).

Baptism in the Bible

What makes this practice especially disturbing is that the Bible does not record a single occurrence of an infant being baptized. On the contrary, every mention of Baptism involves people old enough to hear and receive the Gospel. Jesus was an adult when He was baptized:

“... Jesus, when He was baptized, went up straightway out of the water...” (Matt 3:16).

Throughout the Bible, Baptism always followed salvation. The Ethiopian eunuch, who was led to salvation by Philip, was an adult when he was baptized:

“... they went down both into the water, both Philip and the eunuch; and he baptized him” (Acts 8:38).

Others were baptized after they believed:

“And Crispus, the chief ruler of the synagogue, *believed on the Lord* with all his house; and many of the Corinthians hearing *believed*, and were baptized” (Acts 18:8). [Including those old

enough to *believe* in the house of Crispus.]

After people heeded John the Baptist’s message to “repent,” they were:

“... baptized of him in Jordan, confessing their sins” (Matt 3:6).

Obviously, newborn infants cannot repent, believe, or confess their sins. Therefore, they are never qualified to be baptized according to Scripture.

The Philippian Jailer

When the Philippian jailer who guarded the Apostle Paul asked:

“What must I do to be saved?” (Acts 16:30), Paul answered, “Believe on the Lord Jesus Christ” (v 31). After the jailer believed, Paul baptized him (v 33).

When Peter preached in Acts, chapter two:

“... they that gladly *received his word* were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:41).

When Philip preached to the people of Samaria, men and women were baptized, but no infants were baptized:

“But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, *both men and women*” (Acts 8:12).

If God’s Word is so explicit that only those old enough to hear and receive God’s Word should be baptized, then why does Catholicism demand that newborn infants be baptized? Is it to bring people into bondage to the church from shortly after their birth? You must settle this question in your own heart.

Conclusion

When you were baptized as an infant, were you really baptized, or did you merely have some water sprinkled on you? It all depends on which side you will believe in—the Word of God or the traditions of men. Please keep in mind the words Jesus spoke to the religious leaders of His day:

“Full well you reject the commandment of God, that you may keep your own tradition” (Mark 7:9).

A GLIMPSE INTO THE WAY IT WAS AND THE WAY IT IS (WAS)

IN those good old times, when preachers did not grow weary, though they discoursed for three hours at a stretch; And when congregations were not given to slumber, even under such long discourses, the preacher had ample time not only to dilate upon the Doctrine of his text, but to speak, also, upon what was then called, “the improvement of the subject,” namely, the practical and experimental application of the Truths of God taught to the particular cases of his hearers. Nowadays when we are restricted to three-quarters of an hour—not altogether to our loss or yours—there are occasions on which we feel our course so wide, and our time so narrow, that having found a good sea to sail upon, and objects of surpassing interest to attract our attention in the morning, we venture to resume the current of thought and follow up with the application in the *evening*.—Charles Spurgeon—1870

**PRAY FOR GRACE TO DO ALL YOU DO
FOR HIS HONOR AND GLORY!**

**PRAY FOR GRACE
TO BE HOLY!**

Study of Ephesians

SPEAKING THE TRUTH IN LOVE—PART 2

Now let us see whether or not the ecumenical movement's interpretation of Paul's meaning of Ephesians 4:15a, as we discussed last month, is really what the Apostle had in mind. I think we who have been considering the context of this verse, immediately realize that this phrase CANNOT MEAN THAT! It is amazing how the word, "truth," is almost passed over as if it weren't there. Paul does not say "speak in love," but he says "speak **THE TRUTH** in love."

And if there is any doubt at all about what the Apostle means, we need only look at the context, which is the acid test for the true meaning of *any* passage of Scripture. And what is the context about here? In the immediately preceding verse we are warned against FALSE TEACHING! We are warned against those who use trickery and cunning craftiness and deceitful plotting to drag the immature away from THE TRUTH! If speaking the truth in love means never to criticize anything that anyone says, and to say something good about all religious views, no matter what they are, then the Apostle has certainly contradicted himself from one verse to the next!

What we see, then, is that many who attempt to use this phrase to eliminate doctrinal content are the very ones to which Paul is referring in the previous verse. They are saying just the opposite of what the Scripture says! It is possible to be a very nice person, and to say nice things about everyone else, and his positions, and to not have a clue about what it means to be a Christian as the Bible defines it.

Furthermore, the Bible, in contrast to what those of the ecumenical movement are saying, is presented in definite terms. In other words, the Truth of God is something which can be defined. The way things are being stated by so many, today, gives one the idea that the Truth of God is whatever one wants it to be; they tell us all roads lead to Heaven, and that what is important is that a person have some form of religion and practice it.

