

# FOR HIS GLORY

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## WHO DID IT? WHO GETS THE CREDIT?

By Charles H. Spurgeon

The tribes had assembled unarmed to worship. The Philistines, hearing of their gathering, suspected a revolt. A rising was not at that time contemplated, though no doubt there was lurking in the hearts of the people a hope that they would somehow or other be delivered. The Philistines being as a nation, far inferior in numbers, to the children of Israel, had the natural suspiciousness of weak oppressors. If we must have tyrants, let them be strong ones, for they are never as jealous or cruel as those little despots who are always afraid of rebellion! Hearing that the people had come together, the Philistines determined to attack them—to attack an unarmed company, mark you—who had come together for worship! The people were alarmed, and naturally they might be. Samuel, however, the Prophet of God, was equal to the occasion. He bade them bring a lamb. I do not know that the lamb was offered according to the Levitical rites, yet Prophets in all ages had a right to dispense with ordinary laws. This was to show that the legal dispensation was not permanent, that there was something higher than the Aaronic priesthood—so that Samuel and Elijah, men in whom God expressly dwelt—were mightier than the ordinary officiating priests of the sanctuary. He takes the lamb, puts it on the altar, offers it, and as it smokes to Heaven, he offers prayer. The voice of man is answered by the Voice of God—a great thunder dismays the Philistines, and they are put to rout!

We, I think, have been in similar circumstances. Hear the parallel. The victory obtained was *by the lamb*. As soon as the lamb was slaughtered, and the smoke went up to Heaven, the blessing began to descend upon the Israelites, and the curse upon the foes. “They smote them”—note the words—they “smote them until they came under Bethcar,” which, being interpreted, signifies “the house of the lamb.” At the offering of the lamb the Israelites began to fight the Philistines, and slew them even to the house of the lamb! Brothers and Sisters, if we have done anything for Christ, if we have achieved any victories, if in this house any souls have been converted, any hearts sanctified, any drooping spirits comforted—bear witness that it has been all through the Lamb! When we have pictured Christ slaughtered, have described the agonies

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## SPURGEON REPROVES RCC

“For it pleased the Father that in Him all the fullness should dwell.”

(Col 1:19)

Who is he that shall be able to express all that is meant by our text? For here we have “all” and “fullness”—and in fullness and a fullness in all. The words are both exclusive and inclusive. They deny that there is any fullness elsewhere, for they claim all for Christ. They shut out all others. “It pleased the Father that *in Him* should *all* fullness dwell.” Not in you, you pretended successors of the Apostles, can anything dwell that I need. I can do well enough without you! No, I would not insult my Savior by trading with you, for since “all fullness” is in Him, what can there be in *you* that I can require?

Go to your dupes who know not Christ—those who possess the exceeding riches of Christ’s Grace will not bow to you! We are “complete in Christ” without you, O hierarchy of bishops! Without you, you conclave of cardinals! And without you, O fallible infallible, unholy Holiness of Rome! He who has all in Christ would be insane, indeed, if he looked for more—or having fullness craved for

(See *All Fullness* on page 2)

Many of you know, before you were converted, that anger was your first state of feeling when you heard the Gospel. I feel rather glad when I hear that I have made some people angry. I think within myself, “Well, they were not *asleep* at any rate, and they gave the sermon some sort of thought.” When a man thinks enough about the Truth of God to begin to fight against it, I am in hope that the Truth will give him a shaking and never let him go till it has fairly beaten him into better things. Angry feeling is better than no feeling, and enmity to the Truth may be looked upon with more hope than indifference! —CHS



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which He endured upon the Cross—when we have tried to preach fully though feebly the great Doctrine of His Substitutionary Sacrifice, have set Him forth as the Propitiation for sins, then it is that the victories have begun! And when we have preached Christ ascending up on high, leading captivity captive, and when we have glorified in the fact that He always lives to make intercession for us, and that He shall come to judge the quick and dead, if any good has been accomplished it has been through the Lamb—the Lamb slain—or else the Lamb exalted! Mark, dear Friends, as we pile our Ebenezer this morning, we do it honoring Him! “Unto the Lamb once slain is glory forever and ever.” You have overcome your foes, you have slaughtered your sins, you have mastered your troubles. How has it been? From the altar of that bleeding Lamb, onward to the Throne of Him who is to reign forever and ever, the whole road has been stained with the crimson blood of your enemies—you have overcome through the blood of the Lamb! The Lamb shall overcome you. He who rides on the white horse goes before us; His name is the Lamb. And all the saints shall follow Him on the white horses, going forth conquering and to conquer! “Ebenezer, up to now the Lord has helped us.” But the help has always been through the Lamb, the bleeding, the living, the reigning Lamb!

As in this occurrence the sacrifice was exalted, so also was the *power of prayer acknowledged*. The Philistines were not routed except by prayer. Samuel prayed unto the Lord. They said, “Cease not to cry unto the Lord for us.” Beloved, let us bear our witness this morning that if anything of good has been accomplished here, it has been the result of prayer! Often have I solaced my heart by the recollection of the prayers offered in our former house of meeting at New Park Street. What supplications have I heard there; what groans of wrestling spirits! There were times when I have not had the heart to say a word, because your prayers to God melted me; your supplications stopped my utterance, and I could only pronounce a benediction and send you away, because the Spirit of God was so present it was hardly the time to speak to man, but only to speak to God! I do not think we always have the same spirit of prayer here, and yet in this I must and will rejoice—I know not where the spirit of prayer is to be found more in exercise than in this place! I know you hold up my hands, you who are like Aaron and Hur upon the mountains. I know that you intercede with God for the conversion of this neighborhood, and the evangelization of this great city. Young and old, you strive together that the Kingdom of God may come, and the Lord’s will may be done. But, oh, we must not forget as we look upon this vast Church—

(See *Who Gets the Credit?* on page 4)

## All Fullness Is ONLY In Jesus Christ!

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emptiness. This text drives us from all confidence in men, yes, or even in angels, by making us see that everything is treasured up in Jesus Christ.

Brethren, if there is any good in what is called Catholicism, or in ritualism, or in the modern philosophical novelties, let religionists have what they find there. We shall not envy them, for they can find nothing worth having in their forms of worship or belief but what we must have already in the Person of the all-sufficient Savior. What if their candles burn brightly, the sun itself is ours! What if they are successors of the Apostles, we follow the Lamb Himself wherever He goes! What if they are exceedingly wise, we dwell with the Incarnate Wisdom Himself! Let them go to their cisterns, we will abide by the fountain of Living Water.

But indeed there is no light in their luminaries—they do but increase the darkness. They are blind leaders of the blind! They put their sounding emptinesses into competition with the all-fullness of Jesus Christ. They preach another gospel which is not another. The imprecation of the Apostle be upon them! They add unto the Words of God, and He shall add to them its plagues!

