

# FOR HIS GLORY

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I always like to see a resolve to make restitution of former wrongs in people who profess to be converted. If they have taken any money wrongfully, they ought to repay it. It were well if they returned sevenfold. If we have in any way robbed or wronged another, I think the first instincts of Grace in the heart will suggest compensation in all ways within our power. Do not think it is all over by saying, "God has forgiven me, and therefore I may leave it." No, dear Friend, but inasmuch as God has forgiven you, try to undo all the wrong and prove the sincerity of your repentance by doing so.—CHS



**HAVE YOU  
PRAYED FOR  
YOUR  
FAMILY  
TODAY?**

## DON'T BELIEVE IN THE GOSPEL OF CHRIST? THEN YOU SHALL BE DAMNED IN HELL...

By Charles H. Spurgeon

I cannot conceive any punishment too severe for final unbelief. Only this I know, it is written, "He that believes not shall be damned." May you never know what that means—but you *will* know it as sure as you live if you continue in unbelief. God is not a liar, but if He does not damn the man who dies an unbeliever, He will be! Therefore depend upon it, He will do it!

He has said, "He that believes not shall be damned." If He is false, He may let you escape, but if He is true, He will cast you into Hell. There is nothing else before you. The other day an enquirer said to me, "I cannot believe," and I gave him no answer but this—"then you must be damned." Had I nothing else to say? No, nothing else. I have no comforts to offer, no hopes to present to an unbeliever. "He that believes and is baptized shall be saved, but he that believes not shall be damned."

There is an honest intolerance about these words of our Lord. He does not stammer and hesitate and say, "I fear some ill may occur to you." No, He says outright that you will be *damm*ed. Nothing on earth or in Heaven can save you except you believe in Jesus Christ.

You may knock at a thousand doors and you may cry, and pray, and groan, and agonize, and sweat—yes, even to drops of blood—but there is only one door to Heaven and that door is faith in Jesus Christ.

If you will not enter by that door, God Himself will not open another. God has been pleased to empty out the Infinite Mercy of His heart into the Person of His dear Son, and He cries, "Whoever will, let him come and take of the Water of Life freely." But, if Jesus is rejected by you, and God's witness about Him is refused, do not look for any other help.

Do you think that God has another son who will die for you? You would not believe in him if He had! Do you think He will alter the whole plan of Salvation and the Covenant of Grace, and reverse the purposes of His Wisdom to gratify your wicked whims? That were to make Him an accomplice in your wickedness and a patron of your insolence!

Believe me, He will keep His Word—if you believe not in Christ, you shall be utterly damned at the Last Great Day! The last word I

(See *Final Unbelief* on page 3)

## HOW JESUS LOVED HIS OWN!

By Charles H. Spurgeon

*"Having loved His own which were in the world, He loved them unto the end."*

John 13:1.

He has loved His own people from of old. A most blessed fact! He has loved them *eternally*. There never was a time when He did *not* love them; His Love is positively dateless; before the heavens and earth were made, and the stars were first touched with the torch of flame, Jesus had received His people from His Father, and written their names on His heart. This Everlasting Love has a specialty about it. Our Lord has a general Love of *benevolence* towards all His creatures, for "God is Love," but He has a special place in His heart for His own peculiar ones. There is a discriminating and distinguishing power about that Love that is spoken of in the text, for it is *not* said, "Having loved *all men*," but, "Having loved *His own* which were in the world, He loved them unto the end." Jesus, before all the world, set the crown of His peculiar Love upon those whom He fore-ordained unto His Glory.

This Love of His is Infinite.

(See *Love of Jesus* on page 2)

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# LOVE OF JESUS

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Jesus does not love His own with a little of His Love, nor regard them with some small degree of affection, but He says, “As the Father has loved Me, even so have I loved you,” and the Father’s Love to the Son is inconceivably great, since they are One in Essence, ineffably One. The Father cannot but love the Son Infinitely, neither does the Son ever love His people less than with all His heart. It is an affection which no angelic mind could measure, inconceivable, unknown.

Jesus loved His people with a foresight of what they would be. Love is blind, they say, but not the Savior’s Love. He knew that “His own” would fall in Adam; He knew that as they lived personally, each one would become a sinner; He understood that they would be hard to reclaim, and difficult to retain, even after they had been reclaimed; He saw every sin that they would commit in the glass of the future, for from His Prescient eye nothing can be hidden. And yet He loved His own over the head of all their sins, and their revolts, and their shortcomings. Hence we see that He bears towards them an affection which cannot be changed, for nothing can occur which He has not foreseen; there is nothing therefore which has not already been taken into calculation in the matter of His choice. No new circumstance can shed unexpected light upon the case; no startling and unforeseen event can become an argument for a change, hence Jesus’ Love is full of Immutability. There are no ups and downs in the Love of Christ towards His people. On their highest Tabors He loves them, but equally as well in their Gethsemanes. When they wander like lost sheep His great Love goes after them, and when they come back with broken hearts, His great Love restores them. By day, by night, in sickness, in sorrow, in poverty, in famine, in prison, in the hour of death, that silver stream of Love ripples at their side, never stayed, never diminished. Forever is the Sea of Divine Grace at its flood; this Sun never sets; this Fountain never pauses!