But Scripture never speaks of Truth in such terms. It is something concrete. It is something definable. It is something so important that Paul can say to the Galatians in Galatians 1:6-9—"I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you, and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed."

One need only read a small amount of Church history to see that the history of the Church has been one of fighting for the Truth of God. Back in the first century, soon after the New Testament was completed, there were already voices being raised which denied either the Deity or the Humanity of the Person of Jesus Christ. And the church had councils and worked diligently to come up with creeds to express its belief that Jesus is both fully God, and fully Man.

You see it again in the time of the Reformation. At that time again, many creeds were written to express the beliefs that the Scripture has definite things to say about who God is, and who Christ is, and the only way of salvation is through Christ. Under Luther and Melancthon, the Augsburg Confession was drawn up. Later in the German countries there came the Heidelberg Catechism. Among the

Dutch the first and second Helvetic Confessions were written, and in England there was the Westminster Confession of Faith.

Regardless of what one thinks about creeds, it is important to realize that the Church was fighting for its very existence in a world of unbelief. And godly men came out unashamedly with their statements that the Bible is the Word of God, and what it teaches is the Truth of God. They went so far as to say that there is no other spiritual Truth than that which is found in the Bible, because the Bible alone is the Word of God.

Never was there a time like our own, Brothers and Sisters, when it is so important for the Church to once again plant its feet on the Truth. If the Church does not wholeheartedly return to the conviction that the Bible is not some culturally-outdated material, but that it is *in fact the living and abiding word of God*, she will sink, and God will have to raise up others who will be faithful to His Truth. Without the Bible, we have no way of discerning between Truth and error!

Jude has a very important statement in Jude 1:3—"Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once, for all, delivered to the saints." Do you see how he puts it? He exhorts us to "contend earnestly for the faith." And then he describes that faith as that which was "once, for all, delivered to the saints." The Bible is a complete book. It was "once, for all" given. We do not need new truth. But we must be faithful to the truth we have.

And there is something else we must do in regard to the Truth of God. We must live it! One can sympathize with the English translators of the Bible because they could only use one word to translate each Greek or Hebrew word contained in the original manuscripts. But many of the Greek words used in the New Testament have more than one meaning. And here, the Greek word translated, "speak the truth," also means to maintain the truth, to hold fast the truth, and to live the truth. What we are exhorted to, here, goes far beyond a cold dead doctrinal accurateness and orthodoxy. What it is calling us to, is to have and hold the Truth of God in such a way that it kindles a fire within us, and we are affected and changed by it. It is to live out what we believe and to proclaim it by our words, and lives to the rest of the world. Paul commends the Romans with these words in Romans 6:17—"But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered." The Romans not only believed the Truth, but they "obeyed from the heart." They loved and lived the Truth of God, and as a result had a great impact on the center of the world at that time.—PF

By the Grace of God, for all 63 volumes of
C. H. Spurgeon sermons in modern
English, and
more than 400 Spanish translations, visit:
www.spurgeongems.org

“A BRIEF AND PITHY HOMILY TO MINISTERS OF THE GOSPEL”

By Charles Haddon Spurgeon

My text seems to me to contain A BRIEF AND PITHY HOMILY TO MINISTERS OF THE GOSPEL—“Jesus Christ went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom.” Does it not say to us, my Brothers in the ministry, that we should be instant in season, and out of season, preaching the Word? Does it not suggest to us, that perhaps we might preach more frequently? And that we might do more good if by journeying about from place to place, we commanded a different audience, and so brought more hearers under the sound of the Word, and more hearts under the influence of the Truth of God?

Do ministers of the Gospel preach as often as they might? Is there any precedent in Scripture for preaching two sermons on the Sabbath, and one during the week, and doing no more? Ought we not to be more fully given up to our ministry? Should we not often be preaching the Word, and would it not be well with us if we could say with John Bradford, “I count that hour lost in which I have not either with tongue or with pen said something for the world’s good, and for my Master’s honor”?

Might we not be less particular about our preparation? Oh, how much there is of worldly flesh-pleasing in our pruning up our sentences, and trying to polish our periods! Might not that time which is spent in studious elaboration be much more profitably spent in public exhortation? And might we not get more power by *practicing the ministry*, than we can by sitting still, and endeavoring to catch the sacred spell from books, though written by the wisest of men? Is it not, after all, a fact that the blacksmith’s arm is made strong, not by studying a book upon nerves, and upon anatomy, but by using his hammer?

