

FOR HIS GLORY

Volume 15, Issue 8

August, 2012

SPURGEON SPEAKS TO SUNDAY SCHOOL TEACHERS

By Charles Haddon Spurgeon

"Spoke I not unto you, saying, Do not sin against the child?"
Genesis 42:22.

The text has a word to teachers, especially teachers of our Sunday schools, though I hold that teachers of weekday schools ought not to consider themselves exempt from seeking the good of the souls entrusted to them. Sunday school teachers, you have voluntarily assumed a position, the responsibility of which is not to be laid aside as long as you continue in the office. I beseech you, do not sin against the child! He comes to you, this afternoon, to learn something weighty, and of eternal consequence—do not be dull and uninteresting. Do not talk to him of unimportant matters; do not be cold and sleepy over your work, but tell him of Jesus lovingly, simply, earnestly; do not lead him to feel that you have, yourself, no faith in what you teach! Be so earnest that he may see conviction gleaming from your eyes, and may soon, in return, feel it flashing into his heart!

Remember, other teachers have been prayerful over their children. They have brought their boys and girls to Jesus, and have won a blessing from the Master—will not you be prayerful, too? If not, it were better for those children that you had never been born, and that some better teacher had been set over them! Do not sin against the child, therefore, by cumbering the ground, and occupying a place which might have been far more profitably filled by a more earnest spirit. In the weekday do not sin against the child by conduct inconsistent with your profession; do not sin against the child by neglecting him during the six days if you have opportunities for visitation. Seek his good at all times, follow him with your prayers and tears if you cannot with your personal visits and loving words.

As God gives you opportunity, let importunate entreaties and fervent prayers go together—entreaties to him, and prayers to God—and who knows, God may give you his soul as a seal to your faithful ministry! Teacher, do not sin against the child by failure in anything to which conscience calls you. I am afraid, in looking back upon our own

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A GLIMPSE OF JESUS

By C. H. Spurgeon

"I will make darkness light before them."
Isaiah 42:16.

Frequently our heavenly Father cheers His children by a sight of Jesus going before them. That path between overhanging rocks is so dark, I, a poor timid child, shrink back from it, but how is my courage restored as I see Jesus bearing the lantern of His love, and going before me into the thick darkness! I hear Him say, "Follow Me," and while He speaks, I perceive a light streaming from His sacred Person.

Every thorn of His crown gleams like a star! The jewels of His breastplate flash like lamps, and His wounds gleam with celestial splendor! "Fear not," He says, "for in all your afflictions I have been afflicted. I was tempted in all points like as you are, though without sin." Who can tell the encouragement given to the heir of Heaven by the fact that the elder Brother has passed through all the dark passages which leads to the promised rest?

God had one Son without sin, but He never had a son without chas-

(See *A Glimpse of Jesus* on page 2)

When we put ourselves into the hands of Christ, we do not confide in a Savior who might allow us to be destroyed, but we rest in One who has said, "I give unto My sheep eternal life, and they shall never perish, neither shall any pluck them out of My hand." Instead of the Doctrine of the Perseverance of the Saints leading to negligence of life, you will find that, on the contrary, where it is thoroughly well received in the heart by the power of the Holy Spirit, it begets such a holy confidence in God, such a flaming gratitude to Him, that it is one of the best incentives to consecration! Treasure up these thoughts, dear Brothers and Sisters, and if you would grow in Divine Grace, and in conformity to Christ, endeavor to perceive your personal interest in the Covenant, the Divine power which guarantees its fulfillment, and the everlastingness of its character.—CHS



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TEACHERS

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Sunday school experience, some of us will have to acknowledge that we *did* sin against the children a great deal—that we made our class rather a school for teaching, reading, repeating texts, and singing hymns than an occasion for aiming at heart-renewal and *immediate* salvation.

By the way, let me say while I am speaking to teachers, the word is equally applicable to some of you who are *not* teachers, but ought to be. In many of our Churches the work of teaching the young is left to the very youngest—advanced Christians usually decline the service. Is this as it should be? I take it that for this work the Church ought to send forth her very best men. If any of you have ability for the teaching of youth, and are not using the talent, you are sinning against the child quite as much as if you undertook the work, and did not perform it thoroughly. There are schools in this neighborhood languishing for lack of teachers; we have letters constantly sent to us, “Can you send us help?” And it is a crying shame that in a neighborhood so blessed with the Gospel there should be any Sunday school pining for lack of teachers to instruct the children!

I am told that in some schools near this Tabernacle, there are sometimes 50 or 100 children without teachers! I charge you, men and women who know Christ, while such spheres are before you, do not stand back from them lest it be charged upon you in the Day of Judgment, concerning these little ones, that you withheld from them the Bread of Life, and left them to die in the dark!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, —Sermon #840, Volume 14—*Do Not Sin Against the Child*—Read/download all 63 volumes of Brother Spurgeon’s sermons on www.spurgeongems.org.

PRAY DAILY
FOR
YOUR
PASTOR!

**There is only ONE way to God the Father, and that is through Jesus Christ.
Not Mary. Not Mohammed.
Not a future Messiah.
ONLY THROUGH
JESUS CHRIST!**

A GLIMPSE OF JESUS

(Continued from page 1)

tisement! Even He who always did His Father’s will had to suffer. Courage, my heart! Courage! If Jesus suffered—if that pang which tears your heart was first felt by Him—you may be of good cheer, indeed! Better still is the comfort derived from the grand Truth of God, that Jesus is actually present in the daily afflictions of Believers. Jesus knocks at my door, and says, “Come with Me from Lebanon, My Spouse; come with Me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon, from the lions’ dens, from the mountains of the leopards!”

I look forth from the window into the cold and dreary night, and I answer Him, “The night is black and cheerless. I have taken off my coat, how shall I put it on? I have washed my feet, how shall I defile them? I cannot arise and follow You.” But my Beloved is not thus to be refused; he knocks again, and He says, “Come forth with Me into the fields; let us lodge in the villages; there will I give you My love.”

Overcome by His love, I arise and go with my heavenly Bridegroom. If the raindrops fall pitilessly upon me, yet it is most sweet to see that His head is also filled with dew, and His locks with the drops of the night. The howling wind tosses His garments as well as mine. His feet tread the same miry places as my own, and all the while He calls me His Beloved, His Love, His Dove, His Undeiled, and tells me of the land which lies beyond the darkness.

