

FOR HIS GLORY

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I would ask God to make this Church full of workers, to turn out the drones, and multiply the bees. We do not want drones here! We want only those who will bring their share of honey to the common hives—I mean their share of glory to the Lord Jesus Christ! If you are not saved, we will long for your salvation, and be glad that you come among us, and hope that God will bless you. But if you are a Church member, and do *nothing*, the Lord have mercy upon your miserable soul!—
CHS



WHY MEN REJECT CHRIST

By C. H. Spurgeon

Ah, my dear Readers, it is self-conceit which makes the empty bag think itself full, and which makes the hungry man dream that he has feasted and is satisfied. It is self-righteousness which damns the souls of thousands! There is nothing so ruinous as this presumptuous self-confidence. I pray the Lord may make you feel yourself to be undone, ruined, lost, cast away—and *then* there is no fear of your rejecting Christ—for he who is perfectly bankrupt is willing to accept a Savior! He who has nothing of his own falls flat before the Cross, and gladly takes the “all things” which are stored up in the Lord Jesus! This is the first and perhaps the greatest reason why men reject the Savior.

I entertain little doubt but what the men of Nazareth were angry with Christ because of His exceedingly high claims. He said, “The Spirit of Jehovah is upon Me.” They started at that. Yet they might be willing to admit that He was a Prophet, and so, if He meant it in *that* sense, they would be patient. But when He said, “The Lord has anointed Me to preach,” and so on, claiming to be no other than the promised Messiah, they shook their heads and murmuringly said, “He claims too much.”

When He placed Himself side by side with Elijah and Elisha, and claimed to have the same rights, and the same spirit as those famous ones—and by inference compared His hearers to the worshippers of Baal in Elijah’s day—then they felt as if He set Himself up too high, and put them down too low. And here, again, I see another reason why so many of you good people, as you would be thought to be, reject my Lord and Master.

He sets Himself too high. He asks too much of you. He puts you down too low. He tells you, you must be nothing—and *He* must be everything! He tells you that you must give up that idol god of yours, the world, and the pleasures of it, and that He must be your Master, and not your own wills. He tells you that you must pluck out the right eye of pleasure if it comes in the way of holiness, and tear off the right arm of profit rather than commit sin! He tells you that you must take up your cross and follow Him outside the camp—leaving the world’s *religion*

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DESIRES UNREALIZED

By John Newton, 1772

“You cannot do the things that you would” (Gal 5:17). This is an humbling, but a just account of a Christian’s attainments in the present life, and is equally applicable to the strongest and to the weakest. The weakest need not say less, the strongest will hardly venture to say more. The Lord has given His people a desire and will aiming at great things: without this they would be unworthy of the name of Christians; but they cannot do as they would. Their best desires are weak and ineffectual, not absolutely so (for He who works in them to will, enables them *in a measure to do* likewise), but in comparison with the mark at which they aim. So that while they have great cause to be thankful for the desire He has given them, and for the degree in which it is answered, they have equal reason to be ashamed and abased under a sense of their continual defects and the evil mixtures which taint and debase their best endeavors.

It would be easy to make out a long list of particulars which a Believer would do if he could, but in which, from first to last, he finds a mortifying inability. Permit me to mention a few, which I need not transcribe from books, for they are always present to

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WHY?

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and the world's *irreligion!*

He tells you, you must no longer be conformed to the world, but become, in a sacred sense, a Nonconformist to all its vanities and maxims, customs and sins! He tells you that He must be the Prince Imperial in your souls, and that you must be His willing servants and His loving disciples. These are claims too high for human nature to yield to them! And yet, dear Reader, remember that if you *do not* yield to them, a much worse thing awaits you!

Kiss the Son; kiss His scepter now, I say! Now, bow down and acknowledge Him, for if not, beware “lest He be angry, and you perish from the way when His wrath is kindled but a little.” Those who kiss not the scepter of silver shall be broken with the rod of iron! They who will not have Christ to reign over them in love, shall have Him to rule over them in terror in the day when He puts on the garments of vengeance, and dyes His vesture in the blood of His foes!

O acknowledge Him as He is covered with His own blood lest you have to acknowledge Him when He is covered with *yours!* Accept Him while you may, for you will not be able to escape from Him when those eyes, which are like eyes of fire, shall flash devouring flame upon His adversaries! Alas, this is a fruitful source of mischief to the sons of men! They cannot give King Jesus His due, but would gladly thrust the Lord of Glory into a corner. Oh, base hearts to kick against so dear, so great, so good a King!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Volume 13, Sermon #753—*Nazareth, Or Jesus, Rejected by His Friends*—Ages Software—Read or download the entire sermon at www.spurgeongems.org.

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UNREALIZED

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my mind.

He would willingly enjoy God in prayer. He knows that prayer is his duty; but, in his judgment, he considers it likewise as his greatest honor and privilege. In this light he can recommend it to others, and can tell them of the wonderful condescension of the great God who humbles Himself to behold the things that are in Heaven, that He should stoop so much lower to afford His gracious ear to the supplications of sinful worms upon earth. He can bid them expect a pleasure in waiting upon the Lord, different in kind, and greater in degree, than all that the world can afford. By prayer, he can say, you have liberty to cast all your cares upon Him who cares for you. By one hour's intimate access to the Throne of Grace, where the Lord causes His Glory to pass before the soul that seeks Him, you may acquire more true spiritual knowledge and comfort than by a day or week's converse with the best of men, or the most studious perusal of many folios: and in this light he would consider it and improve it for himself. But, alas, how seldom can he do as he would! How often does he find this privilege a mere task which he would be glad of a just excuse to omit! And the chief pleasure he derives from the performance is to think that his task is finished: he has been drawing near to God with his lips, while his heart was far from Him. Surely this is not doing as he would, when (to borrow the expression of an old woman here) he is dragged before God like a slave, and comes away like a thief!

The like may be said of reading the Scriptures. He believes them to be the Word of God; he admires the wisdom and Grace of the Doctrines, the beauty of the precepts, the richness and suitability of the promises; and therefore, with David, he accounts it preferable to thousands of gold and silver, and sweeter than honey or the honeycomb. Yet while he thus thinks of it, and desires that it may dwell in him richly, and be his meditation night and day, he cannot do as he would! It will require some resolution to persist in reading a portion of it every day; and even then his heart is often less engaged than when reading a pamphlet. Here again his privilege frequently dwindles into a task; his appetite is vitiated, so that he has but little relish for the food of his soul.