While the text is exclusive it is also inclusive. It shuts in everything that is required for time and for eternity for all the blood-bought. It is an ark containing all good things conceivable, yes, and many that are as yet inconceivable. By reason of our weakness we have not yet conceived the fullness of Christ. Things which you yet have not asked nor even *thought*, He is able to give you abundantly. If you should arrive at the consecration of martyrs, the piety of Apostles, the purity of angels, yet should you never have seen or be able to *think* of anything pure, lovely, and of good report that was not already treasured up in Christ Jesus.

All the rivers flow into this Sea, for from this Sea they came. As the atmosphere surrounds all the earth, and all things live in that sea of air, so all good things are contained in the blessed Person of our dear Redeemer. Let us join to praise Him. Let us extol Him with heart and voice, and let sinners be reconciled unto God by Him. If all the good things are in Him which a sinner can require to make him accountable with God, then let the sinner come at once through such a Mediator!

Let doubts and fears vanish at the sight of the mediatorial fullness. Jesus must be able to save to the uttermost, since all fullness dwells in Him. Come, Sinner—come and receive Him! Believe in Him and you shall find yourself made perfect in Christ Jesus—

***“The moment a sinner believes,  
And trusts in His crucified God,  
His pardon at once he receives,  
Redemption in full through His blood.”***

—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software,—  
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PRAY DAILY FOR YOUR  
CHAPLAIN~PASTOR AND  
HIS FAMILY!

## CALVINISM: ITS FIFTH POINT

By DANIEL E. PARKS, PASTOR

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The foremost theologian of the Reformation of the 1500's was John Calvin (1509-64), the Reformer of Geneva, Switzerland. He systematized the doctrine of salvation earlier defended by Augustine (345-430), inscripturated by Paul the Apostle, and Divinely inspired by the Holy Spirit. His doctrine was embraced by fellow Reformers throughout Europe and the British Isles.

The most noted protest against the doctrine of John Calvin was raised by disciples of Jacobus Arminius, professor in the university at Leiden, The Netherlands, 1603-09. They started their protest, called the Remonstrance, in 1610, one year after Jacobus Arminius' death. Their disagreement with John Calvin's doctrine of predestination was presented to the Dutch Reformed Church's Synod of Dort in 1618-19 in what has come to be called the Five Points of Arminianism:

[This series began in January and now we come to the last of the Five Points of Arminianism and Calvinism (as they are summarized in *The Five Points of Calvinism* by David Steele and Curtis C. Thomas).]

### Arminianism Point #5: Falling from Grace

"Those who believe and are truly saved can lose their salvation by failing to keep up their faith, etc." (All Arminians have not agreed on this point. Some deny that a Believer can lose his salvation. But many of these erroneously believe that he can acknowledge Jesus Christ as Savior without acknowledging Him as Lord. Scriptures deny this heresy.)

1. Arminianism denies what Holy Scriptures teach regarding falling from Divine Grace. The only time falling from Grace is mentioned in Holy Scriptures is in Galatians 5:4: "You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace." Paul the Apostle here addressed persons who were being taught that a Believer is not justified through *faith in Christ alone*, but through *faith plus works*.

In Paul's day Judaizers taught that faith in Christ was worthless for justification unless one also observed the rites and ceremonies of the Law of Moses such as circumcision. In our day some persons and denominations teach that faith in Christ is worthless for justification unless it is joined with baptism, Sabbath-keeping, or some other work.

Paul in Galatians 1:6-9 calls this doctrine "a different gospel" and anathematizes, or curses him who preaches it. All persons who embrace this heresy are said to have "fallen from grace." Happily, this never happens to *true* Believers, according to Galatians 5:10. But it does happen to insincere believers and preachers of the heresy of justification by works.

2. Arminianism denies what Holy Scriptures teach regarding the preservation of the saints. A believer in Jesus Christ can never lose his salvation! Believers in Jesus Christ have received eternal life and therefore shall never perish. Jesus Christ declared in John 3:16, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him *should not perish but have everlasting life*" (cp. John 3:36 and John 6:47).

Believers in Jesus Christ will never be snatched from His hand. Jesus Christ declared in John 10:27f, "My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; *neither shall anyone snatch them out of My hand.*"

Believers in Jesus Christ shall never be cast away by Him. Jesus Christ declared in John 6:37, "All that the Father gives Me shall come to Me, and the one who comes to Me *I will by no means cast out.*"

Believers in Jesus Christ are eternally secure in their salvation. Jesus Christ declared to His Father in John 17:11f, "Those whom You gave Me *I have kept; and none of them is lost.*" Believers in Jesus Christ will never be condemned by God. Paul the Apostle declared in Romans 8:1, "There is therefore now *no condemnation* to those who are in Christ Jesus."

Believers in Jesus Christ can never be separated from God's love. Paul the Apostle declared in Romans 8:38f, "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 created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Believers in Jesus Christ are forever confirmed in holiness. Paul the Apostle assures Believers in 1 Corinthians 1:8 that "[our Lord Jesus Christ] will also *confirm you to the end*, that you may be *blameless* in the day of our Lord Jesus Christ."

Believers in Jesus Christ have the Holy Spirit for their eternal seal and are guaranteed an inheritance in Heaven. Paul the Apostle assures Believers in Ephesians 1:13f that "you were *sealed* with the Holy Spirit of promise, who is the *guarantee* of our inheritance until the redemption of the purchased possession."

Believers in Jesus Christ will appear with Him in Glory. Paul the Apostle assures Believers in Colossians 3:4, "When Christ, who is our life appears, then *you also will appear with Him in glory.*" Believers in Jesus Christ have an "*eternal redemption*" according to Hebrews 9:12. Believers in Jesus Christ have been "*perfected forever*" according to Hebrews 10:14.

3. Arminianism denies what Holy Scriptures teach regarding the perseverance of the saints. Not only are Believers *preserved by* Jesus Christ, but they will *persevere for* Christ. Believers in Jesus Christ will conquer all their adversities. They confess in the words of Romans 8:35-37, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?...Yet in all these things we are *more than conquerors* through Him who loved us."

Believers in Jesus Christ will never depart from Him. They confess the declaration of Hebrews 10:39, "But we are *not of those who draw back to perdition*, but of those who believe to the saving of the soul." Those who depart the Christian way were never truly Believers, according to 1 John 2:19: "They went out from us, but *they were not of us*, for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that *none of them were of us.*"

Arminianism denies all these Truths of God. The Synod of Dort therefore rightly condemned this fifth of the Five Points of Arminianism as heresy, and affirmed as Scriptural truth all that it denied. The synod's fifth response was:

### Calvinism Point #5: Perseverance of the Saints

"All who were chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end."