And is not the minister to achieve power in his ministry rather by the exercise of it than by any learning or teaching that he can ever procure? Might it not be, perhaps, less for our honor, but more for our Master’s Glory, if we preached more frequently, and itinerated more widely, and here and there, and everywhere, preached the Word of Jesus?

I know some Brothers who have remained in one place so long, without having ever gone from it, that the people know the very tones of their voice, and they go to sleep under it almost out of necessity! If these Brothers, without giving up their charge, would spend many weekdays in going abroad to preach in the streets; in the highways and hedges; to preach under God’s blue sky, it would do their very voices good! Oh there is no place like it when you have a little hillock for your pulpit, ten or twenty thousand people gathered around you, and the heavens for your sounding board!

Whitefield used to call it his throne and well, indeed, he might; for there is a marvelous power which thrills through the soul of a man when—there unshackled and free—he stands with thousands of earnest eyes gazing upon him, to proclaim the unsearchable riches of Christ! If I can only convince ministers that the work to which they are called is not restricted to their *pulpits*, but that they ought to come out of their pulpits and preach the Gospel to every creature—I shall feel that this short homily has been worthy of being expounded. I do not believe if we preach in our own pulpits from the first of January to the last of December, that we shall clear our hands from the blood of men, provided that is we have voice and strength equal to the labor. You are not to sit still and expect sinners to come to you! Soldiers of Christ are not everlastingly to lie in the trenches. Up, men, and at them—up and charge upon your foes! If you would win souls, you must seek them!

The sportsman knows that his game will not come to the window of his house to be shot. The fisherman knows that the fish will not swim up to his door. Do they not go abroad and seek their prey? And so must you and I! If we would win souls, we must not stand forever in one place, but wherever there is found opportunity—be it in an uncanonical place—yes, be it in a place that has been desecrated to the service of Satan—even there, let us preach the name of Jesus; and we shall see greater things than it is ever possible for us to behold by going on in our old way of routine—standing in our square hut of a thing called a pulpit, and hoping to win souls by prophesying there!

I sometimes wish that some of our congregations were without buildings, or that they might be driven out of them—for some of them have stuck inside their own doors so long, that everybody seems content to dwell there with spiders and cobwebs, and never to come forth to make a stir in the world! Why, if the 150 Baptist Churches of London, let alone all the members of other denominations, did but feel that they are not to be bounded within four walls, and that their work is not to be done in regular spheres, but everywhere—surely there would be better days for London, and we would have to rejoice that God had made bare His holy arm in the eyes of all the people!!—*Adapted from The C. H. Spurgeon Collection, Version 1.0, Ages Software—Sermon #333, Volume 6—THREE HOMILIES FROM ONE TEXT—Read/download, by God’s Grace, all 63 volumes of CH Spurgeon sermons, and over 400 Spanish translations free of charge at www.spurgeongems.org*

Just pray about it...would you be willing to die for Jesus Christ? Would you be willing to part with all your worldly possessions for Him? Just pray about it.

PRAY DAILY FOR GOD’S ELECT IN PRISONS. PRAY FOR THEIR SPOUSES AND CHILDREN. PRAY FOR MT. ZION.

PRAY FOR OUR PRESIDENT AND ALL YOUR ELECTED OFFICIALS.

PRAY FOR MISSIONARIES AND SEMINARIANS.

A SPECIAL BENEDICTION

By Charles H. Spurgeon

“Jude, the servant of Jesus Christ, and brother of James, to them who are sanctified by God the Father, and preserved in Jesus Christ, and called: mercy unto you, and peace, and love, be multiplied.”

Jude 1, 2.

Now I must close by noticing, with brevity, A SPECIAL BENEDICTION which Jude wished to these people, and this is to be the very pith and point of my sermon. It is, dear Friends, my special desire and prayer to God for all who are separated unto Him, that mercy, peace and love may be multiplied unto them.

Beloved, may you have *mercy*! You will always need it, for even a saint is still a sinner. May you have the mercy that will continue to forgive your sin, the mercy that will continue to wash your feet from the defilement of the way! May you have the mercies of Providence that will supply your need, the mercies that will sustain you under trial, the mercies that will lead you on from strength to strength! May you have much mercy, for you will need it and, blessed be God, “He delights in mercy.”

Then, says the Apostle, he wishes that we may have peace. Oh, may you have it! The man who is at perfect peace with God, who is at perfect peace with his own conscience, who is at peace with all his fellow men, who especially cultivates peace by behaving himself aright in the household of God—this is the man who is strong in the midst of unrest and turmoil! This is the man who will stand firm when others flinch, for he can say, “My heart is fixed, O God, my heart is fixed: I will sing and give praise.” May you have this peace, Beloved!