He would willingly have abiding, admiring thoughts of the Person and love of the Lord Jesus Christ. Glad is he, indeed, of those occasions which recall the Savior to his mind; and with this view notwithstanding all discouragements, he perseveres in attempting to pray and read, and waits upon ordinances. Yet he cannot do as he would! Whatever claims he may have to the exercise of gratitude and sensibility towards his fellow creatures, he must confess himself mournfully ungrateful and insensible towards his best Friend and Benefactor. Ah, what trifles are capable of shutting out of our thoughts, of whom we say, He is the Beloved of our souls, who loved us, and gave Himself for us, and whom we have deliberately chosen as our chief good and portion! What can make amends for the loss we suffer here? Yet surely if we could, we would set Him always before us; His love would be the delightful theme of our hearts. “From morn to noon, from noon to dewy eve.” But though we aim at this good, evil is present with us; we find we are renewed but in part, and have still cause to plead the Lord's promise, to take away the heart of stone, and give us a heart of flesh.

He would willingly acquiesce in all the dispensations of Divine Providence. He believes that all events are under the direction of Infinite Wisdom and Goodness, and shall surely issue in the Glory of God and the good of those who fear Him. He doubts not but the hairs of his head are all numbered—that the blessings of every kind which he possesses were bestowed upon him, and are preserved to him by the bounty and special favor of the Lord whom he serves; that afflictions spring not out of the ground, but are fruits and tokens of Divine Love, no less than his comforts—that there is a needs-be, whenever for a season he is in heaviness. Of these principles he can no more doubt of what he sees with his eyes, and there are seasons when he thinks they

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CALVINISM: ITS CHAMPIONS

By DANIEL E. PARKS, PASTOR

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There are in Christianity two opposing views regarding the Doctrine of Salvation. (We here use the term *Christianity* in its widest possible sense, encompassing both that which is Biblical and true, and its counterfeit which is unbiblical and therefore heretical). The Biblical Doctrine of Salvation declares that salvation is bestowed through the Sovereign Grace of God, totally apart from any virtue found in, or meritorious work performed by the sinners who will be saved. The contrary doctrine declares that salvation is obtained from God through the sinner's meritorious act of free will and faith.

The Biblical Doctrine of Salvation is nowadays generally called *Calvinism*. The contrary view is nowadays generally called *Arminianism* and/or *Free Willism*.

Calvinism was the predominant Christian Doctrine of Salvation during the Reformation and into the 1900s.

But Arminianism is certainly the more predominant doctrine in *this* age. And its modern champions, particularly its unholy and immoral tele-evangelists and priests, are blights upon all that is holy and sacred, and even upon society as a whole.

Contrast these champions of Arminianism with the champions of Calvinism, such as the few which are here cited.

Consider first the namesake of Calvinism, John Calvin, the Reformer of Geneva in the 1500s. He was the foremost systematizer of Christian Doctrine to his day and perhaps since, the leading teacher of the Reformation, a provider of refuge for persecuted souls in many lands, one of the greatest influences on the western world, and of the French language in its modern form, but nevertheless one of the humblest and meekest men who ever lived. The 19th-Century French historian Ernest Renan, a skeptic, went so far as to pronounce John Calvin "the most Christian man of his age." And although he is vilified by Arminians today, the Christian historian Philip Schaff rightly acknowledges, "That those who know him best esteem him most," and that, "All impartial writers admit the purity and integrity, if not the sanctity, of his character, and his absolute freedom from love of gain and notoriety."

The Reformers of France were Calvinists. They were the Huguenots. Their devotion to Christ and the Gospel was so feared by their enemies, that the Roman Catholics mercilessly attempted to forever quench their influence by murdering their leaders in the Saint Bartholomew's Day Massacre in Paris on August 24, 1572.

The Reformers of The Netherlands were Calvinists. Their leaders had received in Geneva, from John Calvin and his successors, refuge from Roman Catholic persecution. These Dutch Calvinists are renown today for having made one of the greatest defenses of the Gospel during the Synod of Dort in 1618-19. Abraham Kuyper, one of their successors, served his country as Prime Minister from 1901 to 1905.

The Reformers of Scotland were Calvinists. The first and foremost of these was John Knox who had also found refuge in Geneva from Roman Catholic persecution. His efforts for Christ and the Gospel were so notable that the Roman Catholic queen of Scotland said she feared him more than any other man. His successors, the Scottish Covenanters, have given to the Christian Church some

of the most valiant examples of unwavering defense and propagation of the Truth of God.

The most notable Reformers of England were Calvinists. So eminent were they in personal conduct that they were called Puritans. They endeavored to fully reform the English Church from the "middle way" and merely political Reformation begun by King Henry VIII. The persecutions they suffered are at length recorded in *Foxe's Book of Martyrs*. Their successors at the Westminster Assembly in 1643-48 adopted the *Westminster Confession of Faith* which remains to this day a foremost confession of the Christian Church.

The most notable Baptists of England in the 1600s were Calvinists. Foremost among them were Benjamin Keach, Hanserd Knollys and William Kiffin. They remained true to the faith after the Arminian Baptists had succumbed to anti-Trinitarianism. And they presented to the Christian Church two enduring confessions of faith: the *First London Confession of 1644* and the *Second London Confession of 1689*.

The most notable preachers of Wales were Calvinists. These include Methodists such as Howel Harris, Daniel Rowland, and the Baptist, Christmas Evans.

The foremost settlers of New England were Calvinists. This was particularly true in the Massachusetts Bay Colony. They are chronicled in Cotton Mather's *Magnalia Christi Americana*, which in English is translated *Great Things of Christ in America*.

The founders of the first colleges in America were Calvinists. Most of the Ivy League schools were begun by Calvinists as seminaries for Gospel preachers. And the renowned Log College was another such school.

The most notable preachers of the greatest revival in American history were Calvinists. It was the Great Awakening of the 1740s. Its foremost preachers were the New Englander Jonathan Edwards, and the Englishman George Whitefield.

The first association of Baptist Churches in America was comprised of Calvinists. It was the Philadelphia Association, from which sprang most of the other Baptist associations in America. It adopted in 1743 the *Philadelphia Confession of Faith*, adapted from the Calvinistic *Second London Confession of 1689*.

The founding fathers of the world's largest group of Baptists were Calvinists. It is the Southern Baptist Convention, which today is sadly predominantly Arminian. Its foremost school, Southern Baptist Theological Seminary in Louisville, Kentucky, was founded by the Calvinist J.P. Boyce.

The most notable missionaries of the modern era were Calvinists. We stress this fact because Arminians misrepresent the Truth of God when they accuse Calvinists of being unevangelistic and anti-missions. Notable Calvinistic missionaries include John Eliot, the first missionary to the American Indians in the mid-1600s; David Brainerd, another missionary to the American Indians about a century later; William Carey, the first English missionary to the Indian sub-continent; and Adoniram Judson, the first American missionary to the same place.

The translators of the most-highly revered English Bibles
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CALVINISM

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were Calvinists. These are the *Geneva Bible* translated in 1560, and the *King James* or *Authorized Version* translated in 1611.

The most notable allegorist of the English language was a Calvinist. He was John Bunyan, author of the allegories, *The Pilgrim's Progress* and *The Holy War*, penned in the 1600s.