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2,000 and more members walking in the fear of God—we must not forget that this increase came as the result of *prayer*, and that it is in prayer, still, that our strength must be! I charge you before the Most High, never depend upon my ministry! What am I? What is there in me? I speak, and when God speaks through me, I speak with a power unknown to men in whom the Spirit dwells not. But if He leaves me, I am not only as weak as other men, but less than they, for I have no wisdom of years; I have no human learning; I have taken no degree in the university, and wear no titles of learned honor. If God speaks by me, He must have all the Glory! If He saves souls by such a frail being, He must have all the Glory! Give unto the Lord Glory and strength—lay every particle of the honor at His feet—but do continue to pray; do plead with God for me that His power may still be seen, His arm still put mightily to His work! Prayer honored must be recollected when we set up the Ebenezer and say, “Up to now the Lord has helped us.”

Again, as there was prayer and sacrifice, you must remember that in answer to the sweet savor of the lamb, and the sweet perfume of Samuel’s intercession, *Jehovah came forth* to rout His foes. I read not that Israel shouted a war cry. No, their shouts would not have been heard amid those great thunders! I find that they dashed to battle, but it was not their bow, their spear, or their sword that gained the victory. Listen, my Brothers and Sisters, the voice of God is heard! Crash! Crash! Where are you now, you sons of Anak! The heavens shake, the earth rocks, the everlasting hills do bow, the birds of the air fly to the forest to hide themselves, the timid goats upon the mountains seek the clefts of the rocks! Peal on peal of the thunders roll till mountain answers mountain in loud uproars of terror! From crag to crag leaps the live lightning, and the Philistines are all but blinded by it—and stand aghast—and then take to their heels and flee! Quit yourselves like men, O Philistines, that you be not servants to the Hebrews! Quit yourselves like men, but unless you are gods, you must now tremble! Where are your bucklers and the bosses thereof? Where are your spears, and the sheen thereof? Now let your swords flash from their scabbards! Now send out your giants and their armor-bearers! Now let your Goliaths defy the Lord God of Hosts! Aha! Aha! You have become like women, you quake! You faint! Look, look! They turn their backs and flee before the men of Israel, whom they counted but as slaves. They flee! The warrior flees, and the stout heart quails, and the mighty man runs like a timid dove to his hiding place. “Glory be unto the Lord God of Israel, His own right hand, and His holy arm have gotten Him the victory.”

Beloved, if anything of good has been accomplished, or if you and I have routed sin, how has it been? Not by *our* strength, not by *our* power, but by the glorious Voice of God! When the Gospel is truly preached, it is God thundering; it may sound as feebly as a child’s voice when we tell of Jesus crucified, but it is God thundering, and I tell you, Sirs, the thunders of God never so smote the heart of the Philistines as the Gospel of Christ does the heart of convicted sinners! When we preach and God blesses it, it is God’s lightning; it is God’s flashes of Divine fire, the glitter of His spear; for never were Philistines so smitten with the blaze of lightning in their faces, as sinners are when God’s Law and Gospel flash into their dark eyes! But to God be the Glory—to God—to God—to God alone! Not a word for man, not a syllable for the son of man! “Unto Him who loved us, and washed us from our sins in His blood, unto Him be Glory.” This is the song of perfect saints above. Shall it not be the song of imperfect ones below? “Not unto us, not unto us,” the seraphs cry as they veil their faces with their wings, and cast their crowns at Jehovah’s feet. “Not unto us, not unto us,” must we say while we exult in His power and magnify the God of our salvation!—Adapted from *The C. H. Spurgeon Collection, Version 1.0, Ages Software—Sermon # 500, Volume 9—EBENEZER!—By His Grace, for all 63 volumes of C. H. Spurgeon’s sermons in modern English, visit [www.spurgeongems.org](http://www.spurgeongems.org)*

**PRAY DAILY FOR GRACE  
TO BE OBEDIENT TO GOD’S WORD  
FOR HIS HONOR AND GLORY!**

## MUST WE PRAY FOR GOD’S PROMISES?

By A. W. Pink

When commanding His servant Elijah to appear again before Ahab, the Lord had expressly promised Elijah, “And I will send rain upon the earth” (1 Kings 18:1). Why, then, should Elijah be found earnestly begging Him for rain in verse 42? To natural reason a Divine assurance of anything seems to render asking for it *unnecessary*: would not God make good His word and send the rain irrespective of further prayer? Not so did Elijah reason—nor should we. So far from God’s promises being designed to *exempt* us from making application for the blessings guaranteed, they are designed to instruct us what things to ask for, and to encourage us to ask for them believingly, that we may have their fulfillment *to ourselves*. God’s thoughts and ways are ever the opposite of ours—and infinitely superior thereto. In Ezekiel 36:24-36 is found a whole string of promises, yet in immediate connection therewith we read, “I will yet for this *be inquired of* by the house of Israel, *to do it* for them” (v 37).

By asking for those thing which God has promised, we declare Him as the Giver, and are taught our dependence upon Him: faith is called into exercise and we appreciate His mercies all the more when they are received. Even to His own beloved Son God says, “*Ask of Me*, and I shall give You the heathen for Your inheritance” (Psa 2:8): His reward must be claimed. Even though Elijah heard (by faith), “a sound of abundance of rain,” nevertheless he must pray for it (Zech 10:1). God has appointed that if we would receive, we must ask; that if we would find, we must seek; that if we would have the door of blessing opened, we must knock; and if we fail so to do we shall prove the truth of those words, “you have not, because you ask not” (James 4:2). God’s promises, then, are given us to incite prayer, to become the mold in which our petitions should be cast, to intimate the extent to which we may expect an answer.—Adapted from Pink’s *Studies in the Scriptures*.

# Before you call that pastor...

By Donald S. Fortner

*Hebrews 13:8 and 17*

I am often asked to assist local churches who are seeking pastors. I am always glad to do whatever I can for them. But there are some things a congregation should seriously consider before calling a man to be its pastor, before calling him, not *after* calling him.

In Gospel churches a pastorate is normally a life-long term of service. Rarely do you find gospel preachers moving from place to place. In my opinion that is as it should be. So, before calling a pastor, a local church should find out everything possible about a man, his gifts, his character, his faithfulness, and his family. You should ask yourself a few questions. Each person, most particularly every man in the congregation should ask...

**Is this a man I will be anxious to hear preach the Gospel to me three times a week?** A congregation should never call a pastor thinking, "This is the best we can hope for." No matter the size of the assembly, no matter its location, no matter how poor the people are, if God has raised up a gospel church, he has a pastor for that church (Jer 3:15). And the pastor God gives will be the pastor specifically gifted for that specific congregation. He will be specially gifted to minister to you, as no one else can.

**Am I willing to do what I can to support this man?** When you call a man to be your pastor, in all likelihood he will quit a good job, sell his house and move his family across the country to be your pastor. If he is an older man, that will mean leaving behind his children and grandchildren. A faithful man will willingly make such sacrifices to serve the cause of Christ.