The Love of Christ is more than a passion. You and I are moved by passion, but the Son of God is not. As Man, He may be, but as God He has no passion. Hence the Love of Christ towards His people is a settled principle—self-created and self-sustained; not subject to changes like terrestrial things, but firm and stable, built on a Rock. Glory be to God, there was something in the very Nature of Christ which made Him love us, something in the very Character of that blessed Divine Person which compelled Him to manifest affection towards His people: it was nothing from the outside, that mighty Love was born from within. Here again we come back to the same precious Truth of God, that His Love cannot be destroyed, because the Source from which it comes is Eternal, and is found within Himself!

The Love of Jesus Christ in the past has been attested by many deeds of love. That He loved us He proved by the fact that He stood as Surety for us when the Covenant was made, and entered into stipulations on our behalf that He would fulfill the broken Law, and that He would offer satisfaction to the Justice of God which had been provoked. In the fullness of time He took upon Himself our nature. What higher proof of love than that? In that Nature He lived a life of blameless service; in that Nature He died a death in which all the weight of Divine Vengeance for sin was compressed into a few hours of bodily and spiritual anguish. Now that He lives exalted in the highest Heaven, He is still His people’s Servant, interceding for them, representing them at the right hand of God, preparing a place for them, and by His mighty Spirit He is fetching them

out from the mass of mankind, and preparing them for the place which He has prepared for them in Glory. All these proofs show indeed, my dear Brothers and Sisters, how in the past Jesus Christ has loved His people. Grasp it, I pray you, now, for a minute, grasp it! Realize it by putting out the hand of individual faith and saying, “He loved *me* in those hoary ages; He loved *me* before time began, and days and years were first mapped out; He loved *me* before He had made a star or given light to the sun; He loved *me*, yes, *me* in particular, *me* with a speciality, *me* as much as any of those on whom His heart is set.”

Do you believe in Him this morning? Say, poor Sinner, do you cast yourself upon Him, and take Him to be your only trust and confidence? Then you may take the text with full assurance as being yours—having loved *His own*, He loved *you*, even you. I always feel, when I speak upon this topic, as if I would rather sit down and be silent than speak, because it is not so much a theme for *speech* as for *meditation*. Expressive silence must sing this hymn in your soul’s ears. Jesus did not merely think of you, and pity you, but *loved* you, and *betrothed* you unto Himself forever! That an angel should love an ant would be a remarkable stoop, but that Jesus should love *you* is a miracle of miracles, a wonder which never could be excelled! Let each one adoringly bless the name of the Lord who does great wonders.—(From Sermon #810, Volume 14—THE FAITHFULNESS OF JESUS—read/download, by God’s Grace, all 63 volumes of C. H. Spurgeon sermons, and over 500 Spanish translations free of charge at [www.spurgeongems.org](http://www.spurgeongems.org).)

We are resting in a *finished* Sacrifice, not in a sacrifice *to be* offered, nor in a sacrifice which continues to be offered, according to this Anglican Popery which reeks in so many parish churches, but a Sacrifice *complete*, for, “by one offering He has perfected forever them who are set apart.” There is no continuance of the offering of Christ in the popish “sacrifice” of the “mass”—it is a barefaced lie before Almighty God! Christ declares that when He had once offered Himself, He forever sat down at the right hand of the Majesty in the heavens. By that word, “It is finished!” He has put an end to all sacrifices and offerings by way of expiation for sin, because they are not needed—one death has accomplished it all!—CHS

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

**PRAY FOR MEN AND WOMEN IN PRISON.  
PRAY FOR THEIR CHILDREN  
AND SPOUSES.**

# Pray Not to Turn Back!

By C. H. Spurgeon

The children of Ephraim turned their backs, too, like fools, *in the day when victory was to be won*. The soldier wants to distinguish himself; he wants to rise out of the ranks; he wants to be promoted. He hardly expects an opportunity of doing this in time of peace; but the officer rises when in time of war he leads a successful charge. And so it is with the Christian soldier. I make no advance while I am not fighting. I cannot win if I am not warring. My only opportunity for conquering is when I am fighting.