And He speaks of the mountains of myrrh and of the beds of spices—the top of Amana, Shenir, and Hermon! My soul is melted while my Beloved speaks, and my heart feels it is sweet beyond expression to walk with Him, for lo, while He is near me the night is lit up with innumerable stars, the sky is aglow with glory—every cloud flames like a seraph’s wing—while the pitiless blast is unable to chill the heart which burns within while He talks with me by the way.

In later years you and I are apt to speak to one another of that dark night and its marvelous brightness—of that cold wind that was so strangely tempered—and we will say to one another, “I would gladly pass through a thousand nights in such Company! I would be willing to go on a midnight journey forevermore with that dearest of friends, for oh, where He is, night is day! In His Presence, suffering is joy! When He reveals Himself, pains are pleasures, and earth blossoms with flowers of Eden.”

Thus does the Well-Beloved, by His Presence, make our darkness light.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1Sermon #847, Vol. 14—*Joyful Transformations*—Read/download all 63 volumes of Brother Spurgeon’s on www.spurgeongems.org.

No wise man can expect that...God should diet us with a continual feast. It would neither suit with our health, nor the condition of this pilgrimage. Live, therefore, on your peace of conscience as your ordinary diet. When this is meager, know that God appoints you a fast for your health; When you have a feast of high joys, feed on it, and be thankful! But when they are taken from you, gape not after them as the disciples did after Christ at His ascension—but return thankfully to your ordinary diet of peace. —Richard Baxter

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 that God has made are their troubles, their sorrows, and their griefs. Griefs exalt us, and troubles lift us. —Charles H. Spurgeon

CALVINISM: ITS PLACE IN BAPTIST HISTORY—PART 1

By DANIEL E. PARKS, PASTOR

SOVEREIGN GRACE BAPTIST CHURCH, PO BOX 305, FREDERIKSTED, VIRGIN ISLANDS, 00841

Protestant denominations are those which have separated from the Roman Catholic Church. Some did so directly in the Reformation of the 1500's. Others have done so *indirectly* by separating from other Protestants.

The Roman Catholic Church came into being at about the beginning of the Dark Ages—and these two events are inseparably linked! The spiritual heirs of the Apostles denounced the Roman Church as Anti-Christ, and a manifestation of the “Babylonian whore” of Revelation seventeen. They, therefore, did not submit to the authority of Rome’s pontiff, nor recognize its baptism as Scriptural Baptism. Consequently, they baptized all who converted from Romanism to the true faith. The Roman Church responded to these heirs of the Apostles by calling their Baptism *re-baptism*, and by contemptuously branding them as *Anabaptists*, or *Re-baptizers*. Rome, furthermore, mercilessly persecuted them, and even waged crusades against them; many thousands—if not millions—of these Anabaptists were martyred by Roman Catholic authorities.

Foremost among these ancient heirs of the Apostles were the Waldensians. Their history is at great length chronicled in *The History of the Evangelical Churches of the Valleys of Piedmont*, (the source for the quotations in this message), written by Samuel Morland in 1658, following the Bloody Massacre of 1655. This massacre of Waldensians by Roman Catholics in the Piedmont region of Italy is one of the most horrendous events in Church History.

The Doctrine of the Waldensians regarding the salvation of sinners was what we, today, call Calvinism. For example:

1) The Waldensian *Confession of Faith* of 1120— 400 years before the Protestant Reformation—expresses their belief, “That Christ...died for the salvation of all those who believe...” (p 33). This is the Doctrine of Limited Atonement and/or Particular Redemption, the third of Calvinism’s five points, and that which is denied most vehemently by Arminianism. Arminians affirm, instead, their doctrine of Universal Atonement—that Christ died for the salvation of *all* mankind, both those who believe, and those who do not.

2) The Waldensian *Confession of Faith* of 1508 was published nine years before the Protestant Reformation was commenced, and amplified in 1535. It also manifests the Waldensians’ belief in what is today called Calvinism.

Its fourth and seventh articles express the Waldensians’ belief in the Calvinist Doctrine of Total Depravity—“...there is nothing in man whereby one may help another before God, seeing all are equally void of the righteousness of God, and obnoxious to His wrath by sin” (p 46), and “...there is no man that can, indeed, perform the works commanded by God” (p 49).

Its sixth article expresses the Waldensians’ belief in the Calvinist Doctrine of Irresistible Grace, and the bestowal of faith by the Holy Spirit—“...no man can have this faith by any power, will, and pleasure of his own: it is indeed the gift of God, who when, and where it pleases Him, works it in man by His Spirit” (p 48).

3) The Waldensian *Confession of Faith* of 1532 was published four years before John Calvin first expressed his theological views in his *Institutes of the Christian Religion*. It also manifests the Wal-

densians’ belief in what is today called Calvinism, and their denial of the doctrines of Romanism and Arminianism.

Its fourth article expresses the Waldensians’ belief in the Calvinist Doctrine of Total Depravity—“Whoever upholds Free Will denies absolutely *Predestination* and the *Grace of God*” (p 40). Its second article expresses the Waldensians’ belief in the Calvinist doctrine of Unconditional Election—“All those who have been, and shall be saved, have been elected of God before the Foundation of the World” (p 40).

Its third article expresses the Waldensians’ belief in the Calvinist Doctrine of Irresistible Grace—“It is impossible that those who are appointed to salvation should not be saved” (p 40).

4) *A Declaration of the Waldenses* of 1603 was published 39 years after the death of John Calvin, and 15 years before the Synod of Dort formulated the Five Points of Calvinism. The Waldensians herein unequivocally declared that the Reformed faith, Calvinism, was identical with the Doctrine of Salvation they had received from the Apostles—“We declare, that being very confident and certain that the Doctrine and Religion taught and followed by the Reformed Churches of *France, Switzerland, Germany, England, Scotland, Geneva, Denmark, Sweden, Holland*, and other kingdoms, nations, and dominions, of which we hitherto have made open profession...is the only true Doctrine and Religion ordained and approved of God, which alone can render us acceptable to God, and bring us to salvation.

“We are resolved to stand to it, to the hazard of our lives, honors, and estates, and to continue in it the remnant of our days...And meanwhile, in the midst of our calamities and exile, we request the Reformed Churches to hold and acknowledge us as true Members of theirs, being ready to sign with our own blood (if God calls us to it) the Confession of Faith by them made and published, which we acknowledge every way agreeing with the Doctrine taught, and registered by the holy Apostles, and therefore truly Apostolic, promising to live and die in it...” (p 42).

The Waldensians, therefore, praised God for having “enjoyed to this day the free exercise of the Reformed Religion” (p 41).