However, if you ask a man to make such sacrifices, you should be prepared to make some sacrifices yourself. You should be ready to do whatever you are able to do to provide for his needs. You should be ready and willing to follow his lead and obey him as your pastor. Without question, you will find some things about his personality, his personal habits, and/or his preaching that do not perfectly please you. But if the man faithfully preaches the Gospel of Christ, it would be childish and irresponsible for you to walk away from his ministry.

**Do I highly esteem this man as God's messenger to my soul?** Every Believer should esteem his pastor very highly (1 Thess 5:12-13). The word "highly" is "superabundantly," over and above the esteem given to other Brothers and Sisters in Christ. This is not because he possesses any personal superiority; he does not. He, like you, is "only a sinner saved by Grace." But he is to be esteemed superabundantly for his work's sake. What does this mean?

**You are to entertain the highest possible opinions of your pastor at all times.** Hold him up in your own mind. Highly esteem his gifts and abilities as a preacher, and his grace and faithfulness as a Believer. If you have a low opinion of a man, it is not likely that he will be of much use to your soul. His words will carry no weight with you.

**Always speak honorably of your pastor.** Believers should always speak well of one another, but this is especially true regarding their pastor. If you do not speak well of your pastor, it is not likely that anyone who knows you will have any respect for him. At home, among the members of your family, at work, in the midst of your co-

workers and in the community, always give God's servant the highest possible esteem in your speech.

**Speak respectfully to your pastor as God's messenger to you.**

The use of titles and names of distinction to separate and elevate God's servants above His people is to be deplored. Our Lord plainly forbids it (Matt 23:7-9). We should address no man as "Reverend," "Father," or "Doctor." But God's servants should be spoken to in respectful terms. Neither the pastor's office, nor his work, should be made the object of a joke or of ridicule. Like a father in his household, the pastor is to be treated and spoken to with the respect that becomes his high and holy office in the church.

This superabundant esteem must be the esteem of sincere love for the pastor's work's sake. It is not a forced reverence for an office. It is to be a heartfelt esteem flowing from your realization of the burden, labor and value of the work of the Gospel, to which God's servant faithfully gives himself. That man deserves your highest, most loving esteem who spends his life in ardent labor for the Gospel, who has been the instrument used of God for your salvation, who ministers to the comfort of your soul, and is used of God for your spiritual growth and edification in the knowledge of Christ.

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## Before you accept that call...

*2 Timothy 4:1-5*

Many men presume God has called them to preach the Gospel and to be pastors, who obviously do not have the gifts of God required to preach or to be pastors. God has not called them to the work of the ministry. Yet, they want it and continually try to open doors for themselves, and thrust themselves into the work. Be warned—if you run without being sent, you run to your own peril and to the peril of others! So, before you accept that call from a church to be its pastor, I suggest you give serious consideration to a few pointed questions.

**Has the Lord God called you and gifted you to preach the Gospel?** This I know, no man has been called to preach the Gospel who does not know the Gospel. Do you know the Gospel of the Grace of God? And no man has been called of God to preach the Gospel who is not Divinely gifted to do so. If God has called you to preach the Gospel, He has given you understanding of the Scriptures, and the ability to communicate them to others—and usually others will be aware of your gifts before you are.

**Are you prepared to make the sacrifices necessary to give your life to the work of the ministry?** Few men are. Are you? The Gospel ministry is more than a vocation; it is a way of life, a way of life that demands that everything else in your life be subservient to it. A pastor must be a man of prayer, and study, and preaching; he must give his life to these things. That means that he cannot give himself to another job,

(See **BEFORE YOU** on page 6)

# YOU MUST PREPARE YOURSELF TO HEAR THE WORD OF GOD!

By Charles H. Spurgeon

If you will be blessed under the Word of God, pray that you would before you come here. You sometimes hear of preparation for the Lord's Supper—I am sure if the Word is to be blessed there ought to be preparation for hearing it. Do you, when you come up to this house, pray to God before you come, "Lord, give the minister words. Help him to speak to me today. Lord, save me today. May the Word today be a quickening word to my poor soul?" Ah, my Friends, you would never go without the blessing if you came up prayerfully looking for it, having asked it of God.

Then after prayer, if you would be blessed under the Word, there should be an *expectation* of being blessed. It is wonderful, the differences between the same sermon preached in different places, and I do not doubt that the same words uttered by different men have different effects. With some men the hearers *expect* they will say something worth hearing. They listen, and the man *does* say something worth hearing. Another man might say just the same—nobody receives it as other than common-place. Now if you can come up to the House of God expecting that there will be something for you, you will have it!

We always get what we expect. If we come up to find fault, there always will be faults to find. If we come up to get good, good will be gotten. God will send no man away empty. He shall have what he came for. If he came merely for curiosity, he shall have his curiosity gratified. If he came for good, he shall not be disappointed. We may be disappointed at *man's* door—we never will be at God's. Man may send us away empty but God never will.

Then while listening to the Word with expectation it will naturally come to pass that you will listen with deep *attention*. A young boy who had been awakened to a sense of sin was said to be exceedingly attentive to sermons, and when asked why it was, he said, "Because I do not know which part of the sermon may be blessed to me. But I know that whichever it is, the devil will do his utmost to take my attention off it for fear I should be blessed." So he would listen to the whole of it, lest by any means the Word of Life should slip by him. So you do the same and you will certainly be in the way of being blessed by the Word.

Next to that, all through the sermon be analyzing it, saying to yourselves, "Does that belong to me?" If it is a promise, say, "Is that mine?" If it is a threat, do not cover yourselves with the shield of hard-heartedness, but say, "If that threat belongs to me, let it have its full force on me." Sit under the sermon with your heart open to the Word. Be ready to let the arrow come in.

Above all, this will be of no use unless you hear with *faith*. Now faith comes by hearing. There must be faith mingled with the hearing. But you say, "What is faith? Is faith to believe that Christ died for me?" No, it is not. The Arminian says that faith is to believe that Christ died for you. He teaches, in the first place, that Christ died for *everybody*, therefore, he says, he died for *you*. They say, of course, He died for everybody, and if He died for everybody He must have died for you. That is not faith at all! I hold, on the other hand, that Christ died for *Believers*. That He died for no man that will be lost. That all He died for will be saved. That His intention cannot be frustrated in any man. That if He died to save any man, that man will be saved.

Your question today is not whether Christ died for you or not, but it is this—the Scripture says, "Believe on the Lord Jesus Christ and you shall be saved." And what is it to *believe*? To believe is to *trust*—it is the same word—though believe is not so plain a word as trust. To trust Christ *is* to believe. I feel I cannot save myself, that all my doings and feelings cannot save

me. I trust Christ to save me. *That* is faith. And the moment I trust Christ, I then know that Christ died for me, for they who trust Him, He has surely died to save—so surely died to save them that He *will* save them—so finished His work that He will never lose them, according to His own Words—"give unto My sheep eternal life, and they shall never perish, neither shall any pluck them out of My hand."