Jude next wishes that we may have *love*. That is to say, first, a sense of the love of God shed abroad in our heart by the Holy Spirit, a ravishing realization that God loves us with that everlasting love which knows no measure, nor change, nor end. May your heart dance at the very *thought* of the infinite love of God which He displays towards you! And then may you have love towards men, loving your neighbor as yourself with that compassionate love which is pictured in the parable of the Samaritan, that love which does not say, “Be you warmed and be you filled,” but which proves itself to be real by *deeds of charity and acts of kindness*! May you abound in love to God’s people. May your love be exceedingly abundant to those who are your Brothers and Sisters in Christ, whose names are written in the Lamb’s Book of Life! I wish, dear Friends, that you and I could be suffused with love. One said of Basil that he was a pillar of light—I do not so much care for that comparison as to be a pillar of *love*. Look at holy John next to his Master, surely, and chiefly so because he abounded in love.

The benediction of the Apostle is this—that this *mercy, peace, and love may be multiplied to you*. Is not that a beautiful word, “multiplied”?—not merely increased, but multiplied! You know what it is to increase—you add one to two, that is three—but when you *multiply*, you say, “Three times three, that is nine.” Multiplying is a quick way of growing! Oh, that you had all these blessings multiplied—that, if you have had mercy, you might have 10 times as much mercy—that, if you have had peace, you might have a deeper, fuller, richer, more abiding peace, multiplied peace, peace upon peace, “the peace of God, which passes all understanding”—and that, if you have had love, your love might be multiplied, squared, cubed! May the biggest figures that can be found multiply your love, for never did any man, yet, have too much love to God, or too much of the right kind of love to his fellow men! May the Lord make us to grow in Grace, to be filled with Grace, to have these three Graces multiplied unto us!—

Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2412, Volume 41—A SPECIAL BENEDICTION—Read/download entire sermon at <http://www.spurgeongems.org>.

DO YOU STILL NOT BELIEVE?

By C. H. Spurgeon

My dear Friends, some of you who have been sitting here for years, and yet do not believe—you are marvels to me! Count you that little? You are marvels to many in your family who long since expected to see you on the Lord’s side. You are a wonder to devils—even they cannot make it out—the power of their spells has amazed even them! You are a wonder to the damned in Hell—with what welcome alacrity would they avail themselves of an opportunity to escape from misery, and yet you trifle with such opportunities!

You are a marvel to the angels who would have rejoiced over you if you had returned to your Father, and who wonder that you stand at the foot of the Cross from Sunday to Sunday, and yet doubt the power of Him who bled on it! You are marvels to the Lord, Himself. One of these days, unless you repent, you will be a wonder to yourselves, for this text will come true to you if God prevents it not, “Behold, you despisers, and wonder, and perish.” But I hope better things of you, even things which accompany salvation, and so I thus speak—Believe in the Lord Jesus Christ and you shall be saved. Before the Redeemer was taken up and ascended to His Throne, He left this message to us, His disciples, “Go you into all the world and preach the Gospel to every creature. He who believes and is baptized shall be saved. But he who believes not shall be damned.”

Believe and be baptized, and God grant you His salvation for Jesus’ sake. Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #935, Volume 16—THE SAD WONDER.

**PRAYERFULLY CONSIDER
SUPPORTING
THE VOICE OF THE MARTYRS—
SERVANTS OF THE PERSECUTED
CHURCH SINCE 1967.
P.O. BOX 443
BARTLESVILLE, OK 74005-0443
PHONE: (918) 337-8015
<http://www.persecution.com/>**

“NEITHER SHALL ANY PLUCK THEM OUT OF MY HANDS”

By Charles Haddon Spurgeon

Weak as we are, we shall reign in Heaven, by-and-by, and I shall attempt to show you why. For, in the first place, if we do not, *God's attributes will, every one of them, suffer an eclipse!* Where is the *power* of God, if He cannot keep the people whom He has bought with His blood, and whom He has called by His Spirit? Is the power of sin greater than the power of God? And is man's free will to be Omnipotent, and God's purpose to fail, because men *will not let God* succeed? I say that God's Omnipotence would be blotted and blurred if He suffered the very meanest of His chosen ones to fall away and perish!