The author of what is perhaps Christianity's favorite hymn was a Calvinist. It is *Amazing Grace*, penned by the converted slave-trader John Newton. Other notable Calvinistic hymn-writers include Augustus Toplady, author of *Rock of Ages*. William Cowper, author of *There Is a Fountain Filled with Blood*. And Joseph Hart, author of *Come, Ye Sinners*.

The most notable preacher since the Apostles was a Calvinist. He is Charles Haddon Spurgeon, the "Prince of Preachers," a Baptist pastor in England from 1851 to 1892, most notably at London's Metropolitan Tabernacle. Other well-known Calvinistic preachers include the Presbyterian Samuel Davies, the Anglican J.C. Ryle, D. M. Lloyd-Jones of Westminster Chapel, and the Baptists J.C. Philpot, B. H. Carroll, and Henry Mahan.

The most notable commentator on the Holy Scriptures was a Calvinist. He is Matthew Henry, whose voluminous, yet plain and simple commentaries resulted from his expository preaching in the 1600s. Other notable Calvinistic commentators include, of course, John Calvin, and also the Baptist John Gill, the Reformed William Hendriksen, and all those whose commentaries are published today by the Banner of Truth Trust in Scotland.

The most notable of Christianity's theologians were Calvinists. We here include, of course, John Calvin, who systematized the theology of Augustine in the 5th century. We include also Herman Bavinck, Louis Berkhof, J. L. Dagg, Charles Hodge and his son A. A., A. W. Pink, William Shedd, Cornelius Van Til, Gerhardus Vos, B. B. Warfield, and Thomas Watson.

Of such are the champions of Calvinism. What a contrast they are to the afore-mentioned modern champions of Arminianism—its televangelists and priests! Let us pray the Lord of the Church will raise up many more Calvinistic champions in His Church today!

DESIRES UNREALIZED

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will prove sufficient to reconcile him to the sharpest trials. But often when he aims to apply them in an hour of present distress, he cannot do what he would! He feels a law in his members warring against the law in his mind; so that, in defiance of the clearest convictions, seeing as though he perceived not, he is ready to complain, mumber, and despond! Alas! How vain is man in his best estate! How much weakness and inconsistency, even in those whose hearts are right with the Lord! And what reason have we to confess that we are unworthy, unprofitable servants!

It were easy to enlarge in this way, would paper and time permit. But, blessed be God we are not under the Law, but under Grace: and even these distressing effects of the remnants of indwelling sin are overruled for good! By these experiences the Believer is weaned from self and taught more highly to prize, and more absolutely to rely on Him who is appointed unto us of God, wisdom, righteousness, sanctification, and redemption. The more vile we are in our own eyes, the more precious He will be to us, and a deep repeated sense of the evil of our hearts is necessary to preclude all boasting, and to make us willing to give the whole glory of our salvation where it is due. Again, a sense of these evils will, when hardly anything else can do it, reconcile us to the thoughts of death, yes, make us desirous to depart that we may sin no more, since we find depravity so deep rooted in our nature, that, like the leprous house, the whole fabric must be taken down before we can be freed from its defilement! Then, and not till then, we shall be able to do the thing that we would: when we see Jesus we shall be transformed into His image, and have done with sin and sorrow forever. (1772).

N.B. It is not to be understood from the above article that the experience of the Christian is one of constant or total defeat. On the other hand, no Christian enjoys a course of uninterrupted victory. Nor does the above article portray the experience of a backslider—for when a Christian lapses into a backslidden state, his desires and efforts are far below the level of what was here described by Mr. Newton. Just as in the natural world all days are not bright and fair, so it is in our present spiritual life—there is light and shade, brightness and gloom, ups and downs, songs and groans, praising and confessions. No Christian perfectly realizes his own aspirations. The "perfect day" has not yet dawned.—A. W. P. [Gleaned from A. W. Pink's *Studies in the Scriptures*, January, 1935.]

MORE ON AFFLICTION

Look how fears have presented themselves, so have supports and encouragements; yea, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender of me, has not allowed me to be molested, but would with one Scripture or another, strengthen me against all; insomuch that I have often said, Were it lawful, I could pray for greater trouble, for the greater comfort's sake.—**John Bunyan - 1628-1688**

He who rides to be crowned, will not think much of a rainy day.—**John Trapp - 1601-1669**

God takes a safe course with His children, that they may not be condemned with the world, He permits the world to condemn them, that they may not love the world, the world hates them.—**Richard Sibbes - 1577-1635**

[Afflictions] are light when compared with what we really deserve. They are light when compared with the sufferings of the Lord Jesus. But perhaps their real lightness is best seen by comparing them with the weight of Glory which is awaiting us.—**Arthur W. Pink - 1899-1952**

The highest honor that God can confer upon His children is the blood-red crown of martyrdom. The jewels of a Christian are his afflictions. The regalia of the kings who God has made are their troubles, their sorrows, and their griefs. Griefs exalt us, and troubles lift us.—**Charles Spurgeon - 1834-1892**

[Gleaned from the Internet.]

“We are ‘complete in Christ’ without you, O hierarchy of bishops!”

By Charles Haddon Spurgeon

“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 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!

Brothers and Sisters, 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,—Sermon #978, Vol. 17—*All Fullness in Christ*—Read/download the entire sermon at www.spurgeongems.org.

**PRAY DAILY
FOR
YOUR
PASTOR!**

**PRAY FOR OUR
MILITARY PERSONNEL.**

THE EVIL OF ANXIETY

By A. W. Pink

“In nothing be anxious” (Phil 4:6. R. V.) Worrying is as definitely forbidden as theft. This needs to be carefully pondered, and definitely realized by us, so that we do not excuse it as an innocent “infirmity.” The more we are convicted of the sinfulness of anxiety, the sooner are we likely to perceive that it is most dishonoring to God, and “strive against” (Heb 12:4) it. But *how* are we to “strive against” it? First, by begging the Holy Spirit to grant us a deeper conviction of its enormity. Second, by making it a subject of special earnest prayer, that we may be delivered from this evil. Third, by watching its beginnings, and as soon as we are conscious of harassment of mind, as soon as we detect the unbelieving thought, lift up our heart to God, and ask Him for deliverance from it.

The best antidote for anxiety is frequent meditation upon God’s goodness, power, and sufficiency. When the saint can confidently realize “The Lord is my Shepherd,” he must draw the conclusion, “I shall not want!”

Immediately following our exhortation is, “but in *everything* by prayer and supplication with thanksgiving let your requests be made known unto God.” Nothing is too big, and nothing is too little to spread before and cast upon the Lord.

The “with thanksgiving” is most important, yet it is the point at which we most fail. It means that *before* we receive God’s answer, we thank Him for the same: it is the confidence of the child expecting his Father to be gracious.—(Gleaned from Brother Pink’s *Studies in the Scriptures*, February, 1935).