"But may I trust?" says one. May?! You are *commanded* to do it! "But I dare not." What? Dare not do what God bids you! Rather say—"I dare not *live* without Christ, I dare not *disobey*." God has said—"This is the commandment, that you believe on the Lord Jesus Christ whom He has sent." This is the great commandment which is sent to you. Today trust Christ and you are saved! Disobey that command, and do what you will, you are damned!

Go home to your chamber and say unto God, "I desire to believe what I have heard. I desire to trust my immortal soul in Jesus' hands. Give me genuine faith—give me a real trust. Save me now, and save me hereafter." I dare avow it—I never can believe that any man so hearing the Word can by any possibility perish. Hear it, receive it, pray over it and trust Christ through it. And if *you* are lost, there can be none saved! If this foundation gives way, another can never be laid. If *you* fall, we all fall together! If trusting in Christ you can perish, all God's Prophets, and martyrs, and confessors, and ministers perish too. You cannot! He will never fail you! Trust Him now!

Spirit of God! Incline the hearts of men to trust Christ. Enable them now to overcome their pride and their timidity and may they trust the Savior now, and they are saved forever, through Jesus Christ our Lord. Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Sermon #347, Vol. 6—*Preaching! Man's Privilege and God's Power*—Ages Software—By God's Grace, read/download all 63 volumes of Spurgeon's sermons at [www.spurgeongems.org](http://www.spurgeongems.org)

## BEFORE YOU...

(Continued from page 5)

or to the social activities that other men engage in, or to the pleasures of relaxation that others enjoy.

God's people are generous and take good care of God's servants; but few gospel churches are of sufficient size to take care of a pastor's financial needs as well as they desire or as well as the pastor might provide for himself. That means that you must make a choice. Will you do without the extras, luxuries, and financial security that a secular career might provide for you, or will you sacrifice the cause of Christ upon your carnal lusts? The choice is that simple and that cutting. If you choose to provide for yourself, you choose to sacrifice the ministry of the Gospel. Sometimes, God's servant must make tents to get by; but you cannot operate a tent manufacturing company and give yourself to the work of the ministry. If you prefer the tent business, stay with it; but don't

(See **BEFORE YOU ACCEPT** on page 8)

**A Study of Ephesians****THE DARKNESS OF THE UNBELIEVING INTELLECT - 4**

We have been looking at this most unflattering description of the life of the unbeliever which is found in verses 17-19 of Ephesians 4. And if most of those in the world today could hear these things, they would probably be either highly offended or have a good laugh. Yet one thing you find the Bible consistently doing is telling the truth. It does not hold back from telling us exactly what God thinks of things; it does not tone down its description of things because someone might not like it; it does not hide the grim details about human nature because someone might be offended by it. And of course, there is a very good reason for this. The Bible tells us the truth because it is only by knowing the truth, and honestly facing the truth, even if it is painful, that anyone will be led to seek the help which only the Lord Jesus Christ and the Gospel can give!

The description that we have in these three verses pertains to *unbelievers*, and, as we pointed out, it refers to every single unbeliever without exception—not just to those in jail, or those who are obviously wicked, or to those who call themselves atheists. It refers to every unbeliever in every level of society! And what we found in our study is that there is one word by which you can characterize the whole viewpoint and outlook of the unbeliever—vanity! Verse 17 tells us that unbelievers live in the futility (or vanity) of their minds; their thinking, even if brilliant, leads to nothing! It is empty. It is futile. It is purposeless. It is like a bubble. A bubble may be beautiful; it may be perfectly round, and float through the air, and reflect the colors of the rainbow, but suddenly it disappears! And that is the life which ALL men and women and children who are without Christ are living—there may be a certain beauty, and charm about it, but it is meaningless and leads to nothing.

But the passage does not stop there. It goes on to give more details. In verses 18 and 19 there are at least seven more specific things which are said to characterize unbelievers. These specific things tell us why the lives of unbelievers are empty and vain. Let us look together at Ephesians 4:17-19—“This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, {18} having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; {19} who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.”

Today we will be looking at the first characteristic of the unbeliever found in verse 18. Why are the lives of unbelievers futile? First and foremost, it is because “their understanding is darkened.” I want once again to give credit to Dr. Martyn Lloyd-Jones, and a sermon he preached on this passage from which I have used much material.

Let us be clear, in the first place, what the phrase “having their understanding darkened” means. The word “understanding” here refers primarily to the thought process or the intellect. This is a serious matter and one, no doubt, which would be readily denied. And so we ask ourselves how this came to be. Is it a flaw in the way God created man? Definitely not! It is a result of the fall of man into sin. Scripture teaches us that man was made in God’s image; this means that man was originally, as he came from the hand of God, without sin. But more, man could see the handiwork of God in all that was around. Even more than that, he had a personal relationship with God, and could communicate with God and receive God’s communication to him.

But with the Fall, a tremendous change took place. Far-reaching effects of sin took place in every area of man’s being. Even man’s highest faculty became distorted and, as our passage says, darkened.

This is something which the Bible speaks about over and over again! Consider with me some of its testimony in this regard. See how the Apostle Paul describes his fellow Jews in 2 Corinthians 3:14-15—“But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. But even to this day, when Moses is read, a veil lies on their heart.” The Jews were people who prided themselves on knowing the truth. They were the special recipients of the Old Testament. Yet, although they had the truth, and spent much of their time discussing it, most of them never saw the spiritual nature and meaning of its teaching! And why was that? Paul says “a veil lies on their heart.” Their understanding was darkened.

But consider a passage more general in its scope. Referring to all unbelievers, the same Apostle writes in 2 Corinthians 4:3-4—“But even if our Gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the Gospel of the Glory of Christ, who is the image of God, should shine on them.” Satan knows that he has an advantage in the unbeliever—the unbeliever is already darkened! Satan takes advantage of it by working to keep the unbeliever in his blindness. He actively works to keep people from believing the Gospel.

It is interesting to note how Matthew, in his Gospel, describes the coming of Jesus into the regions of Zebulun and Naphtali. He quotes from Isaiah 9:2, “The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined.” This is the picture of the human race. They sit in darkness, and cannot find a way out! Because there is no light, they can only sink into cynicism, hopelessness, and despair.

Jesus Himself gave this diagnosis of how His coming into the world affected things in John 3:19—“And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.” Jesus adds something here to the description of the unbeliever—not only is he in darkness, but he *loves* the darkness.