Or where were His *love*? If Christ can keep His spouse, and does not, where is His affection? If Jesus can save His people, and will not, where is His love and what is its vaunted value? It is either in God's power to keep a man from going down to Hell, or it is not—if it is not, then God is not Omnipotent; if it is in His power, but not in His love, His love—I say it with reverence to His name—is not the everlasting love of which Scripture says so much! And then, His *wisdom*, too—would not that suffer? If His anointed sons shall not reign, why did He anoint them? Why does a wise God begin a work He does not carry on? Has God purposed anything which He finds to be an error and, therefore, forbears to execute it? God forbid we should indulge such blasphemy!

And where, my Brothers and Sisters, where is *Divine Truth*? What truth would there be in a passage like this—“I give unto My sheep eternal life, and they shall never perish, neither shall any man pluck them out of My hands.” If one of them should perish, that passage were not true! And again, those words of the Apostle Paul—“If when we were enemies, we were reconciled unto God by the death of His Son, how much more, being reconciled, shall we be saved by His life?” Where would the reasoning be there? Where is the Truth of God in those statements, if His people are not saved by Jesus' life? Then the Apostle Paul was deceived when he said, “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

Then God did not mean it when He said, “The mountains may depart, and the hills be removed, but the Covenant of My love shall not be removed, says the Lord who has mercy upon you.” Where is the meaning of that Divine assurance—“Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yes, they may forget, yet will I not forget you.” I say, Beloved, that the Bible is like the husks of the winepress when the generous juice has been pressed from there, if you take the Doctrine of Final Perseverance out of it!

If God can change, if His purpose can fail, if His love can be taken away from one on whom it was ever set, I am not a Christian, nor would I think it my boast, and my honor to serve God, if He were such a faithless one as this free-will theology makes Him to be!

But further than this, if all for whom Jesus shed His blood, and all who believe in God through Jesus are not saved, then God's Son is dishonored! He is the Head, but He is the Head of a mangled body; He is a king, but He is like the king of Naples, a king without a territory; He is a Husband, but He is a Husband without a spouse, or with a spouse that is only half there, half His, and half the devil's!

And then again, if God's people are not saved, and if His Davids do not reign, then you have to accept the blasphemous alternative that God is defeated by man! Here it is—God wills to save me, but I am told that my free will may master God! Away with your free will! Is free will to be God? If it is a god, fall down and worship it, and be an idolater as base as the worshippers of Baal! But I know that God is Master of man, and that man's will shall never match with God, but God will have His way!

I ask now, in the name of reason, and of Scripture, what there is that can hinder God from saving the man whom He has promised to save? “Why, his hard heart can hinder him!” Yes, but he had that hard heart when God began with him, and God overcame that bad heart, and can He not overcome it to the end? “Oh, but the man may not be willing!” Yes and he was not willing at the first, but God *made him willing*, and He that mastered his will, then—may He not still master it? “Oh, but Satan may overcome him!” And is Satan to make the purpose of God of no effect? And is a child of God to be a child of Hell tomorrow—alive today, dead tomorrow, and then alive again? O miserable doctrine! Where is now our strong consolation if this is our portion?

In presenting such as the everlasting Gospel, I feel confidence, because it is worth your having. Trust your souls with Christ today, and you are saved! “He who believes on Christ Jesus shall be saved.” “No,” say our antagonists, “he shall not. He may be, or he may not be; he may believe on Christ, but whether he is saved or not depends upon his own will.” Sir, you lie against God and Scripture! “He who believes shall be saved,” come what may. “*Yes, if he keeps on believing.*” Sir, it says no such thing! It says, “He who believes shall be saved”—he shall, he must, keep on believing! Where God begins the work, He will carry it on.

Let me quote again that passage—“I give unto My sheep eternal life, and they shall never perish, neither shall any pluck them out of My hands.” “Ah,” said a foolish minister once, “but they may pluck themselves out!” A pretty idea! “No man shall pluck them out of His hands,” and they may pluck themselves out as if they were not men! Or, says another, they may slip between His fingers. But then what becomes of that passage, “They shall never perish?” If one of His sheep shall ever perish, that Word of God is either false, or else had no meaning in it!—*Sermon #334, Volume 6—MAN'S WEAKNESS—GOD'S ANOINTING—read/download, by God's Grace, all 63 volumes of CH Spurgeon sermons and over 400 Spanish translations free of charge at www.spurgeongems.org*

PRAY FOR GRACE TO HAVE A CLEARER UNDERSTANDING OF HIS HOLY WORD.