**PRAY FOR GRACE
TO BE HOLY!**

BITTERS AND SWEETS

Dear Brother: May mercy and peace be multiplied unto you, and may a Covenant God bless you with abundance of His consolations, which are far better than the smiles of men. I have had wave upon wave, and billow upon billow since I saw you. I can assure you I did many times fear it was all over, that God had left me, that I should prove an apostate at last, and that all my prayers, groans, and fears were nothing but fleshly, and would all end in the flesh.

I understand you were at our house when my poor dear prodigal son set out on his last ramble with the determination that he would never see T. again. When I came home from my journey and heard the particulars, had not the Lord given me a little help, I must have sunk. The old serpent set on me so unmercifully, that I reeled to and fro like a drunken man, for I have labored for this dear child, particularly for the last four or five years, that God would prove him to be a vessel of mercy, and now he was gone for the fourth time, with the determination that he would never see father or mother, sister or brother again, but would go across the seas. O how Satan did roar, “Where are your prayers, now? Where is your hope, now, of his being a vessel of mercy? What do you think, now, of the promises which you have leaned on?” O how I staggered, and my pangs of labor came on again, I believe 10 times stronger than before!

My dear Friend, the lad was in my very heart, and what could I do but travail in labor for him? I had four or five weeks travail of soul before I could hear anything about him, except that he had passed on his way towards Exeter. I had but one prayer for him to God, and that was that He would turn the devil out of his palace from reigning in his heart, and set up His own Kingdom there, and bring him home again, sitting at Jesus’ feet, clothed, and in his right mind! Here my soul was fixed, nor could I be moved from it. And sometimes my soul was in such wrestling for this one blessing, that the devil might be dethroned out of his heart, my body has been so weak that I could scarcely crawl from one end of the room to the other. A few weeks before he sent me a letter, O what a conflict I had! It came to my mind that he was a vessel of wrath, and this text ran through me like a dagger—“He that being often reprov’d, hardens his neck, shall suddenly be destroyed, and that without remedy.” O how I staggered, and my very loins heaved up with pangs of grief! “What,” cried I, “my dear child for whom I have travailed in such soul-trouble for five years, shall be destroyed, and that without remedy?” And then Satan presented him before my eyes, as having cut his throat, and being now in Hell, where he must be tormented forever and ever.

O my Brother, I can never tell you a thousandth part of what I passed through for about an hour. O what groans I poured out that God would direct me to some portion of His dear Word. “O Lord,” I cried, “do send me a crumb! Do let me pick up but a single crumb.” In my poor, feeble confused state of mind, I took the blessed Book of God and opened it upon the 11th Chapter of Isaiah, when the first five verses so overpowered me with wonder and glory at the greatness, power, majesty, mercy, and Grace of the dear Redeemer that I was obliged to cry out, “Is anything too hard for the Lord?” But when I came to the sixth and seventh verses, I felt every string and bond break, and for a few minutes did not know whether the Lord was not breaking the pitcher at the fountain, and taking my poor tempest-tossed devil-dragged soul into the heavenly port. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie

down together, and the lion shall eat straw like the ox.”

O my dear Friend, bless God for His mercy! He smiled and whispered with His still small voice, “Your prayers are heard, and come up before Me. I will bring the leopard home, and he shall be heartily glad to lie down with the kids, and a little child shall lead them.” O how I kissed the feet of my dear Lord! I washed them with my tears, and wiped them in my feelings with the hairs of my head. I blessed Him, praised Him, till my very body was so faint and feeble that I hardly knew for a few minutes whether I was in the body or out of it. I could not help shouting, “Rejoice not against me, O mine enemy, when I fall, I shall arise; when I sit in darkness, the Lord shall be light unto me!”

In about a fortnight after this my dear lad wrote me a letter, to say that he was a soldier in Plymouth barracks, that he was in the very bowels of Hell night and day, and that Hell from beneath was moved for him to meet him at his coming. It was such a letter of contrition that I saw in a moment that the wolf was brought to dwell with the lamb, and the leopard was willing to lie down with the kid. Upon this I wrote to Mr. T. (though he was a perfect stranger, personally, to me), telling him all the circumstances, and begging of him the favor to go to the barracks, and see the lad, and then to let me know what he thought of him; whether he believed he was really brought to see the error of his ways, and is heartily sick of them; and whether he thought it would be advisable for me to purchase his discharge, or not.

I soon received a letter from Mr. T. and so full was it of feeling and sympathy with me, in my trouble, and so good an account did it give of the lad, that it so broke and melted my soul into union with his soul, that I felt as if we were one spirit! He said he believed there was a great change worked in the lad’s soul, that he was sick of his past life, and that therefore he considered it was my duty, as his father, to get him out of his present situation. So I procured his discharge, and he has been at home near a month, and never did I see, bless the Lord, a more visible change! How he longs to feed amongst the kids! God has already, and still is sorely chastening him, out of His Law, and what a school that is! I believe in my very heart that the Kingdom of God is set up in his soul, though he is still shut up unto the faith, which, I believe, will hereafter be revealed to his soul. Poor thing! He has had two or three crumbs since he came home, and this makes him stick close under the table.

I have another testimony that sweets and bitters, emptying and fillings, frowns and smiles, groans and songs, famishing and feasting, God has bound fast together, and neither men nor devils shall break them asunder. It is through fire and water that we are brought into a wealthy place. Yet, blessed be my Covenant God, not one hair of my head has been singed. Poor fool! When I was in the furnace, I expected, sometimes, to be completely consumed. Ah, my dear Friend, if God had dwelt with me on the ground of *my* faith, where must I have sunk? Into the pit, never to rise. But though we believe not, He abides faithful; He cannot deny Himself, bless His holy name. “As a father pities his children, so the Lord pities them who fear Him.” How sweet has that text been to me at

(See *Bitter/Sweets* on page 10)

A Study of Ephesians 4:20-21

LEARNING CHRIST – PART 2

Holiness is one of the main reasons why the risen Lord Jesus sent the Holy Spirit. It is the Holy Spirit who lives within each Believer, and works in them “both to will and to do of God’s good pleasure.” In saving us, we are told that the Holy Spirit has taken us out of the kingdom of darkness and transferred us into Christ’s Kingdom.

I think the reason why so many have forsaken this Truth of God is from a fear that they would be denying that salvation is all of Grace. Some people, as soon as they hear teaching which says that growing in holiness is a requirement of the Christian life, and a necessary result of salvation, think that somehow it means that a person is earning or contributing to salvation. But that is not at all the case!

However, we must go further to say that any teaching which separates true salvation from holy living is disastrous. For ultimately, such people, whether they intend to or not, are giving the impression that believing in Christ makes no difference in a person’s life. Ultimately, such teaching makes believing in Christ, and living the Christian life two separate things. But that is a fallacy indeed.