5) The Waldensian *Confession of Faith* of 1655 even more emphatically manifests their Calvinism.

Its ninth article expresses the Waldensians’ belief in the Calvinist Doctrine of Total Depravity—“That man by his transgression...is thereby...under the jurisdiction of him who has the power of death, that is, the Devil, insomuch that our free will is become a servant and a slave to sin. And thus all men (both *Jews* and *Gentiles*) are by nature the children of wrath, being all dead in their trespasses and sins, and consequently incapable of the least good motion or inclination to anything which concerns their salvation. Yes, incapable to think one good thought without God’s special Grace, all their imaginations being wholly evil, and that continually” (p 63f).

Its 11th article expresses the Waldensians’ belief in the Calvinist Doctrine of Unconditional Election—“That God saves from that corruption and condemnation those whom He has chosen from the foundation of the world, not for any disposition, faith or holiness

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CALVINISM

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that He foresaw in them, but of His mere mercy in *Jesus Christ* His Son; passing by all the rest, according to the irreprehensible reason of His free will and justice” (p 64).

Its 14th article expresses the Waldensians’ belief in the Calvinist Doctrine of Limited Atonement—“That God so loved the world, that is to say, those whom He has chosen out of the world, that He gave His own Son to save us by His most perfect obedience, (especially that obedience which He expressed in His suffering the cursed death on the Cross) and also by His victory over Satan, sin, and death” (p 65).

Its 18th article expresses the Waldensians’ belief in the Calvinist Doctrine of Irresistible Grace—“That...faith is the gracious and efficacious work of the Holy Spirit which enlightens our souls, and persuades them to lean and rest upon the mercy of God, and so thereby to apply unto themselves the merits of *Jesus Christ*” (p 65).

Its 23rd article expresses the Waldensians’ belief in the Calvinist Doctrine of the Preservation and Perseverance of the Saints—“That those who are already in the possession of eternal life by their faith and good works ought to be considered as Saints, and as glorified persons...” (p 66).

This lesson teaches us that the Doctrine which we today call Calvinism was embraced by the Waldensians long before the time of its namesake, John Calvin, and these forefathers of today’s Baptists declared that this Doctrine was embraced by them ever since it was delivered to them by the Apostles.

Calvinism is therefore the Gospel of Jesus Christ! And faithful Baptists have always embraced and preached it! Do you?

**PRAY DAILY
FOR GRACE
TO BE OBEDIENT
TO GOD’S WORD.**

The Lord willing, Grace Baptist Church of Danville, Danville, Kentucky, will host our **33rd Annual Sovereign Grace Bible Conference** Friday, Saturday and Sunday, August 31-September 2, 2012.

SCHEDULE OF SERVICES

FRIDAY – AUGUST 31ST

7:00 P.M. *Pastor Don Fortner* — Grace Baptist Church, Danville, KY

8:00 P.M. *Pastor Bruce Crabtree* — Sovereign Grace Church, New Castle, IN

SATURDAY – SEPTEMBER 1ST

10:00 A.M. *Pastor Larry Criss* — Fairmont Grace Church, Sylacauga, AL

11:00 A.M. *Pastor Greg Elmquist* — Grace Gospel Church, Orlando, FL

6:00 P.M. *Pastor Gene Harmon* — Rescue Baptist Church, Rescue, CA

7:00 P.M. *Pastor Todd Nibert* — Todds Road Grace Church, Lexington, KY

SUNDAY – SEPTEMBER 2ND

10:00 A.M. *Pastor Clay Curtis* — Sovereign Grace Baptist Church, Princeton, NJ

11:00 A.M. *Pastor Darwin Pruitt* — Grace Baptist Church, Taylor, ARE

I am confident that each of the men above will seek and bring a message from the Lord our God that will challenge, comfort and encourage us in the knowledge of our God and exalt Him in the fullness of His redemptive glory and grace in Christ Jesus. We will be blessed by their ministry to us. As always, the theme of our conference will be the Gospel of God’s free and sovereign grace in Christ. Our objective is to exalt the Lord Jesus Christ, instruct eternity bound sinners in the way of life, and promote the preaching of the Gospel.

All conference messages will be available for purchase on cassette tapes, and CD and DVD disks.

We look forward to seeing you in Danville on Friday, August 31st. Services will begin promptly at 7:00 P.M. If you need additional information about the conference, please feel free to write or call me. I am yours in the blessed fellowship of our Lord Jesus Christ and His Gospel,

Donald S. Fortner, Pastor

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The riches of His free Grace cause me daily to triumph over all the temptations of the Wicked One, who is very vigilant, and seeks all occasions to disturb me.—**George Whitefield**

To bless God for mercies is the way to increase them. To bless Him for miseries is the way to remove them.—**William Dyer**

A Study of Ephesians 4:22**PUTTING OFF THE OLD MAN – PART 1**

We come today to a very important passage of Scripture because it presents us with an overview of the process of *sanctification*. In his letters, the Apostle Paul tends to be very methodical; he has been leading us up to this point quite deliberately.

He began this section in verse 17 by telling us the horrible condition in which the unbeliever lives. The unbeliever's life is one of futility in the sense that it is ultimately leading to nothing meaningful and worthwhile. Furthermore, he lives in spiritual darkness, and is not able to grasp the things pertaining to God. And worst of all, the unbeliever is alienated from God; this causes him to live an increasingly sinful life which pulls him deeper and deeper into sin.

Then, in verses 20-21, the Apostle made the point that the Believer is nothing like the unbeliever in the spiritual sense. The Believer is one who is a learner of Christ. This is not learning Christ in the sense of gaining information about Him, as if one were going to take a test to see what he knew, but this is learning Christ in the sense of knowing Him as a person. Even more, learning Christ involves becoming a disciple of Christ. The Believer is one who has come to know Jesus Christ personally as Lord and Savior, and who has devoted his life to following Him; therefore he seeks constantly to hear Christ speak to him from His Word, and to learn from Him in intimate fellowship with Him.

In the passage before us today, the Apostle is still leading up to his subject of the details of the Christian life. But there is one more general way of looking at what he wants to say before he begins to get down to the specific “do’s and don’ts” of Christian living.

Before we look at specifics, we need to understand the big picture of sanctification. Sanctification, we are shown here, is a process of putting off, and putting on. What we are to put off is the old man, and what we are to put on is described here as the new man. The reason it is so vital for us to have this information first, is so that we will understand where all the individual and specific commands which follow fit in.