Letters to Mike Gendron Of Proclaiming the Gospel:

P.O. Box 940871, Plano TX 75094
ptg@pro-gospel.org ~ www.pro-gospel.org

M.D., Catholic.org writes—

To the souls lost to Satan's grasp. Why do you express so much hatred towards Catholics, are we not human beings? What you preach is not Christianity but bigotry. How ironic it is that you attack the Church that gave you the Bible. I applaud your zeal, but you are not going to go anywhere but to damnation, "judge not or you will be judged." I ask you to dialogue with the Church like a normal intelligent person would do and not entertain Satan with such attacks. These arguments, as to who is right and who is wrong, play right into his hands. I will pray that the Holy Spirit will enlighten you and remove the apostasy Satan has planted in your heart.

Brother Mike answers—

Is it hatred when your compassion for Catholics is so great that you spend your life persuading them to believe God's Word? Or is it hatred when you knowingly allow those who are following man's way that leads to death to **continue their journey without** warning them? (Prov 14:12). As with many other Catholics, you have taken out of context the verse "judge not or you will be judged." Jesus is exhorting us to judge righteously, especially those who pervert the Gospel. Paul judged and rebuked Peter for not being straightforward about the truth of the Gospel (Gal 2:11-14). Barnabas and others were being led astray, so Paul had to expose Peter's error publicly. Peter never accused Paul of hatred but humbly submitted to correction from the authority of God's Word. We can be wrong about a lot of things in this life and still survive, but anyone who is wrong about salvation will pay for that mistake for all eternity! What plays right into Satan's hands are Christians who are unable to discern the Truth of God from error or are too apathetic to contend for the faith.

D.D., Newton, KS writes—

Are you past the point of getting angry at the nastiness and downright arrogance of some of the letters you receive? I'm always thrilled when your newsletter comes in the mail but surprised at the hateful way people speak to you in their letters and e-mails. When I talk with Catholics, they only see the Bible through their tradition. In fact one Catholic actually said she gets tired of Protestants always bringing up the Bible! Wish I'd known about your ministry a few years ago. I sure could have used your information back then!

KC., Ontario, Canada writes—

From as far back as I can remember I believed in the Jesus of Catholicism. Four years ago I came to the point in my life where I realized that I could not follow two masters. I had to make a choice between following Jesus or the Roman Catholic Church. The decision was very difficult and pitted me against friends, family and even my own children. My parish priest whom I was very close to told me that I would go to Hell if I rejected the Church's teachings. Yet I was compelled to follow Christ.

C.D., Plymouth, MA writes—

It's good to see people who truly have a heart for Catholics, and who don't act out of arrogance or pride. It takes a lot of humility to properly portray the Gospel message. I agree with you that Jesus plus anything is not the Gospel. Catholics are told their Church possesses all truth and to trust the Church. It's amazing the bondage this Church leads people into. My frustration comes from trying to get through to my Catholic friends. They make everything so complicated. I don't understand why God seems to continue to bless the work of the Catholic Church as it grows in size.

Encouragement for the Dying Christian

To the Christian who is near his death, I commend this text (Judges 13:23). To the gray-headed tottering saint; to the consumptive girl whose cheeks betray the worm within; to you who are going down the steep decline, and whose feet begin to chill with the waters of the black river, God has accepted Christ at your hands—be not afraid to die! He has showed you the riches of His faithfulness up to now—trust Him for the rest. He is engaged by Covenant, yes, by the blood of the Everlasting Covenant, to bring you to Heaven! Do not doubt, but boldly ford the stream, for in its deepest parts, you shall feel the bottom. Thus boldly live and boldly dare to die, for when you go through the Valley of the Shadow of Death, He will be with you; His rod and His staff shall comfort you.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #440. Volume 8—*CHEER FOR THE FAINT-HEARTED*.

ZEBULON GEMS

ZEBULON BAPTIST CHURCH—Tom Harding, Pastor
 Pikeville, KY 41501 ~ E-Mail: taharding@Mikrotec.com
 Web-Site: www.henrytmahan.com/zebulongrace.htm

WALK IN THE SPIRIT

“Walk in the Spirit, and you shall not fulfill the lusts of the flesh” (Gal 5:16). As long as we are in the flesh, the lusts, the cravings, and the desires of fallen nature are with us. “When I would do good, evil is present with me” (Rom 7:21). Walking in the Spirit does not imply the absence of the lusts of the flesh. But walking in the Spirit does prevent them from being fulfilled. What is walking in the Spirit? Faith in Christ! Not being under Law, but under Grace. In looking to Christ, we will not fulfill the desires of our carnal nature. It is only by being under Law that we will fulfill the lusts of the flesh. It is only the person who is not under Law but under Grace who is promised that “sin shall not have dominion over you” (Rom 6:14).—Pastor Todd Nibert, Todd’s Road Grace Church, Lexington, KY