James says in James 1:22-24: “But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was.” And Paul tells the Corinthians in 2 Corinthians 5:17, “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” Notice how definite the Apostles are on this matter. If one does not live in a new way, then he is NOT a new creature in Christ! This is in fact what Paul is emphasizing in the two little phrases which come in the first half of verse 21. He says “if indeed you have HEARD HIM, and have been TAUGHT BY HIM.”

Note again the way the Apostle puts this first phrase. He does NOT say “if indeed you have heard ABOUT Him.” Nearly everyone in America has in some way heard about Jesus. Neither is the Apostle referring to those who heard Jesus preach when He walked on this earth. Certainly, these Ephesians were not among those who had been privileged to hear the personal preaching of Christ.

Paul is obviously making a distinction between listening to the Gospel and hearing the Gospel in such a way that one responds to it. Many people listen to sermons without being affected by them. The sound of the words goes into their ears, but nothing happens. To hear Christ in the sense intended in this phrase means to have the Gospel come to a person with power, so that it produces a response in the person. This is what Jesus referred to when He said in John 5:24, “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.”

We make a similar distinction when we draw a contrast between a person seeing something and perceiving something. Have you ever caught yourself daydreaming? When daydreaming, your eyes are wide open. Your eyes are seeing things, but the things you see are not registering. The mind is so engrossed with some particular thought that what the eyes are taking in does not make an impact.

The same thing happens in listening to Christ. He speaks through His Word, and many sit in churches and hear the words in sermons week after week. Their ears are working just fine. The sound of the words goes in, but they produce no effect or response. This is what Jesus alluded to in

the parable of the four soils. He spoke of hearers who would hear the Word of God and may even go so far as to have some temporary joy in hearing it. Yet, they did not really HEAR HIM.

We must go a step further. It is possible for the TRUE BELIEVER to at times hear without hearing Christ. For ultimately, hearing Christ means coming under His influence by the power of the Holy Spirit so that what one hears is Christ speaking to him.

When a person hears Christ in this way, he feels that the Word of God is the most wonderful and important thing in the world! This is not to minimize the importance of other things that we hear or think about. Rather, we are saying that when the Holy Spirit is upon a person in this way, he sees that the Truth of Christ is the supreme Truth. At that point, the Believer is spiritually “on the edge of his seat” because what he is hearing is not just the words of a man or even the words of the Bible about Christ, but he is hearing Christ! The message grips the person in such a way that he wants to surrender himself to it. He desires to follow Christ, and to give complete obedience to what he hears.

This is what the Scripture conveys to us in many places. It is found in the thrilling account of what happened to the woman named Lydia. The book of Acts tells us that she was a woman who sold purple cloth in the city of Thyatira. And when the Apostle Paul came to her town and preached the Gospel, a wonderful thing happened to her. Luke tells us in Acts 16:14, “Now a certain woman named Lydia heard us. . . The Lord opened her heart to heed the things spoken by Paul.” Lydia heard the things spoken by Paul, but it was *Christ* she was hearing.

This was the teaching of Jesus Himself. He said in John 10:27, “My sheep hear My voice, and I know them, and they follow Me.” The one who has heard Christ comes to the Bible as an amazing book which is like no other book. It lives and is powerful. When it is read, it is to hear Christ speaking!

Finally let us consider for a moment the phrase “have been taught by Him.” The Greek text literally says “have been taught *IN* Him.” This means that learning Christ only takes place as one is in fellowship with Him. There are many self-proclaimed prophets today who tell us they have a message for us from the Lord, but here is the way to avoid being deceived—the one who learns Christ does so by being *with Him*—and the way Christ speaks to His people is through *His Word*.

If you want to learn Christ, you must live with Him. You must spend your days like Enoch and Noah of whom it is said that they walked with God. Jesus must be your Companion through the day. It means, dear Brothers and Sisters, that the life of Christ is in us! The expression “in Christ” is a key phrase in the New Testament. It means that one has come to be a part of Christ. He is in Christ’s body; he is connected as a vine to a branch, and because of this wonderful relationship, the very life of Christ flows through the Believer. This means that a sermon can be a life-giving sermon. If the preacher is preaching in the power of the Holy Spirit, not only is knowledge and information being conveyed, but *life from Christ* is coming to those who are hearing Him and being taught by Him. There is spiritual nourishment being given!

And let us conclude by saying what I believe is the Apostle’s intention here. This life-giving Truth which comes from Jesus is ONLY in Jesus. That is why verse 21 concludes by saying “as the truth is

(See *Study of Ephesians* on page 11)

MORE AND MORE PRAISE TO OUR GOD!

By C. H. Spurgeon

“You shall love the Lord your God with all your heart, and with all your soul, and with all your might.” Oh, to be enabled to serve God after this fashion—this would be to praise Him more and more! Though I do not say that you can always tell how far a man praises God by the quantity of work that he does for God, yet it is not a bad gauge. It was an old aphorism of Hippocrates, the old physician, that you could judge of a man’s heart by his arm. By which he meant that by his pulse he judged of his heart—and as a rule, though there may be exceptions—you shall tell whether a man’s heart beats truly to God by the work that he does for God.

You who are doing much; do more! And you who are doing little, multiply that little, I pray you, in God’s strength, and so praise Him more and more. We would praise God much more if we threw more of His praise into our common conversation—if we spoke more of Him when we are by the way, or when we sit in the house. We would praise Him more and more if we fulfilled our consecration, and obeyed the precept, “Whether therefore you eat, or drink, or whatever you do, do all to the glory of God.”

We would do well if we added to our godly service more singing. The world sings—the millions have their songs. And I must say the taste of the populace is a very remarkable taste just now as to its favorite songs. They are, many of them, so absurd and meaningless as to be unworthy of an idiot! I would insult an idiot if I could suppose that such songs as people sing nowadays would really be agreeable to him. Yet these things will be heard from men, and places will be thronged to listen to hear the stuff.

Now, why should we, with the grand Psalms we have of David, with the noble hymns of Cowper, of Milton, of Watts—why should we not sing as well as they? Let us sing the songs of Zion—they are as cheerful as the songs of Sodom any day! Let us drown the howling nonsense of Gomorrah with the melodies of the New Jerusalem! I would that every Christian here would labor to be impressed with the importance of the subject which I have tried to bring before you. And when I say *every Christian*, I may correct myself and say, *every person* here present. “I will yet praise You more and more.”

Why, some of you present have never praised God at all! Suppose you were to die today, and soon you must—where will you go? To Heaven? Where would Heaven be to you? There can be no Heaven for you! They praise God in the only Heaven I have ever heard of! The element of Heaven is gratitude, praise, adoration—and you do not know anything of this—therefore it would not be possible for God to make a Heaven for you! God can do all things except make a sinful spirit happy, or violate Truth and Justice. You must either praise God, or be wretched forever!

O my Hearer, there *is* a choice for you—you must either worship the God that made you, or else you must be wretched! It is not that He kindles a fire for you, nor that He casts upon it the brimstone of His wrath, though that is true, but your wretchedness will begin within yourself, for to be unable to praise is to be full of Hell. To praise God is Heaven! When completely immersed in adoration, we are completely filled with happiness, but to be totally devoid of gratitude is to be totally devoid of happiness.