For instance, in verse 25 we find the first specific command. There we are told to “put away lying, and to speak each one the truth with his neighbor.” Now, to understand that, we need FIRST to understand verses 22-24 about putting off the old man,

and putting on the new. Why? Well, we need to understand that Paul is writing these things ONLY TO CHRISTIANS. Putting off the old man, and putting on the new is something only the Believer can do. If we would jump right into verse 25 with the instruction to put away lying, and to speak the truth to one's neighbor, it would be very easy to think that the Apostle was giving us a lesson in morality.

Or we might get the idea that he was telling all people, including unbelievers to do this. But he is most definitely not teaching a bare morality here in which people are encouraged to make themselves better people. Before he tells us to put off lying, and to speak the truth, he wants us to understand that only the person who is in Christ can do this! You can't put on the new man, as we are commanded here to do, until YOU ARE a new man in Christ. You can't put off the old man if all you have is the old man—and all the *unbeliever* has is the old man.

Furthermore, it is impossible for anyone to really put off the old man unless he has the power of the new man with the indwelling Holy Spirit. Do you remember how Jesus told of the man who had a demon, and the demon was cast out? Yet, because nothing came in to take the place of the demon, that demon went out and found several of his fellow demons, and they all took up their abode in the man, and his latter condition was worse than before!

And so it is with those who have only morality. They try to clean up their lives, but since there is not “putting on” of the new man to replace what they are putting off, they often end up worse than before. A person may give up some bad habit, or stop doing some sinful thing, but if it leads him to be proud of what he has done, or to become even more self-righteous as a result, then his latter condition is actually worse than before.

And so we see from the very outset, how critical our passage in verses 22-24 is. We must understand the nature of the Believer, and what it is he is doing in the sanctification process in order to understand everything that follows in the rest of this Epistle. Ephesians 4:22-24: “that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.”

(Lord willing, continued next month).

ABOUNDING GRACE

“But where sin abounded, grace did much more abound.”
Romans 5:20.

The grace of God toward us was accomplished by the grace of God within us, which begat the grace of faith, and the grace of love! Instead of unbelief, we now have faith in Christ, and instead of the madness, we now love our Lord and His people. These two graces are inseparable! He who believes Christ, loves Christ and others! He who loves Christ Jesus with a sincere heart is certainly born of God (1 John 5:1).

Pastor Henry T. Mahan

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“I know those who caricature Calvinism say we teach that a man may live as he likes, yet if God is with him, he will be safe at the last. We teach no such thing! And our adversaries know better; they know that our Doctrines are invulnerable if they will state them correctly, and that the only way in which they can attack us is to slander us, and to misrepresent what we teach. No, verily, we say not so—we say that where God begins the good work, the man will never live as he likes, or if he does, he will like to live as God would have him live; that where God begins a good work, He carries it on; that man is never forsaken of God, nor does he forsake God, but is kept even to the end!”—CHS—Sermon #477, Volume 8.

FREE, INDEED!

By C. H. Spurgeon

“If the Son therefore shall make you free, you shall be free, indeed.”
John 8:36.

You remember the case of Ishmael; it is to that which our Lord seems to allude here. Ishmael was a son of Abraham according to the flesh, but he never was free. His mother being a bondwoman, he was a slave; he might call himself Abraham’s son, but being only after the flesh he was still a slave, for it was not in the power of Abraham, in the power of the flesh, to beget anything but bondage, and Ishmael at his best was still the son of the bondwoman. Yet you see he sits at the table, he eats and drinks just as merrily as the child of the promise. No, in some things he is stronger than Isaac—he has the advantage of age, and I dare say plumes himself on being heir. “Ah,” he says, “I am the elder one of the family.” At last he mocked Isaac—when the boys were at their sports he was violent towards his younger brother, even as many Pharisees are very cruel to true Believers. What came of it? Why, “the servant abides not in the house forever, but the son abides forever,” and so the day came in which Sarah said, “Cast out the bondwoman and her son,” and away went Ishmael! He might cling to his father and say, “I am your son.” “You must go, Sir, you are a slave; you were born after the flesh, and therefore you take from your mother your state and condition, and not from your father. Your mother was a bond slave, and so are you, and you must go. The privileges of the children’s house are not for you; you must go into the wilderness; you cannot abide here.”

But Isaac, though feeble and tempted, and tried and vexed, is never sent out of his father’s house—never—he abides always. This is the position of many. They are very good people in their way; they do their best, but what is their best? It is the offspring of the flesh; and that which is born of the flesh is flesh, consequently their best endeavors only make them slaves in the house, not sons. Only he who is born by faith according to the promise is the free Isaac and abides in the house. The day will come when God will ask every member of the Christian Church, and all who profess religion, “Are you children by faith in the promise or not?” And if you are only children according to the flesh He will send you back again into the wilderness—to eternal ruin you must go unless the Spirit of God has given you the spirit of freedom. There was a custom, observed among the Greeks and Romans, that when a man died, if he left slaves, they went as a heritage to the elder son, and if the elder son said, “Some of these are my own brethren, though they are slaves, I therefore pronounce them free,” they would be free. Emancipation was not always allowed in either Greek or Roman

states—a man might not always set a slave free without giving a good reason; but it was always held to be a valid reason if the son, coming into a heritage of slaves, chose to set them free. No question was asked, if the son made them free; the law did not step in.

So, dear Friends, if the Son shall make *us* free, *we* shall be free, *indeed*. If Jesus Christ, the great Heir according to the promise, the great Mediator whom God has created Heir of all things, by whom also He made the worlds—if He shall say to us who are as Ishmael, “I make you free,” then are we free, indeed! And neither Law, Justice, Heaven or Hell can bring any argument against us why we should not be free. But do beware of all imaginary freedoms, and shun them as you would poison! And God give you Divine Grace to enjoy the glorious liberty of the children of God!—Sermon #565, Volume 10—THE GREAT LIBERATOR—read/download, by God’s Grace, all 63 volumes of CH Spurgeon sermons, and over 450 Spanish translations free of charge at www.spurgeongems.org.

Sometimes men take us into some gorgeous building, with ornamental roof and wondrous architecture, and as we are led up to a brass railing, we are told that, inside that barrier, it is peculiarly holy. And then we are pointed to some steps and we are told that at the top of those step, it is much holier than it is anywhere else. To my mind, it is an amazing thing that men should entertain such absurd notions for which there is not the slightest shadow of a foundation!