WITHOUT CHRIST

To be without money, to be without a house to live in, to be without a place to lay your head, to be without a healthy body, to be without food to eat, to be without friends...all of these things can bring misery to an individual, but to be “without CHRIST”...what can be more awful, more terrible, more frightening? To be without Christ is to be without any spiritual, eternal blessings from God! It is to be in our sins and under the just condemnation of the holy God!—Pastor Maurice Montgomery, Bible Baptist Church, Madisonville, KY

ALL OTHERS

ALL religious reformers came to live; Christ came to die.
 ALL others leave monuments and memorials; no one can find His birthplace, grave, nor one possession.
 ALL others write diaries and memoirs; He wrote on the sand.
 ALL others choose their followers from the rich, powerful, and influential; He chose the poor and needy.
 ALL others praise human righteousness; He condemned it.
 ALL others seek those who can help them; He sought those He could help.
 ALL others promise success and happiness to their followers; He promised tribulation and suffering.
 ALL others held their disciples with fear and force; He invited His to leave Him if they would.
 ALL others have palaces, mansions, and headquarters; He had no place to lay His head.
 ALL reward the most talented with recognition, titles, and honor; He said, “The least should be the greatest.”
 ALL others say, “Follow me: I will show you the way;” He said, “Come to Me, I Am The Way.”
 ALL others stay dead; He arose; and all of His claims, works, and promises are true because God raised Him from the dead.—Pastor Henry T. Mahan, Retired

“THE LORD REIGNS”

Psalm 97:1

What a comfort it is to know that “the Lord (Jehovah) reigns.” He reigns in the preaching of the Gospel, and in the overthrow of all opposition to it. “Therefore let all the house of Israel know assuredly, that God has made that same Jesus, whom you have crucified, both Lord and Christ.” When we think of reigning, we normally think of injustice, oppression, and terror; but this reign is our hope. He who made the world, rules it. He sets the boundaries, and gives motion and power to it. Since Creation, all things have been done with such a perfect exactness, that if the world were to begin again, and all the affairs of it were repeated, there would not be even the smallest alteration in any event. All has been done so perfectly, nothing needs to be changed! This world is ruled in such a way as to bring about the salvation of God’s people. The word, “Reigned,” is present perfect tense. He has, He is, and He shall reign. Let “the heathen rage...” God’s Providence is managed according to His sovereign and wise pleasure. He makes the wrath of man praise Him, and restrains the rest of it.

Nothing has ever caused such a shaking in this world as the preaching of this Gospel of Christ. It has turned this world upside down. His power is felt everywhere. This Gospel has been so preached in all the places of this world, it is as if every star proclaimed it. All the races of men know something about it. But the wicked never see it until their eyes are opened. This same gospel that confounds the heathen causes God’s people to rejoice. They love to see their God exalted. The word, “heard” is used in v 8 instead of, “sight,” because God’s people live by faith, not by sight. We know that what is done, “it is the Lord.” There is one God, there cannot be another, and He is and ever must be over all.

The Psalmist shows us the essential attribute of the God-head, HOLINESS. For it is because of His holiness that evil cannot dwell with Him. There is no way we can love God without hating what He hates. The sign of true conversion is a heart-hatred for sin, and we hate it out of love to God.

Now let me ask you some questions about this Psalm. Would you be happier if death were the end of all? Would you be happier if there were no God to whom you must answer? Would you be happier if God were not absolute holiness, and required less of you; if He were a little more flexible, and bending in His requirements? Would you be happier if you could have a say in the order and outcome of things?

John 3:18 (That’s right—3:18)!

Are you a man or woman of prayer?