It is for this very reason that the Bible so frequently refers to unbelievers as fools. For instance, Psalm 14:1 tells us, “The fool has said in his heart, ‘There is no God.’” A fool is one who lacks understanding. This does not mean that unbelievers cannot think. Some unbelievers are clearly brilliant. But what it does mean is that their understanding is darkened; it is as if there is a veil over their intellect so that they simply cannot see certain things. They have blind spots in spiritual perception. (To be continued, Lord willing).—PF

**PRAY DAILY  
FOR OUR BROTHERS  
AND SISTERS IN PRISONS.**

## Why Regeneration Is Called a New Creation

*“Therefore, if any man is in Christ, he is a new creature.”  
(2 Corinthians 5:17)*

1. **The old creation and the new creature have the same Author.** *“In the beginning God created the heavens and the earth.”* Paul said in Ephesians 2:10, *“We are His workmanship, created in Christ Jesus.”*
2. **The first thing in the new creation as well as the old is light!** *“And God said, Let there be light, and there was light.”* *“God, who commanded the light to shine out of darkness, hath shined in our hearts to give us the knowledge of the glory of God in Christ.”* (2 Cor 4:6).
3. **The first creation is out of nothing; so is the new creation!** 1 Peter 2:10, *“In time past you were not a people, but are now the people of God.”* Ephesians 2:1, *“And you has He quickened, who were dead.”*
4. **The Spirit of God and the Word of God gave the world its being even as we were born-again by the Spirit and the Word.** Moses wrote, *“The Spirit of God moved upon the face of the waters and God said, Let there be light; and there was light.”*
5. **The same word and power which created the world now sustains and supports it!** 2 Peter 3:7, *“But the heavens and the earth, which are now, by the same word are kept in store.”* Even so, *“we are kept by the power of God through faith unto salvation.”*
6. **When the Lord God finished the first creation, He surveyed it with satisfaction.** Genesis 1:31, *“And God saw everything that He had made, and behold, it was very good.”* Even so, *“We are made the very righteousness of God in Christ.”*—*Pastor Henry T. Mahan*

*Gleaned from*

ZEBULON BAPTIST CHURCH Bulletin—Tom Harding, Pastor  
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### BEFORE YOU ACCEPT THAT CALL...

*(Continued from page 6)*

pretend to be a preacher.

**Are you prepared to spend your life serving the congregation that has called you?** Some of God’s churches are small, in small, rural, out of the way places. If you are not prepared to spend your life in such a place, do not go there. God’s people deserve better. No local church should be used as a stepping stone for advancement.

Will you give yourself wholly “to reading, to exhortation, to doctrine,” laboring in the Word and in the work of the gospel? If you are not prepared to spend your life in study, in prayer, in writing, and in preaching; if you are not prepared to addict yourself to these things, for the Glory of God and the salvation of His Elect, please do not accept that call. God deserves better. His people deserve better.

*Gleaned from*

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—Adapted from a weekly *Grace Bulletin*.

**MOTHER’S DAY IS  
MAY 13th...**

# Spring Meeting!

## Central Grace Church

**3596 Franklin Street,  
Rocky Mount, Virginia**

**May 4<sup>th</sup> – 6<sup>th</sup>, 2012**

**Friday 7 pm; Saturday  
7 pm; Sunday 10 am**

**Speakers:**

***Bruce Crabtree* –**

**New Castle, IN**

***Mike Walker* –**

**N. Wilkesboro, NC**

**Accommodations:**

**Lake Inn – 540-721-3383 (by the beautiful  
Smith Mt. Lake)**

**A block of rooms has been reserved. Give the  
church’s name when reserving your room.**

***If any questions contact:***

***Paul Mahan – 540-489-3035***

~\*~



## Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org  
www.pro-gospel.org  
PO Box 940871, Plano, T 75094

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*B. & C.D., Syracuse, NY, write—*

Keep up the good work exposing Roman Catholic deception. I was there once. I will forever thank the Lord for imparting to me His Holy Spirit which allowed me to see the Truth of God. Catholics will never know the deep darkness they are in until they are born-again and can look back. I enjoy reading the PTG newsletter and am not the least bit surprised at how forceful the enemy comes against the Truth in *Letters to the Editor*. In spite of the hostility, we know seeds are being planted, and eyes are being opened. I wonder how many Catholics have ordered their Catechism after reading your newsletter?

*H.J., Elk Grove Village, IL, writes—*

I just finished *Preparing Catholics for Eternity*. What a book! I have been a Catholic most of my life, went to Mass daily, said rosaries and novenas daily. What an awakening when a woman began teaching a few of us the things we were doing that are not in the Bible. My statues and rosaries all went in the garbage! I'm so excited about my life with my Lord, and I want to share the Gospel with those walking in darkness as I once walked. I witness every opportunity the Lord gives me. My physician is now attending the Baptist Church as a result of my sharing the Gospel with him.

*B. G., Foxboro, MA, writes—*

I really enjoyed your recent seminar in Brockton, MA. It was great! There are a lot of unhappy Catholics in the Boston area these days. This is due to major child molestations by a priest and the Cardinal's lack of common sense in reassigning him after "treatment" to other parishes. Perhaps some of these Catholics might now have a more open mind toward the Word of God.

*D.F., Birmingham, AL, writes—*

I was Catholic until I was saved 30 years ago. Today it is very interesting that the Catholic Church is using former Protestants in apologetics-type teaching. I'm blown away by it all because none of that ever went on when I was growing up in the Church. In fact, there is a Catholic radio station here in town that I have listened to and they have an answer for every question, even though some of the answers are scary (to my spirit). It's amazing how some of what they say sounds so biblical and then something else sounds like the twilight zone. The Catholics are really shooting with both barrels now which proves more and more that salvation is a true miracle of God and I thank Him for His amazing gift!

*J. K., Bluffton, SC, writes:—*

Thank you for the very informative newsletter. I was saved out of the RCC some 15 years ago when I was in my early 40's. I was a very dedicated, devout Catholic, and a Brother of Holy Cross for 9 1/2 years. Thank God another former Roman Catholic had the guts to confront my unbelief and witness to me the saving Gospel of Jesus Christ! Please keep me in your prayers as I frequently witness to Roman Catholics.

*Dr. E. D., Copper Canyon, TX, writes—*

I exclusively use your tracts for witnessing at my work. It has been a blessing. Your tracts are so simple but to the point which makes the Gospel so easy to understand. I thank God for your ministry as 3 out of 4 people I share the Gospel with are of Catholic background and most of them have not understood Divine Grace and the gift of salvation that is only received by faith in the finished work of our Lord & Savior, Jesus Christ.

*A. B., Internet, writes:—*

My husband is a devout Catholic and I am interested in understanding exactly what he's into. He can't explain Catholicism very well himself and I am finding his ideas very strange. Is there someone who can help?

*J. M. Montgomery, AL, writes:*

I always look forward to *Proclaiming The Gospel*, my favorite. It's amazing how the arrival of your newsletters rev me up and snap me out of my procrastination! In no time flat I tackle my jobs and with zest. A sincere thank you and prayer for God's blessings on your great and difficult work.