But you get where there is a true child of God—and *there* the place is holy! I declare that I have often stood on holy ground, but it has been by the bedside of some poor, expiring saint with whom the Lord has been dwelling and through whom He has manifested the wonders of His Grace. That is where God dwells, in that godly woman dying in the workhouse! That is where He dwells, in that humble-minded man plodding at the plow tail to earn his bread by the sweat of his brow! That is where He dwells, in that saintly woman who endures a daily martyrdom for Christ’s sake—and in that man whose holy life adorns the Doctrine of God, his Savior in all things!

These are the true holy places—the sacred shrines of God wherein the Holy Spirit delights to dwell!—CHS

NEGLECTING SOMETHING? PERHAPS BAPTISM?

Let me ask you which is better—to be a servant of man or a servant of Christ? Whichever way you may judge, you can never enter Heaven’s door to wear Christ’s crown unless you are *here* willing to be Christ’s servant, and to bear Christ’s Cross! “Well, but I do not like *this*; I do not like *that*.” Refer to the Bible—that is the Master’s Book—as it is written there, so let your life and actions be ruled! You remember what the mother of Jesus said to the servants at the wedding in Cana of Galilee? “Whatever He says unto you, do it.” I do not see how you can serve Christ if there is anything in that Book which you see to be there, and yet you willfully neglect. —CHS

THE GRACE OF GOD LEADS TO GRATITUDE, NOT LICENTIOUSNESS!

At the Last Great Day, the Lord will justify His Grace before the eyes of the whole universe, for He will allow the Grace-worked virtues of His chosen ones to be unveiled—and all eyes shall see that Grace reigns through *righteousness*! Then shall they forever be silenced who accused the Grace of God of leading to licentiousness, for they shall see that in every case, free forgiveness led to *gratitude*, and gratitude to *holiness*. The chosen shall be made choice men and women. Grace chose them notwithstanding all their deformities—and when it has cast about them a supernal beauty—they shall be the wonder and admiration of the universe, evidently made to be the noblest and best of mankind. —CHS



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

OF THE UNCTION OF THE SPIRIT

Believers are said to be anointed, 2 Cor 1:21; or to have an *unction* from the Holy One, 1 John 2:20, and it is added, in verse 27, “The anointing which you have received, abides in you. And the same anointing teaches you all things.”

To understand this we may observe, that all persons and things which were dedicated to God under the Old Testament, were anointed with material oil. Kings, priests, and prophets; the sanctuary, the altar, and all the utensils of Divine worship were anointed. And all these were typical of what was to come; and had their first, proper, and full accomplishment in the Person of Jesus Christ; and because He was to be Most Holy, the spring and cause of all holiness in others, He had His name from hence: for *Messiah* in the Old Testament, and *Christ* in the New, are as much as *the Anointed One*. The unction of Christ consisted principally in the full communication of the Spirit unto Him, not by measure, in all His graces and gifts.

Believers have their unction immediately from Christ: “You have an unction from the Holy One,” as He is called, Acts 3:14; Revelation 3:7; Daniel 9:24; and it consists in the communication of the Holy Spirit unto them. It is not the Spirit who anoints us; but He is the unction wherewith we are anointed by the Holy One. And there are two effects ascribed to it. The first is teaching, with a saving, permanent knowledge of the Truth of God thereby produced in our minds—“You have an unction—and ye know all things”—all the fundamental, essential truths of the Gospel; all you need to know, that you may obey God truly, and be saved infallibly. Hence it is called, “the anointing of our eyes with eye-salve that we may see,” Rev 3:18; and so it answers to that unction of Christ by the Spirit, which made Him “of quick understanding in the fear of the Lord,” Isa 11:3.

To this also may be referred what is said of Believers being made kings and priests, Revelation 1: 5, for it is an allusion to anointing such persons of old. Whatever was typical therein, was fully accomplished in the unction of Christ to His office, as the Sovereign King, Priest, and Prophet of the Church. Wherefore, by a participation in His unction, they are said to be made kings and priests, or a royal priesthood; for they partake of the same Spirit wherewith He was anointed. Whereas therefore these titles denote the dignity of Believers in their special relation to God, by this un-

tion they are particularly dedicated and consecrated to Him.

On this unction depends the stability of all Believers. It is said to abide in them, which respects their permanency and establishment in Truth against all seducers: nor will anything else be sufficient for this purpose. Temptations may come as a storm, which will quickly drive men from their greatest fleshly confidences. Hence oftentimes those who are most forward to say, though all men should forsake the Truth of God, yet will not they; are the most forward upon trials to do so. Neither will men’s skill, or disputing abilities, secure them from being inveigled with fair pretenses, or entangled with the cunning sleights of them who lie in wait to deceive. Nor will the best defenses of flesh and blood stand firmly unshaken against powerful allurements on the one hand, and fierce persecution on the other; but this unction the Apostle assures Believers they will not fail, neither shall they fail because of it.

—Adapted *The Holy Spirit, His Gifts and Power* by John Owen (1616-1683). Published by Kregel Publications Grand Rapids, MI, 1954. Pages 341-343.

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BELIEVING IS NO SMALL THING!

To believe God is no small thing! It is the evidence of a heart reconciled unto God; it is the proof of our being weaned from our own works and deeds; it is a clear sign of the true conviction of sin; it is honoring to Christ, our only Redeemer; it is the essence of true worship; and it is the root of sincere obedience.

The person who believes God in spite of his sin and infirmities, who believes God in spite of fleshly wisdom and opposition, who believes God come what may, gives the Lord God more honor and glory than the cherubim and seraphim in their continual adoration.

DO YOU THINK FAITH A SMALL THING? How is it, then, that our Lord said, “*He who believes on the Son has eternal life?*” How is it that a whole nation perished in the wilderness because of **UNBELIEF**? How is it that we are said to be “*justified by faith,*” and “*He who believeth not shall be damned?*” Faith is the parent Grace. Whatever you put in second place, faith must have the first consideration; for it is not a small thing - - **IT IS YOUR LIFE!** “*If you can believe, all things are possible to him that believes.*” John Flavel said, “The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.”

Pastor Henry Mahan

EVER THOUGHT ABOUT IT FROM THIS ANGLE?

By C. H. Spurgeon

*“Lord, You know all things; You know that I love You.”
John 21:17.*

My next remark upon our text is that Peter’s mention of Omniscience in connection with Christ, and in connection with our declaration of love to Him, may be regarded *as a fact very full of awe*, because the Christ with whom we have to deal knows everything of which we are thinking. He reads all that is in the very core and center of our soul! We are in the Presence of One whose Infinite Knowledge takes in, at one glance, the whole of our lives, past, present and future.