By Charles H. Spurgeon

Are you a man or woman of prayer? Come now, answer the question, each one of you, for yourselves! Are you men of prayer, and women of prayer? Alas, some of you may use a *form* of prayer, but it has no life in it! You ask, do I object to forms of prayer? I answer, no. I believe that sometimes forms of prayer, molded according to the mind of the Spirit, are offered up with the vital breath of the same Spirit of God; far be it from me to say that because you use a form of prayer, therefore you do not pray at all! This, however, I remind you—your form of prayer is merely a vehicle that moves not except as it is drawn. Of itself, it is like a steam engine, motionless till the furnace is heated. Or rather, it is like the carriage which is drawn by the steam engine, being linked thereto with chains. A *form* of prayer is a heavy material thing which prayer has to drag after it; it is no help to prayer, but rather a burden to it! There may be prayer with the huge cumbrous thing called the form attached, but the form is distinct in every sense from the *power*. The prayer is the spirit, the life, the desire, the wish, the agonizing panting with God to obtain the blessing! I ask you not whether you use a form of prayer, or whether you utter extemporaneous prayers. You may speak extemporaneously in prayer, and talk as much nonsense, yes, and a great deal more than you would if you used a prescribed form! You may avoid formality, and become frivolous; it is not uttering spontaneous words that is prayer any more than repeating a litany! But I ask you, do you *pray*? If you are prayerless, then you have no right to call yourselves God's elect! God's people are a praying people! They are an Israel, a wrestling race; and only unto them the promise is made—"I will be unto them as the dew unto Israel."—Sermon #342, Volume 6—by God's Grace, read/download all 63 volumes of CHS sermons free of charge at www.spurgeongems.org

WHAT IS THE VALUE OF A SOUL?

Ah, my dear Friends, I believe there is great reason for some of us to suspect whether we believe our religion at all. 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 do hold that there are some Christians who are verily 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 besides were saved, 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 yells 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.

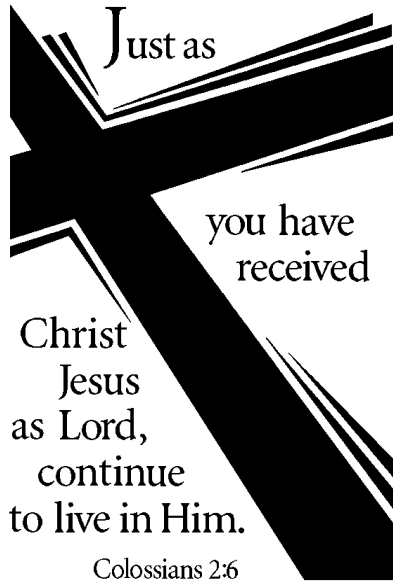
You who have been broken by conviction, humbled by the Spirit, and led to cry for mercy through the Covenant Jesus—you know something of what a soul's value is—but many of my hearers do not. Could we preach carelessly; could we pray coldly, if we knew what a precious thing it is about which we are concerned? No, surely we would be doubly in earnest that God would please to 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 clearly 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 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 who fly as a cloud, and as the doves to their windows?" And before long, the shout of Christ shall be heard as 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—Sermon #76, Volume 2—GOSPEL MISSIONS

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

64c in USA



Pray for grace to be holy.

In This Issue...

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

WHEN HE CAME TO HIMSELF

By Charles Haddon Spurgeon

*"When he came to himself."
Luke 15:17.*

IT IS A BLESSED THING WHEN THE SINNER COMES TO HIMSELF. "When he came to himself." This is the first mark of Grace working in the sinner as it was the first sign of hope for the prodigal.

Sometimes, *this change occurs suddenly*. I was greatly charmed, this week, by meeting with one to whom this happened. It was an old-fashioned sort of conversion with which I was delighted. There came into this building, some three months ago, a man who had not, for a long time, gone to any place of worship. He despised such things; he could swear, and drink, and do worse things; he was careless, godless, but he had a mother who often

prayed for him, and he had a brother who is, I believe, here, tonight, whose prayer has never ceased for him. He did not come here to worship—he came just to see the preacher whom his brother had been hearing for so many years. But, coming in, somehow he was no sooner in the place than he felt that he was unfit to be here, so he went up into the top gallery, as far back as he could, and when some friend beckoned him to take a seat, he felt that he could not do so—he must just lean against the wall at the back.

Someone else invited him to sit down, but he could not. He felt that he had no right to do so. And when the preacher announced his text, [See Sermon #1949, Volume 33—*A Sermon for the Worst Man on Earth*—Read/download entire sermon at <http://www.spurgeongems.org>.]—"And the publican, standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner"—and said something like this, "You who stand farthest off in the Tabernacle, and dare not sit down because you feel your guilt to be so great, you are the man to whom God has sent me, this morning, and He bids you come

to Christ and find mercy," a miracle of love was worked! Then, "he came to himself," as he will tell us, soon, at the Church Meeting when he comes forward to confess his faith.

I rejoiced greatly when I heard of it, for in his case there is a change that everybody who knows him can see. He has become full of a desire after *everything* that is gracious as once he practiced everything that was bad! Now that is what *sometimes* happens, and why should it not happen, again, tonight? Why should not some other man, or some woman, come to himself or to herself tonight? This is the way home—first to come to yourself—and then to come to your God. "He came to himself."—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2414, Volume 41—*The Prodigal's Climax*.