---

**PRAY DAILY**

# CONFESS YOUR LORD AND MASTER!

By Charles Haddon Spurgeon

*“But the woman fearing and trembling, knowing what was done in her, came and fell down before Him and told Him all the truth.”*  
*Mark 5:33.*

I have no doubt that the main reason why Jesus Christ would have this woman declare what was done in her was for her own good. Suppose He had let her go home quietly—there she goes—when she reached home she would have said, “Ah, I stole that cure; I am so glad I have it.” But there would come a dark thought—“One of these days it will die away; I shall be as bad as ever, for I never asked Him.” Conscience would say to her, “Ah, it was a theft.” And though she might excuse herself, still she would not be easy. Now Christ calls her up, and conscience cannot disturb her, for *He gave* her the cure before them all! She will not be afraid of the return of her disease, for Jesus said, “Your faith has made you whole.”

What a blessing it would be to some of you if you would come out and confess your Lord and Master. “Well,” says one, “I do not like Baptism.” There are a great many naughty children in the world who do not like to do what their father tells them; but those children often get whipped, and this will probably be your lot. Our good Brother, who spoke here last Sunday evening, astounded me by leaving out part of the text which he most frequently quoted. If he quoted a text he should quote it all. “He who believes shall be saved,” he said. I know no such text in Scripture! There are texts very like it, and the Doctrine is true, but the text is, “He who believes *and is baptized* shall be saved.” So the text stands. Those of us who are Baptists are supposed to lay too much stress on Baptism. I think the danger is in not having stress enough upon it! I know this, if my Master tells me to preach the Gospel to every creature and puts it thus, “He who believes and is baptized shall be saved,” I dare not take the responsibility of leaving out part of my Master’s message! I know that he who believes is saved; but, mark you, I would not run the risk of willfully refusing to attend to the second part of my Master’s command! If there is anything in Scripture that is as plain as noonday, it is the Baptism of Believers. The deity of Christ is a point which might quite as readily be disputed as the Baptism of Believers in Jesus. Let any simple-minded man take the Bible without prejudice—and I conceive that it would be impossible for him to read it without discovering that the Believer in Jesus is to be buried with Christ in Baptism!

Little do our friends know how much mischief they do by teaching infant sprinkling! I believe it to be the root and pillar of Popery, the stronghold and bastion of Puseyism. It is an invention of man, against which Christians ought to protest every day, because infant sprinkling is a practical denial of the need of personal godliness. It is not so intended by those who use it—but it is so read and interpreted by the world. It puts into the Church those who are not in the Church; it gives religious rites to the unconverted; it teaches men that because their mothers and fathers were good people, therefore they are Christians—whereas they are not—they are heathens, and as much heathens as if they were born amidst the Hottentot’s kraals! They are in the gall of bitterness, and in the bonds of iniquity, notwithstanding all their parents’ excellence. To give Christian ordinances to unconverted persons is to pervert the testimony of God’s Church! The Baptism of the Believer in the name of Christ is, and must be, a significant emblem of death to the world. It is the crossing of the Rubicon, the throwing away of the scabbard, and the drawing of the sword against the world fore-

er. It is an ordinance whose sign can never be erased; an ordinance which disgraces and shames a man in the world’s eyes more than anything else, the opprobrium of Christianity, the scoff and scorn of his religion, is Believer’s Baptism! And blessed is that man who so can look at it—and then, for Jesus’ sake—take up his cross and follow Him!

“Well,” says one, “I do not see it.” My dear Brothers and Sisters, if you cannot see it, I cannot help that. Your conscience is not the rule of your duty, but God’s Word is; and if God’s Word commands it, whatever your conscience may say about it, you are sinning if you refuse to obey! Oh, I would press this point upon you of making an open declaration, and of doing so in *Christ’s way*, for you have no right to do it in a way of your own! It is idolatry to worship the true God by a wrong method. Acceptable service can only be rendered to God in His own way. To the Law and to the Testimony; if we speak not according to that Word, it is because there is no light in us. I believe that after you have once thus professed your faith before men, your courage will grow; your separation from the world will be more complete; you will be a marked man, often a despised man! People will point you out and say, “There is one of your Methodists.” Your profession will distinguish you from the world, and will be a bond to keep you right, a heavenly chain of gold to bind you fast to the principles of your Lord and Master’s Truth! Do, with this poor woman, I plead, tell all the truth—and tell it in your Master’s way!

Now I send you away, dear Friends, reminding Penitents of that with which we began—the necessity of telling Jesus all—still wishing, however, that you who have found a Savior, would tell the world all, and bear your witness that, let others do as they will, as for you and your house, you will serve the Lord!

And unto the name of God be Glory forever. Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #514, Volume 9—TELL IT ALL. [By God’s Grace, read/download all 63 volumes of CHS sermons free of charge at [www.spurgeongems.org](http://www.spurgeongems.org)]

**“A single soul is of more value than the whole world, and for this plain reason—the time is coming when the whole world will be destroyed, but the soul must live in happiness or misery forever.”—Robert Hawker, 1753-1827**

**“Satan is continually at work even to separate chief friends, filling the mind with suspicions, or stirring up miserable jealousies.”—J.C. Philpot, 1802-1869**

**“Many imagine themselves great Believers who have little or no true faith at all, and many who deem themselves void of faith cleave to Christ by that ‘faith of the operation of God.’”—Joseph Hart, 1712-1768**

**“Is it not hard to look upon other men’s excellent attainments without envy, or upon your own without pride?”—John Flavel, 1630-1691**



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

*“In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.”*

*1 John 4:10 NKJV.*

Here we notice again two things—*First*, the Love wherewith God loved the world proven by the fact that He spares not His own Son, but delivers Him up for us all. *Second*, the love of Christ for the *Father*, whose work He finished, and for *us*, whom He saved.

The *second* is of greatest importance to us. In Christ, whom we honor as God manifest in the flesh, the Divine Love is seen; in Him it appeared and scintillated with all-surpassing brightness. The reality of the Divine Love appeared to men for the first time, and once for all in Him: “That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, declare we unto you”—and that was always the Glory of the eternal Love which had captivated and pervaded their whole soul.

Until now men had walked in Love’s shadow, but in Immanuel, Love itself appeared in the flesh and after the manner of men. It was not merely a radiation of Love, its reflection, an increased feature, sense or inclination, but the fresh, irresistible waves of Love’s own compelling power issuing from the depths of His divine heart. It was this Love which, in the heart of Immanuel, brought Heaven down to earth, and which by His Ascension to Heaven uplifted our world to the halls of eternal light. Even though Europe had felt nothing of it, and America had never thought of a Savior, though Africa had not heard the tidings, and it was but a small spot in Asia where His feet pressed the ground, yet it was the heart of Immanuel that bound every continent and the world—yes, the very universe around it, to the Divine Mercy.