O that a change might come over you who have never blessed the

Lord, and may it happen this morning! May the work of regeneration take place now! There is power in the Holy Spirit to change your heart of stone in a moment into a heart of flesh—so that instead of being cold and lifeless, it shall palpitate with gratitude!

Can’t you see Christ on the Cross dying for sinners? Can you look on that disinterested Love, and not feel some gratitude for such Love as is there exhibited? Oh, if you can look to Jesus and trust Him, you shall feel a flash of life come into your soul! And with it shall come praise, and then shall you find it possible to begin the happy life, and it shall be certain to you that as you shall praise God more and more, so shall that happy life be expanded, be perfected in bliss!

But Christians, the last word shall be to you. Are you praising God more and more? If you are not, I am afraid of one thing, and that is that you are probably praising Him less and less. It is a certain truth that if we do not go forward in the Christian life, we go backward; you cannot stand still—there is a drift one way or the other. Now he who praises God less than he did, and goes on to praise Him less tomorrow, and less the next day, and so on—what will he get to? And what is he?

Evidently he is one of those who draw back unto Perdition, and there are no persons upon whom a more dreadful sentence is pronounced, often spoken of by Paul, and most terribly by Peter and Jude—those “Trees twice dead, plucked up by the roots”—the “wandering stars for whom is reserved the blackness of darkness forever.” It would have been infinitely better for them not to have known the way of righteousness, than having known it, after a fashion, to have turned aside! Better never to have put their hand to the plow, than having done so, after a sort, to turn back from it.

But, Beloved, I am persuaded better things for you, and things that accompany salvation, though I thus speak. I pray that God will lead you on from strength to strength—for that is the path of the just. May you grow in Grace, for life is proven by growth! May you march like pilgrims towards Heaven, singing all the way. The lark may serve us as a final picture, and an example of what we all should be. We should be mounting—our prayer should be, “Nearer, my God, to You.” We should be mounting—our motto might well be, “Higher! Higher! Higher!” As we mount, we should sing, and our song should grow louder, clearer, more full of Heaven. Upward, Brothers and Sisters! Sing as you soar! Upward! Sing till you are dissolved in Glory! Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #998—*More and More*—July 2, 1871.

**PRAYERFULLY CONSIDER
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Letters to Mike Gendron Of Proclaiming the Gospel:

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

Glen C., Internet, writes—

Do you guys still have the Ten Commandments in your Bible? Or are you no longer bound by them since you were “born-again”? I bring up this question because in my Catholic Bible there is a Commandment, “You shall not bear false witness against your neighbor” (Exo 20:16). Your latest newsletter is full of false statements again. You have a knack for building straw men out of Catholic teachings, and then knocking them down. Your ministry loses all credibility if you have to lie about the Catholic Church to “win” your argument. It is just like perjury in court. The verdict is only valid if it is based on the truth, the whole truth, and nothing but the truth. Contrary to your claim, the worship of Jesus Christ in the Eucharist is not idolatry. Read the sixth chapter of John’s Gospel, and tell me why Jesus would be willing to lose disciples over a *symbol*. When Jesus says at the Last Supper that this is My Body, was He kidding? Why have most non-Catholics walked away from this teaching (John 6:66)? I ask you to embrace the truth. Jesus didn’t tell lies to persuade people to believe in Him. Why should you? If your ministry is truly here to serve God’s will, then it must only speak truth. Jesus was willing to take a risk of losing some souls, but He was never willing to risk losing Truth.

Brother Mike replies—

In John, chapter six, those who departed from Jesus were unbelievers (6:36) who had followed Him to Capernaum for another free lunch (6:26). When Jesus offered Himself as “spiritual” food they were not interested (6:63). Those who ate of the spiritual food for eternal life were Believers (6:40) and remained with Jesus who had the words [not the flesh] of eternal life (6:68). For Catholics to use this passage as justification for transubstantiation and to literally eat Jesus is absurd since this event takes place three years before The Last Supper. Jesus wasn’t kidding—He was using the figurative language that He told us He often used to teach spiritual truths (John 16:25).

F. W., Melbourne, FL, writes—

A young pastor in Guatemala sent your tracts to his uncle who is a pastor in Mexico. He uses your tracts to teach other pastors about Roman Catholicism. Another missionary goes way up in the mountains in Guatemala and gives your tracts to the people who teach others. He will not give them to everyone because they cost too much. We told him we will supply him with all the tracts he wants. So we would like 300 tracts in Spanish to take with us.

Derek L., Internet, writes—

You say, “The only way we can be sure is to do as the Bereans did—check everything with the Scriptures” (Acts 17:11). When are you going to check out your Protestant teachers against Scripture, also? How come it’s only Catholics who are deceived, yet each Protestant denomination is given a pass? Could it be that you need to destroy the authority of the Catholic Church, which sets the laws for Christian life (and has for the last 20 centuries), so you can then feel free to set your own, based on your personal reading of the Scriptures. And if the Catholic Church is so obviously wrong according to Scripture, then why didn’t they change the very Bible that condemns them today? They had about 1200 years before Martin Luther started pointing out their mistakes. Man, what a major blunder, get rid of the evidence. Right?

Brother Mike replies—

Every professing Christian, whether pope, priest, pastor or layman, must be held accountable to the plumb line for the Truth—the Holy Bible. It alone can protect us from the error and deception of false teachers. While we occasionally point out doctrinal errors within Protestant denominations, as former Catholics, our mission is to rescue those who are held captive by the false gospel of Catholicism. You are obviously not aware the Catholic Church *changed the Bible*. It has added its traditions to the Word of God which not only destroys biblical integrity, but brings God’s rebuke on those who are responsible. According to The Catechism of the Catholic Church, paragraph 97, “Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God.” And it should not come as a surprise to you that this was done *after* Martin Luther and the Reformers began exposing the unbiblical practices of Catholicism. So instead of trying to “get rid of the evidence,” they used the Bible to act as a veneer of truth to cover the very lies that blind Catholics from the Gospel.

G. F., Olney, MD, writes—

I want 10 copies of your last newsletter. I am seriously thinking of leaving the Roman Catholic Church for a second, and hopefully the last time. There is much truth in your newsletter. I want to send them to some priests and bishops.

SPURGEON SPEAKS OF HIS DEPRESSION

The Jews said the Nazarene was an impostor. “No,” said Stephen, as they were stoning him to death, “there He is! He stands at the right hand of God.” To Stephen’s mind the point was settled by what he *saw*. This was the main thing—the only thing, indeed, that Stephen cared for—he craved to have his Lord exalted, and he *saw* Him exalted! The people rage. The rulers take counsel together, but yonder is the King upon the holy hill of God! Beyond a doubt He is a reigning monarch, and to Stephen’s heart this was all he wished.