My dear Friends, if we remember that fact, it becomes a very solemn thing for us to make an appeal to Him to bear witness that we do really love Him. Peter said to Christ, “Lord, You know all things,” which in his case meant, “Lord You know that when the damsel said to me, ‘You also were with Jesus of Galilee,’ I denied it and said, ‘I know not what you say.’ And when another maiden said, ‘This fellow was also with Jesus of Nazareth,’ I denied with an oath, and said, ‘I do not know the Man.’ And then, as if to settle the matter once and for all, and make my accusers believe that I could not be one of Your followers, I took to profane swearing and, with oaths and curses, like any son of Belial or lewd fellow of the streets, I did blaspheme and swear.”

Yes, the Master had read the inner thoughts of Peter, as well as heard his words. Jesus knew all about how mean and cowardly he was to be afraid of a couple of silly maids and of those who stood with the throng in the High Priest’s palace. Yet Peter says, “Lord, You know all things; You know that I love You.” As we think of poor Peter and his answer to Christ’s question, let us remember that Jesus also knows everything that *we* have done since we were converted as well as before—all those times in which our thoughts have been impure and unclean, or our desires have wandered beyond the bounds of that which is right and proper—or our temper has been hasty and hot, or our spirit has been angry and proud. He sees the whole of our life in a single instant! God’s mind does not need a certain space of time to think of one wrong thing which we have done and then, afterwards, to think of another—it is all present before His eye at the same moment. As when a man rises in a balloon, above London, and sees it all at once spread before him, so God, from his Throne on high, sees our whole life at one glance. Just think of His pure and holy eyes seeing every portion of all your lives—your life at the table, your life in the parlor, your life in the kitchen, your life at your work, your life in the bedchamber, your life everywhere—and, as you think of all that being under His immediate gaze, I think it must become a very solemn thing for you to say to Him, “Lord, You know all this and yet I dare call You to witness that I do love You notwithstanding all that You have seen.” Brothers and Sisters, it is not by any means a trifling matter if our Lord only knows the sin of last week. Will you just think for a minute what it has been? Perhaps some of you may have grievously wronged the Savior during the week. If so, and remembering that He knows it all, can you yet creep up to Him and say, “Lord, though I am fully conscious that You know all that has happened, yet, for all that, I do say, You also know that I love You.” That is a fact full of awe.—Adapted from *The C. H. Spurgeon Collection*, Ages Software,—Sermon ##2669, Volume 46—*Comfort from Christ’s Omniscience*—read/download all 63 volumes of Brother Spurgeon’s sermons in Modern English free of charge at <http://www.spurgeongems.org>

“This one thing I know, Christian—you are not acting as you ought to when you are moved by any other motive than the one motive of your Lord’s Glory!”—CHS—Volume 10, Sermon #572.

“If I could bear fruit without my God, I would loathe the accursed thing, for it would be the fruit of *pride*—the fruit of an arrogant setting up of one’s self in independence of the Creator!”—CHS—#357, Volume 10.

“I believe that a Christian minister had better, once and for all, as soon as ever he sets out earnestly preaching the Gospel, make up his mind to give up his reputation.—CHS—Volume 60, Sermon #3415

Did you ever run for shelter in a storm and find fruit which you expected not? Did you ever go to God for safeguard, driven by outward storms, and there find unexpected fruit?—**John Owen**

Those blessings are sweetest that are won with prayers and won with thanks.—**Thomas Goodwin**

God would not rub so hard if it were not to fetch out the dirt that is ingrained in our natures. God loves purity so well He had rather see a hole than a spot in His child’s garments.—**William Gurnall**

Letters to Mike Gendron Of Proclaiming the Gospel:

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

S. C., San Francisco, CA, writes:

With all that has come out in the news about the priests, and their sexual escapades, and stealing, and so on, my Catholic friend told me he is very confused about his church. That evening your publications came in the mail. So I told my friend, “God is Sovereign, and He is in control of every minute of our lives, and I am in San Francisco for several reasons, and you are one of them. God has brought me here to bring this information to you. You say you are considering leaving Catholicism because of the corruption of the priests—but I am here to tell you that you should leave because it is a *false religion*, and the Bible makes it clear—salvation is through Christ alone! Please read through this information, and let the Lord convince you if it is truth or not.” The next day he said, “I am very impressed with what I have read so far; I will continue reading it, thanks for bringing it.” So we must pray for him; the Gospel has been presented! May God open his eyes to see it as the Truth of God. Thank you for putting the information together. Praise God for using us in His wonderful plan of salvation. What a privilege it is to proclaim the Gospel!

B. B., Richardson, TX, writes:

By what authority do you have to interpret the Bible in the manner that you do? If I interpret the Bible differently than you do, how do you know that your interpretation is correct while mine is not? Surely you believe that there can only be one interpretation without contradictions because God is perfect. I eagerly await your response with the deepest respect.

Brother Mike responds:

The misinterpretation of Scripture has been the cause of much division within professing Christianity. The Apostle Paul gave this exhortation: “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth” (2 Tim 2:15). In order to gain an accurate interpretation of the Bible (or any other book) we must follow some basic principles of interpretation. We must take God’s Word literally unless the author or speaker uses figurative expressions in the form of parables, metaphors, or similes. We need to look for the author’s intended meaning and purpose in each passage. This means we must consider the context—is the verse consistent with the theme and purpose of the book? Is it consistent with the full counsel of God’s Word? You are correct in your statement that Scripture never contradicts Scripture. There may be perceived contradictions because our finite minds cannot fully comprehend the mind of God; however, this should motivate a devoted follower of Jesus Christ to dig deeper, using Scripture to interpret Scripture. It is also wise to avoid establishing a doctrine based on an obscure passage of Scripture. Ultimately we will all be responsible for our own interpretation of God’s Word. Most of the New Testament was written to Christians (not to a group of bishops who declare themselves to be the only infallible interpreters of the Bible). Please follow the example of the Bereans who were commended for examining the Scriptures daily to see if what the Apostle Paul said was true (Acts 17:11). Since Paul, who was the most prolific writer of the New Testament, came under the scrutiny of Scripture, everyone who teaches or interprets God’s Word must come under the same scrutiny. If you blindly accept the interpretation of your clergy, you leave yourself wide open to deception.