That Love shone forth as a love for an *enemy*. Man had become the enemy of God: “There is none who does good, no not one.” The creature hated God. The enmity was absolute and terrible. There was nothing in man to attract God; rather everything to repel Him; and when all was enmity and repulsion, then the Love of God was made manifest in that Christ died for us when we were enemies.

Love among men and animals rests upon mutual attraction, sympathy, and inclination; even the love that relieves the sufferer feels the power of it. But here is a love that finds no attraction anywhere, but repulsion everywhere. And in this fact sparkles the sovereign liberty of divine

Love—it loves because it will love, and by loving saves the object of its love.

Since this Love attained its severest tension on Calvary, its symbol is and ever shall be the Cross, for the Cross is the most fearful manifestation of man’s enmity, and by the very contrast the beauty and adorableness of Divine Love shine most gloriously! It is Love which suffers and bears everything, Love that can die voluntarily, and in that death heralds the dawn of a still more glorious future.

But even the work of the Son does not finish the work of putting the impress of God’s Love upon the human heart. Therefore, as the Creation is followed by the Incarnation, so does Pentecost follow the Incarnation; and it is God the *Holy Spirit* who accomplishes this *third work* by His descent into the heart of man.

“It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you.” This implies that the Holy Spirit would give the disciples still a higher good than the Son could give them. This is not independently of the Son; for the Scripture teaches emphatically that He neither will nor can do anything without the Son, and that He receives of the Son only to give unto us. However, the difference remains that, although Jesus suffers and dies, and rises for us, nevertheless the actual work in the souls of men awaits the gracious operation of the Holy Spirit. It is as St. Paul writes to the Romans, that “the love of God is shed abroad in our hearts by the Holy Spirit.”

And this is the proper work of the Holy Spirit—it shall remain His forevermore. When there remains no more sin to be atoned for, nor any unholiness to be sanctified; when all the Elect shall jubilate before the Throne of God, even then the Holy Spirit shall perform this Divine work of keeping the Love of God actively dwelling in their hearts. *How*, we cannot tell, but this we understand, that it is the Holy Spirit who, being, the *same in all*, unites all souls in blessed union. When at the same moment spiritual life is worked in your soul and mine, and the souls of others, the mutual bond of Love must be the result, for although men and things are grounded in the Father, and the souls of the redeemed are united in the Son, yet personally to enter every soul, making it His temple and dwelling-place, is the work of the Holy Spirit.”—From Abraham Kuyper’s *The Work Of The Holy Spirit*, first published in 1900. Published by AMG Publishers, Chattanooga, TN, 1995. Pages 545-547.

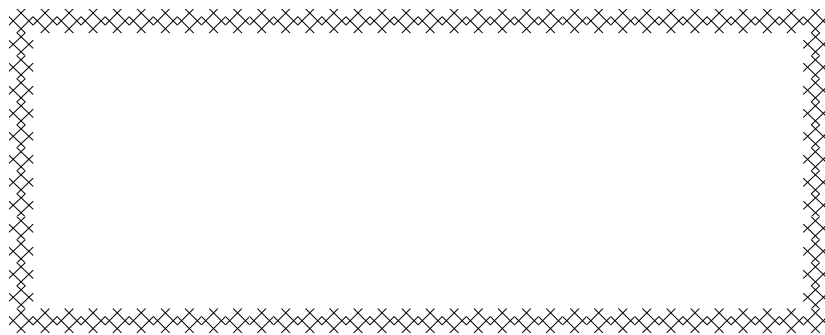
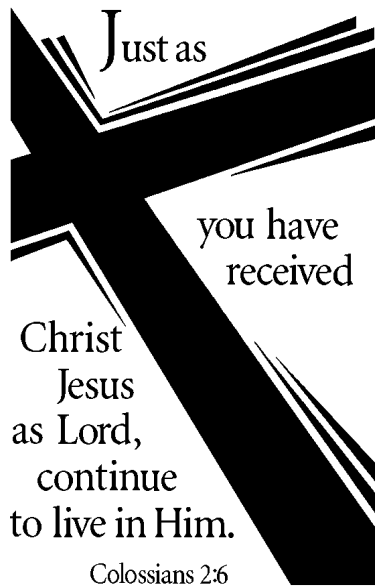
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[BY HIS GRACE!]**

**“There is a care which is proper, and there is an anxiety which is improper. That is proper care which you can cast upon God—“Casting all your care upon Him. For He cares for you.” That is an *improper* care which you dare not take to God but have to bear yourself. Take heed of anxiety. It will eat the heart out of your religion.”—CHS**

For HIS Glory  
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**Pray for the Brethren.**

**In This Issue...**

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

*“The princes dug the well, the nobles of the people dug it, by the direction of the lawgiver, with their staves.”  
Numbers 21:18.*

Here was honorable effort with feeble means. And, observe, it was effort in God's order. They dug the well “by the direction of the lawgiver.” We must not serve God according to our fancies. The Westminster Assembly's Catechism well lays down idolatry to be “not only the worship of a false god, but the worship of God, the true God, in a way which He has not prescribed.” Consequently, *all* ceremonies that are not commanded in Scripture are flat idolatry—it matters not what they are! Every mode of worshipping God which is not commanded by God is neither more nor less than flat *idolatry!*

## Brother Spurgeon Speaks About ORDER of Worship

The children of Israel, in their apostasy, did not set up another god. It is clear to every reader of the story of the golden calf that they did not worship another god when they fell down before it. They worshipped Jehovah under the form of that golden calf, but it was a way of worship which God had never ordained, for He said He allowed no similitude nor likeness of Himself to be attempted to be made and therefore it was idolatry. And, mark you, when men adore pieces of bread as they are fools enough to do nowadays—even though they tell you they worship Christ under the form of that bread—it is idolatry! It is a glaring breaking of the Second Commandment and we doubt not will bring destruction upon those who fall into it.

We must not forget in everything we do for God to go to work in God's way. I hold that in revivalism I have no right to adopt anything which I cannot go before God with and justify at the Throne of God. I must not adopt a mode of procedure which I may think suits the *place* or is adapted to the *times*. Is it right? Let it be done. Is it wrong? Let it not be so much as *thought of*

among the saints. We are never to “do evil that good may come,” nor to run over and above, or counter to the current of Scripture in order to work some doubtful good. We must dig the well according to the direction of the lawgiver. “To the Law and to the Testimony: if they speak not according to this Word, it is because there is no light in them.” Let us keep close to the good old paths which are laid down in Holy Writ, and, digging the well we shall get the water.—Adapted from *The C. H. Spurgeon Collection*, Version 2.0, Ages Software, Sermon #776, “*A Song at the Wellhead*,” Volume 13.

**PRAY FOR OUR  
MILITARY PERSONNEL**