If any fear had been felt by Stephen, it was not for himself—it was for the Church. He thought, “These wolves tear me first, but what will become of the rest of the sheep? How will any escape from their fangs?” He looked up and there stood the Shepherd looking down upon the wolves, and saying to His dearly-purchased sheep, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” That seems to me to be the grandest part of the vision—Christ *living*, Christ *loving*, and Christ *REIGNING*—the triumphant Savior at the right hand of God!

My Brothers and Sisters, this Doctrine has been to my own soul the only one which has cheered me in times of extreme deep depression of spirit. As I have told you before, so I tell you now—I have known what it is to be brought so low in heart that no promise of God’s Word gave me a ray of light—nor a single Doctrine afforded me a gleam of comfort. And yet, as often as I have come across this text, “Therefore God also has highly exalted Him, and given Him a name which is above every name,” I have always found a flood of joy bursting into my soul, for I have said, “Well, it is of no consequence what may become of *me* if my name is cast out as evil, and if I myself am left in darkness. If pains should multiply, if sorrows should increase beyond number, it does not matter—I will not lift up a finger as long as my Lord Jesus is exalted.”

I believe that every genuine Christian heart that loves the Savior feels just that. Like the dying soldier in the hour of battle who is cheered with the thought, “The general is safe. The victory is on our side. My blood is well spent, my life well lost, to win the victory,” let Christ reign, and I will make no bargain with God as to myself! Let Jesus be King the whole world over—I care for nothing else! Let Him wear the crown! Let the pleasure of the Lord prosper in His hands! Let His Covenant purposes be fulfilled! Let His Elect be saved! Let the kingdoms of this world become the kingdoms of our Lord, and of His

Christ, why, what matters it even though 10,000 of us should go pining through the Valley of the Shadow of Death? Our lives and deaths would all be well spent to earn so great a reward as to see Jesus glorified! I would like to put this telescope, then, to the eye of every sorrowing Christian here, because having had so sweet an influence upon my own heart, surely it might comfort theirs.

Dear Friend, you are troubled this morning. You are cast down. You do not prosper as you could wish in heavenly things. Well, but *Christ* is not troubled! *He* is not cast down! And the great fight, after all, goes rightly enough. God’s great purposes are subserved; Christ is glorified! Here are two or three pearls for you—gaze upon them, and prize them—first, remember that your exalted Savior is exalted to intercede for *you*. If He has power, He uses it in prayer for *you*. Christ has no merit which He does not plead for *you*.

Jesus has received no reward in consequence of His death which He will withhold from *you*. Dear to the Father He is, but He uses that influence on *your* behalf. Joseph said to the butler, “Speak for me when it shall be well with you.” But the butler forgot him. It is well with Jesus today, and, depend upon it, it is well with *you*, also, for the Well-Beloved cannot forget you! And as He always has the Father’s ear, He will pray to the Father for you, and whatever you need shall surely be given you.

Remember, too, that Christ has this power not only to intercede for you, but to prepare a place for you. Christian, Christ is a king of boundless wealth, and He desires to use the wealth of His royal treasury to furnish that mansion of yours most richly—so as to make it worthy of the Giver who shall bestow it upon you! Moreover, Jesus is in Heaven as your Representative. You are virtually in Heaven at this very moment in God’s esteem. Your Representative is there. My Captain is in Heaven, why should I fear? How can God give Heaven to the head, and Hell to the foot? As sure as Christ is there, every one of those who are virtually united to Him shall be there also!

Only prove that Christ is in Heaven and you have proven that every Believer must be there, too! Christ’s body cannot be mangled. You cannot cut the spiritual body of Jesus into pieces and throw one limb of it into Hell, while the head goes up to Heaven. Because He lives, we shall live also! And it is His will that where He is, there should also His people be. Jesus is in Heaven full of power—there to intercede, to represent, to prepare—and that far-reaching power darts its rays down to earth. The keys of Providence swing at the belt of Christ!

Believe it, Christian—nothing occurs here without the permit or the decree of your Savior who loved you and gave Himself for you. Does the enemy rage? Jesus will put a bit between his jaws and turn him back. “Surely the wrath of man shall praise You: the remainder of wrath shall You

(See *Spurgeon Encourages* on page 11)

BITTERS/SWEETS

(Continued from page 6)

times! But Satan has come again and torn asunder with rage, and told me that it did not belong to me. And I tell you what, it does not matter what God does for me, or however He may favor me, at times with His Presence, if He leaves me to Satan and my own heart, I am disputing every bit of it. I find it just the same now as ever it was—flesh and blood are still flesh and blood; and Satan, unbelief, carnal reason, and all his devilish crew, are still devilish. And I find that faith, love, patience, meekness, watchfulness, and every spiritual Grace, either in thought, word, or deed, are all sovereign favors from God; and that not any one of them can ever be in exercise but as God the Holy Spirit draws it forth. I know that every good gift and every perfect gift is from above; and am a living witness that salvation, and salvations too, are all of Grace.—J. W., 1837—first published in the “Gospel Standard,” 1838. (Gleaned from A. W. Pink’s *Studies in the Scriptures*, June, 1933).

SPURGEON ENCOURAGES DEPRESSED BRETHREN

(Continued from page 10)

restrain.” Your Lord Jesus Christ has all power in Heaven and in earth—and all this power He will exert to bring each one, even the weakest of His children, into His bosom. Blessed be the sweet love of God which has given us an Omnipotent Shepherd to watch over us by night and by day! His head is crowned because He has conquered all His foes.

Surely we may see in that crown of victory the indication that no foe shall ever be able to conquer us! I wish that I could bring out to you the sweetness of the thought of Jesus glorified as I have enjoyed it in my own heart. It charms me to think, sometimes, that as surely as sin, death, and Hell are under the feet of the Son of Man, so surely shall these very feet of mine be set upon the dragon’s neck. If I am in Christ, as certainly as Jesus is a conqueror, so shall I be *more* than a conqueror through Him who has loved me!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Sermon #740, Volume 13—*Stephen’s Martyrdom*—Ages Software—Read or download the entire sermon at www.spurgeongems.org.

Study of Ephesians

(Continued from page 7)

in Jesus.” There have been many self-proclaimed messiahs. There have been many claiming to have answers to life’s questions and problems. But the truth is in a person, and the Truth is in ONE Person—the Truth is Jesus Christ! Paul told the Colossians in Colossians 2:3 that in Christ “are hidden ALL the treasures of wisdom and knowledge.”

If we are learning Christ, then we will be like He. Jesus never hesitated to tell the truth about who He was. He said that He IS THE TRUTH! He lived an open life which was honest and transparent. If we are taught by Him, we will do the same. We must not cover who we are in Him. We are in a day when it is too easy to keep what we are to ourselves in fear of being mocked or ridiculed or thought naive. But we are to let our light shine before men. We should be reflecting Jesus to the world!