B. D. Syracuse, NY, writes:

As I read the letters of rebuke to you, and also to God’s Word in your last newsletter, I thought of when Jesus raised Lazarus from the dead. Many believed, but some of them did not, which culminated in the planning of Christ’s death (John 11:38-53). Even though the Truth of God is placed before hardened hearts, they refuse to accept the facts. Some are saved through our witness of Jesus, others have no interest. Mike, though many come against the Truth, there are still many who stand with you in the Truth of God’s Word. I was of the Roman Catholic tradition for 45 years; I know that which you profess is the Gospel of God. When it comes to eternal life in Jesus, His words stand true, but “there are few who find it” (Matt 7:14).

J. M. Brewster, MA, writes:

You’ve got the most interesting mailbag of all the newsletters I get! I really appreciate your boldness in printing both the fan mail and hate mail. Isn’t it interesting the enmity the Truth of God draws out? One Sunday I was putting your tracts under the windshield wipers of cars at a RCC. A lady who must have gotten a tract a few weeks earlier, came out and screamed profanities at me—words I would not repeat! Boy, does she need to be born-again! I prayed that she would feel ashamed of using such language in a church parking lot; I hoped and prayed that the Holy Spirit would tug at the strings of her conscience, and convict her of the venom she had within her. “The carnal mind is enmity against God; for it is not subject to the law of God” (Rom 8:7). It’s a hard place you’ve got for ministry—I’m glad it’s not my calling. I grew up in the RCC, and always instinctively knew it was dead. Until I was born-again, the churches that were alive made me uncomfortable. My prayer for you, Mike, is that God will bless you, and your family, and your ministry. Standing in the gap always stretches us.

WHEN WAS THIS PREACHED?

By Charles Haddon Spurgeon

*“God, who cannot lie.”
Titus 1:2.*

TRUTH once reigned supreme upon our globe, and then earth was Paradise. Man knew no sorrow while he was ignorant of falsehood. The Father of Lies invaded the Garden of bliss, and with one foul lie he blighted Eden into a wilderness, and made man a traitor to his God. Cunningly he handled the glittering falsehood, and made it dazzle in the woman’s eyes—“God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil.” Proud ambition rode upon that lie as a conqueror in his chariot, and the city of Mansoul opened its gates to welcome the fascinating enemy. As it was a lie which first subjugated the world to Satan’s influences, so it is by lies that he secures his throne. Among the heathen, his kingdom is quiet and secure, because the minds of the people are deluded with a false mythology. The domains of Mohammed and the Pope are equally the kingdom of Satan and his reign is undisturbed, for human merit, priestly efficacy, and a thousand other deceptions buttress his throne. The darkness of ignorance, the dungeons of falsehood, and the chains of superstition are the main reliance of that monster who oppresses all the nations with his infernal tyranny!

Since by the lie Satan now holds the world and maintains his power, he everywhere encourages lies and aids their propagation. Look about you and see what a prolific family falsehood has! The children of the untrue are as many as the frogs of Egypt, and like those plagues, they intrude into every chamber. The slime of falsehood may be seen upon most things, both in secular and religious life. You have lying news and garbled reports in print; and as for the flying gossip of the tongue, if it touches the characters of good men, beware of believing a word it utters! If you would not have complicity with those who make the lie, be not hasty to entertain it. From the high places of the earth falsehood is not excluded. The untruth glides right royally from the kingly tongue, but is as much a lie as if the ragged mendicant had blurted it forth with low-lived oaths and curses. What is diplomacy for the most part? Is it not “the art of lying”? Was not he thought to be the best politician who used language to conceal his thoughts? In how many a conference have the diplomats labored who could overreach, dissimulate, and intrigue to the greatest degree? In the commerce of courts, who knows not that flatteries and lies are the most abundant commodities? The art of king-craft, as practiced by the most high and mighty Prince James, whose name dishonors our English Bible, was only and simply the science of lying in the neatest possible manner! In these modern times, the difference between the promises of the politicians, and the performances in the House of Commons, proves that the lie is still commonly patronized. Falsehood is everywhere; it is entertained both by the lowest and the highest; it permeates all society; it has ruined the whole of our race, and so defiled the entire world that upright men exclaim, “Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!”

In the so-called religious world, which should be as the Holy of Holies, here, too, the lie has insinuated itself. Of old there were prophets who prophesied lies, and dreamers of false dreams; and there were others who spoke the Word of God with such bated breath, and after such a fashion that it was no longer the Truth as it came from God, but truth alloyed with human lies. It is so today. There are those wearing the vestments of God’s priests who do not hesitate to profess what they do not believe. Such men are the priests of Hell! To wear a bishop’s miter, and teach infidelity—how shall I stigmatize it? It is nothing less than detestable hypocrisy and robbery! And what shall I say of men of all creeds, all subscribing to the same articles

and catechism, when all the world knows they cannot all honestly believe the same thing, and yet differ as much from one another as light from darkness? What shall I say but that shame covers my face that there should be so many ministers of God who are untrue to their convictions, and continue to do and say what they feel to be unscriptural?

In other quarters philosophy is believed and Christianity professed—the traditions of men are put in the place of God’s Truth. The prophets prophesy lies, and the people love to have it so. Brothers and Sisters, we have everywhere to battle with falsehood, and if we are to bless the world, we must confront it with sturdy face and zealous spirit. *God’s* purpose is to drive the lie out of the world, and let this be *your* purpose and mine. His Holy Spirit has undertaken to drive falsehood out of our hearts—be this *our* determination, in His strength—that it shall be cut up root and branch, and utterly consumed; then let us walk in the Truth of God; “Buy the Truth and sell it not,” hold fast the Truth, speak the Truth in love, and act the Truth in all our deeds, for so shall we be known to be the children of that God of whom our text asserts, that He is “God, who cannot lie.” After wandering over the sandy desert of deceit, how pleasant it is to reach our text, and feel that one spot, at least, is verdant with eternal Truth! Blessed be You, O God, for You cannot lie!—Sermon #568, Volume 10—WHAT GOD CANNOT DO!—read/download, by God’s Grace, all 63 volumes of CH Spurgeon sermons, and over 450 Spanish translations free of charge at www.spurgeongems.org.

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BLESSED BY GOD'S SOVEREIGN GRACE, NOT OUR FREE WILL

One of the most successful entertainers of all time was interviewed following her recent retirement from her television show. She spoke of achieving great success despite being born in poverty. She concluded that anything was possible for her because she had not been born a slave, and because she possessed free will—"... nothing in my life could have compared to being born a slave, and not having free will. The reason I have been able to talk about my past is that I DID have free will. ... Anything is possible."

We should not be surprised that one unlearned regarding God's Word would speak in such a manner.

But it is blasphemous when those claiming to be taught of God do so. And we hear it all around us.