If I run away when there is a chance of winning the crown, then I am like the ship that does not come out of harbor when there is a fair wind, or like the man who does not avail himself of the high tide to get his vessel over the bar at the harbor's mouth. I cannot win without fighting, and therefore I thank God when the trial comes, and count it a joy when I fall into manifold temptations, because now I may add to my faith one virtue after another, till my Christian character is all complete.

To throw away the time of conflict is to throw away the crown. Oh simple Heart! Oh silly Heart, to be afraid of suffering for Jesus! You are, in fact, afraid of *reigning* with Him, for you must do the one if you would do the other! You, young woman, who are so alarmed at a little laughing, remember you cannot go to Heaven without being laughed at sometimes in the circle in which you move, or the family in which you live. He who will live a godly life in Christ Jesus must suffer persecution. Since, then, this is the way to Heaven, why do you turn from it? Be not like these children of Ephraim who turned back when there was a crown to be won.

## FINAL UNBELIEF

(Continued from page 1)

have to say is this, not only will the unbeliever be lost, but he will be lost *by his unbelief*. Thus says the Lord, "He that believes not is condemned already." Why? "Because he has not believed on the Son of God."

Has he not committed a great deal more that will condemn him? Oh, yes, a thousand other sins are upon him, but Justice looks for the most flagrant offense, that it may be written as a superscription over his condemned head—and it selects this monster sin and writes—"*condemned, because he has not believed on the Son of God.*"

When the Spirit of God came into the world to convince men of sin, He began by convincing them of the greatest of all. Which did He choose as the most glaring? "Of sin because they believed not on Me." I am only telling you what I find in the Scriptures. Certain Brethren will say, "This sermon is not orthodox." I care nothing for their criticism—what I have advanced is God's Word and God's Word against any man's word all the world over.

His Word is sharper than a two-edged sword, and I pray Him to use it to cut to your very marrow this morning—to wound and kill—that afterwards Christ may make alive! If any one of you should be finally cast into the prison of despair, to suffer in Hell, the Wrath of God, the accusation which will appear over your condemned cell will run thus, "This man knew the Gospel to be true, and yet he would not believe it."

That thought will torture you with a vengeance, "I am condemned because I believed not the Truth of God, because I called my God a liar, because I trusted not in Christ. He told me it would be so, and it is so; this is the sting of it all, that for my *unbelief* I am *justly* left to perish."

Oh, dear Hearers, do not call the Lord a liar! By your reason which is yet left to you. By your love to yourselves; by Heaven and by Hell; by the bleeding wounds of Jesus, and by the Truth of God, I entreat you, accept Jesus! May the Holy Spirit go with my entreaties that your souls may relent, that your stony hearts may melt before the Cross, and you may receive Jesus Christ to be your All in All this day. Amen and Amen!

—Adapted from *The C. H. Spurgeon Collection*, Ages Software, Sermon #1207, Volume 20—*A Solemn Impeachment of Unbelievers*.—Read/download entire sermon on [www.spurgeongems.org](http://www.spurgeongems.org).

**They turned back**, once more, *when turning back involved the most disastrous defeat*. The Ark of God was taken. "Ichabod," the enemy cried, for the Glory was departed from Israel, because the children of Ephraim turned back in the day of battle. And so, dear Friends, unless God gives you Preserving Grace to stand fast to the end, do you not see that you are turning back—to what? *To Hell!* You do not turn back merely to the world. That is what it looks like, perhaps, to you, but you really turn back to Hell! If, after having once put your hand to the plow, you look back, you are unworthy of the Kingdom of God; but what are you worthy of? Why, those "reserved seats" in Hell!

Did you ever think of that? There are such, and let me quote a passage which proves it. We are told in one place (Jude 1:13) of darkness "reserved" for some who were "wandering stars, for whom is *reserved* the blackness of darkness forever!" When you turn back, you turn back to those reserved places where the darkness is more black, and the pain more terrible. Oh, may God save you from ever turning back in the day of battle! This, then, is when they did it—they turned back in the day of battle.—(See Sermon #696, Volume 12—TURNING BACK IN THE DAY OF BATTLE—read/download, by God's Grace, all 63 volumes of C. H. Spurgeon sermons, and over 500 Spanish translations free of charge at [www.spurgeongems.org](http://www.spurgeongems.org).)

**Jesus Christ is the ONLY way to God the Father!  
Not Mary. Not Mohammed.  
Not a future Messiah.  
JESUS CHRIST  
is the ONLY way!**

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

# Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org - www.pro-gospel.org—PO Box 940871, Plano, TX 75904

**Dr. J. M., Sugar Land, TX, writes**—I am using your 5-tape video series in a home fellowship group at my Church. When I suggested various topics of study, the group unanimously elected to study Catholicism. The series is having a tremendous effect upon the whole group. In fact, as word has gotten out, several people outside of the group have contacted me about viewing the tapes. It seems that this has been a Divine appointment as there are many in our church who come from a Catholic background and have loved ones still in bondage. I am praying that the heartfelt desire which is being expressed for this information, will reach the hearts of our Elders so that we can schedule you to come to speak in the near future. I know that having you in person would be a tremendous blessing. Please keep up the good work. You cannot possibly know how many people you are reaching through your books, tapes, and Gospel tracts!