This then, is what it means to be a Christian. *He is one who has come to Jesus*. He has found in Jesus the Truth, and Jesus has changed his whole condition. He has taken him out of everything futile, and wretched, and dark in this world. He has shown him the Light of God, and brought him into His body the church. He has made him a child of God, and an heir of everlasting life. He is pursuing a holy life, and longs for nothing more than to be like Christ. He is walking through this life listening to Jesus, and being taught by Jesus, and walking with Jesus as his Companion.

Have you so learned Christ? Do you KNOW whom you have believed? Are you ready to give a reason for the hope that is in you?
—PF

**JOHN 3:18
READ IT...
AND
THEN
READ JOHN 3:16...**

IS BAPTISM “ESSENTIAL” TO SALVATION?

By Charles H. Spurgeon

What is your view of Christ, dear Friend! Is He your Master as well as your Savior? This is a question which I want to put very pointedly, for I heard a person ask, the other day, “Is Baptism essential to salvation?” Listen! This man means to do only just that which is essential for his own salvation—that is all. To get into Heaven is all that he cares about, so he asks, concerning one thing or another, “Is it essential to salvation?”

A soldier in her Majesty’s army says, when an order is given to him, “Is this essential? Shall I be shot if I do not obey it?” Drum him out of the regiment, for what good is he? I look upon Christ as my Lord and Master, and if He bids me do something, though there may be in it nothing whatever to my profit, I am bound to do it because He *is* my Master and Lord! “Is it essential to salvation?” is a sneak’s question! I dare not use a milder term! I am often ashamed to answer those who make such an enquiry. The message to you is, “Whatever He says to you, do it.”

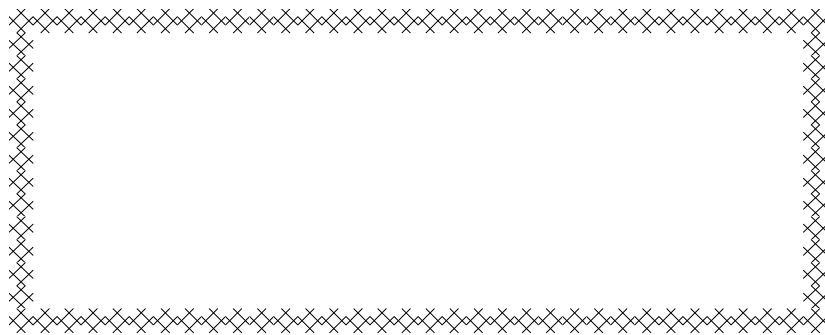
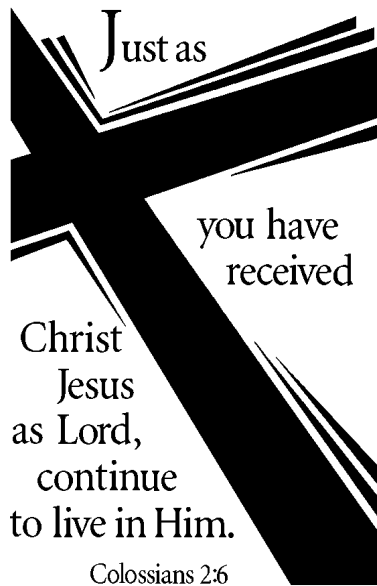
Did you come into the world merely that you might get saved? Is that all? Oh, poor, mean wretch! The Lord save you from being so selfish! How can you even get to Heaven when your sole ambition is, somehow or other, to save your own skin? To get inside the pearly gates and enjoy yourself—that is your notion of Heaven!

But that is the very thing from which you have to be saved! I hope you will come to have quite another idea. I live not to save myself, but to glorify Him who has saved me. I work not because I hope to escape from Hell by what I do, or to get to Heaven by what I do, but because Christ has saved me, and now, out of *gratitude* to Him, if there is anything He wishes me to do, I do it without a question, saying to Him—

***“Have You a lamb in all Your flock
I would disdain to feed?
Have You a foe, before whose face
I fear Your cause to plead?”***

Get rid of selfishness, or else you cannot truthfully say that you love Christ! You are only loving yourself, and baptizing selfishness with the name of Christianity.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2669, Volume 46—*Comfort from Christ’s Omniscience*—read! download the entire sermon free of charge at <http://www.spurgeongems.org>

For HIS Glory
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Pray for your warden.

In This Issue...

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

ON BAPTISM

Now, only one more thought upon Lydia's conversion—*it was distinctly perceptible by the signs which followed*—she was baptized. As soon as she had believed in Jesus, she put on, together with her household, the profession of her faith in Christ Jesus. Happy Lydia, to have a household which believed in Jesus! Happy Lydia, to see them all baptized with her!

There is a danger, in certain sections of the Church, to make too much of Baptism by linking it with regeneration, as baptismal regeneration. But there is an equally great danger among us who are called Baptists of making too little of Baptism. We cannot make too much of it because our belief that none ought to be baptized but those who are regenerate already will always be a healthy check for our making too much of it.

But we may make too little of it. We ought to insist very strongly upon the duty of all Believers who have found the Savior to obey the second Gospel com-

mand, "He who believes and is baptized, shall be saved." We do not doubt but that all who *believe* shall be saved, but still, for our part, when we see Baptism put in so close a connection with believing, we should not be disobedient to our Master's command.

We think it to be a sweet sign of an humble and broken heart when the child of God is willing to obey a command which is not essential to his salvation—which is not forced upon him by a selfish fear of damnation. We say it is a great sign of Divine Grace, when, as a simple act of *obedience* and of *communion* with his Master in his burial to the world and resurrection to a new life, the young convert yields himself to be baptized.—CHS—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Sermon #544, Volume 9—*Lessons from Lydia's Conversion*—Ages Software,

ON YOU

Dear Brothers and Sisters, the practical matter is be yourselves in your religion. Never attempt to counterfeit another's virtues, nor try to square your experience according to another man's feelings. Do not endeavor to mold your character so that you may look as if you were like a certain good man whom you admire. No, ask the Lord, who made a new man of you, to let your manhood come out as *He* meant it, and whichever

Grace He meant to be prominent, let it be prominent. If you are meant to play the hero and rush into the thick of the battle, then let courage be developed. Or if He designed you to lie in the hospital and suffer, then let patience have its perfect work.

But ask the Lord to mold you after His own mind, that as He finds a stork for a fir tree, and a fir tree for a stork—a hill for a wild goat, and a wild goat for a hill—He will find a place for you, the man. And find for you, the man, the place that He has created for you. There His name shall be most glorified, and you shall be most safe. Kick not against the pricks, but take kindly to the yoke, and serve your day and generation till your Master calls you Home.—CHS—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Volume 17, Sermon #1005—*Lessons from Nature*.

You are invited to read or download both of the sermons on this page at <http://www.spurgeongems.org> or any of the 63 complete volumes of Brother Spurgeon's sermons!