We hear professing Christians denying ever being slaves. They are like the proud Jews in their response to Jesus' declaration that He could make men free: "We...have never been in bondage to anyone. How can You say, 'You will be made free'?" (John 8:33). They deny Jesus' declaration that each of us by nature is a "slave of sin" (John 8:34). They deny the testimony of God's Word that we all are by nature "slaves of uncleanness, and of lawlessness leading to more lawlessness" (Rom 6:19), "sold under sin" (Rom 7:14), and that from birth we "walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience...fulfilling the desires of the flesh and of the mind, and were by nature children of wrath" (Eph 2:2f).

We hear professing Christians claiming to have been born with free will. They deny the testimony of God's Word that they are by nature in "the snare of the devil, having been taken captive by him to do his will" (2 Thess 2:26). When they boast of being capable of coming to Christ through their own free will, they deny His declaration that "you are not willing to come to Me, that you may have life...No one can come to Me unless the Father who sent Me draws him" (John 5:40; 6:44). They deny the testimony of Paul that "I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice...O wretched man that I am! Who will deliver me from this body of death?" (Rom 7:18f, 24).

We hear professing Christians boasting that the salvation made possible to them by God has been made certain by them, by virtue of having never been slaves and having been born with free will. In so doing, they deny Christ's declaration that "With men it is impossible, but not with God; for with God all things are possible" (Mark 10:27). And they contradict the testimony of God's Word that the regenerated "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

The child of God has a different testimony regarding the glory that is theirs. We confess to having been born slaves to sin, and to possessing a will that is in bondage to our nature, and that God alone through Christ alone has liberated us, and that all the praise for what we now are, and for all the blessings we shall enjoy throughout eternity belongs to Him alone.—Daniel E. Parks

FINISHING THE RACE

By Pastor Henry Mahan

Those who are so foolish as to allow ANYTHING IN THEIR LIFE to cause them to renounce their faith in Christ and neglect their duty and privileges as children of the living God will, like Esau, someday weep with bitter tears when it is beyond their power to recover what is lost. Guard against apostasy and fleshly appetites; guard against neglecting worship and daily communion with the Lord; guard against unwholesome companions, and worldly social contacts; guard against covetousness, and materialism lest you come at last to mourn bitterly your foolishness and wickedness.

We have entered A RACE. The prize goes to those who FINISH (Heb 10:35-39). There will be difficult times, perhaps heavy trials, and along the way there will be tempting pastures of pleasure which appeal to the flesh. We must go on! We may proceed rapidly or slowly; we may even stumble and fall; but, looking to Christ, we continue. I have a responsibility TO MY LORD, and to the Gospel of His grace. Neither the smiles nor the frowns of the world will cause me to surrender what I believe. I have a responsibility to the church, my brothers, my family, and to those whose lives I touch. By His grace, I must not allow anything to cause me to quit the race nor fail to see it through.

In 55 years of pastoring and preaching, I have seen many runners in this race. Those who finish and are crowned with glory are those who CONTINUE FAITHFUL! They lay aside the weights and sins which hinder; they look neither BACK to Egypt, which they have left, nor AROUND at others who profess to run, but only FORWARD to Christ, their goal. They do not always maintain the same pace, for sometimes the track is smooth, and sometimes it is rocky or muddy; but they are always moving in the same direction. "I will be satisfied when I awake with Thy likeness."—Gleaned from the Bulletin of

ZEBULON BAPTIST CHURCH

Tom Harding, Pastor

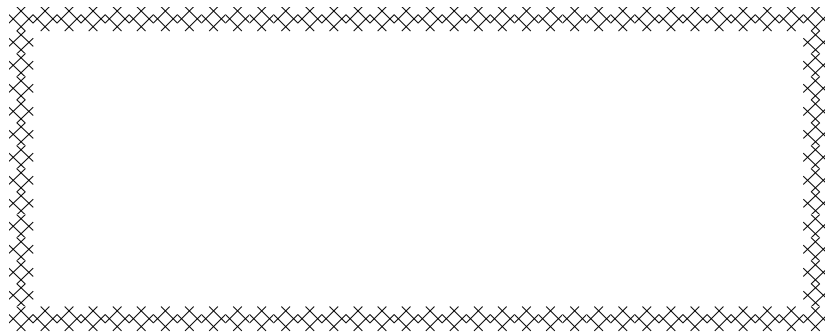
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~JOHN 3:18~
READ IT, AND THEN
READ JOHN 3:16...

For HIS Glory
Prison Ministry
Emmett and Ann O'Donnell
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Just as
you have
received
Christ
Jesus
as Lord,
continue
to live in Him.
Colossians 2:6



Jesus Christ is the ONLY way to God the Father.

In This Issue...

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

PSSST...FORGET SOMETHING?

There are some of you to whom I have a word to say, and that is, some of you love Jesus Christ, but you are ashamed to say so! Now, since He is the Glory of His people, I shall be afraid of you, and *for* you if you do not make Him *your* Glory. Instead of being ashamed to confess Him and His cause, why, surely you will count it to your shame that you are ashamed!—and you will come forward and say, “Yes, I cast my lot with His people; He is such a blessed Christ, I will never turn my back on Him. If He will but have me, here I am. Put my name down in the Church roll—by all means let me be baptized as He was! Let me come to His Table, and let me do this in remembrance of Him. He is a dear Lord, and I should not like it to be thought that I was ashamed of Him.”

I shall not press it on you because a word is enough for a heart that is tender; and if you truly love Him, you will not need any drawing forward. You will say, “Oh, may He only keep me and make me faithful; I am all too glad to have the opportunity of saying that I am on His side—for Him I am resolved to live, and if need

ARE
YOU
ASHAMED
TO
SAY
YOU
LOVE
JESUS
CHRIST?

be, by His Grace, for Him I would be resolved to die.”

Do not put it off, then. Come and see the officers of the Church; they will be glad to see you upon the matter, that is to say, if you belong to Christ. If you do not, do not profess to be what you are not! Mind you, do not come forward and say you are Christ's if you are not!

To you who are not His, let me say Jesus is to be had for the asking! If you seek Him, He will be found of you. Go not to your rest tonight till you have said, “Lord, You are the Glory of Your people, be *my* Glory! Give me Yourself! Help me to trust You.” And after you have done that, then trust Him, and God bless you, for His own name's sake. Amen.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #826, Vol. 14.—*Christ, the Glory of His People*.—Read/download all 63 volumes of Brother Spurgeon's sermons on www.spurgeongems.org.

PRAY FOR COURAGE TO
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