**Michelle, Sacramento, CA, writes**—I was a Pentecostal, then a Baptist, and now a Catholic. Whew! Talk about being on a merry-go-round! You stated “Scriptures, when read by the guidance of the Holy Spirit, are the source for all Christian living and doctrine.” Why then, do so many Christians disagree on many important teachings? Why are the words, “faith alone,” only mentioned once in the Bible to show a man is justified by works and not by faith alone? (James 2:24). How can you prove that the Holy Spirit guides you and not others who adhere to differing interpretations? I’d appreciate your response to my questions since I ask them out of honest sincerity.

**Brother Mike responds**—Christians disagree on Biblical doctrines for several reasons. Not all professing Christians have been born of the Spirit of Truth and thus are still unbelievers “in whose case the god of this world” keeps them in blindness “that they might not see the light of the Gospel” (2 Cor 4:4). They profess to have faith in Jesus, but do not understand the things of God (1 Cor 2:14). Secondly, poor hermeneutics are often used to interpret the Bible. Correct interpretation requires an understanding of the historical background, the context, and the language in which the Scriptures were written (i. e. word meanings and grammar). Thirdly, new or immature believers, who have yet to be

disciplined in truth, may have a theology that has not yet been conformed to the Word of God. Fourthly, both Protestants and Catholics who have been influenced by unbiblical traditions, chose to follow *them* rather than the Bible. Fifthly, the sin nature will often cause distorted interpretations to facilitate man’s desire for control, power, influence, popularity and personal objectives. If you look at the context of James, Chapter 2, you can see he is not instructing us on how to be justified. Paul does this in Romans, Chapters 3 and 4. James is addressing those who have “spurious” or “dead” faith. He asks, “What use is it, my brethren, if a man says he has faith, but he has no works?” He continues: “faith, if it has no works, is dead, being by itself.” In other words, anyone can say they have faith (even the demons believe), but true *living* faith is accompanied by a new nature—the indwelling Holy Spirit which will be evidenced by works and fruit of the Spirit (Gal 5:22). Over 100 Scriptures declare that sinners are saved by grace through faith in Christ alone (Eph 2:8-9; Titus 3:5; 2 Tim 1:9). Therefore it is faith alone that saves, but the faith that saves is never alone. It will be accompanied by *evidence* of a new life in Christ. Ultimately, we will all be personally accountable for knowing, understanding and applying God’s Word. I will never trust another man’s interpretation of Scriptures without studying the doctrine on my own. As I abide in God’s Word, I will continue to conform my theology to what is written. I hope you will do the same.

**C.L., St. Petersburg, FL, writes**—The guard at my new gym turned out to be a familiar face. Four years ago, Victor reminded me that I gave him one of your Gospel tracts at his prior job. Since then he has thrown away the statues to which he prayed and left the Catholic Church. He has been reading his Bible and witnessing to others. Too infrequently this happens, initial indifference to a tract, then years later, bam, I run into a new creature in Christ—fruit reaped in due season, just when I was growing weary! I can’t think of a better investment than giving away your tracts which so clearly expose error and proclaim the Truth.

**Nancy B., Internet, writes**—Jesus points out in Matt 25 that those who are welcomed into His Kingdom will be those who performed acts of love (good works) for others, not because of their faith alone.

**Brother Mike responds**—If you will read Matthew 25 again, you will see that Jesus separates the sheep from the goats first, then judges their works. His sheep who heard His voice and followed Him are all a gift from His Father (John 6:37). Those on the left did not believe Jesus because they were not His sheep (John 10:26). Anyone chosen by God for eternal life will show their gratitude and appreciation by acts of service and kindness. These acts are the *evidence*, not the cause, for justification. At the very moment sinners are justified by faith, they are “created in Christ Jesus for good works” (Eph 2:10). God saves sinners only by His Grace. To mix works with Grace is to nullify Grace, the only means by which God reconciles sinners to Himself (Rom 11:6). Since Grace is the unmerited and undeserved favor of God, anyone who attempts to *merit* a place in Heaven will be excluded. Whenever man presents his works as a peace offering to God instead of resting in the finished work of His Son, it produces Divine Indignation. By adding his dead works to the work of Christ, he is denying all God has done, is doing and desires to do for those who come to the Cross with empty hands of faith. He is also denying the ultimate price God paid to save sinners; the shame, humiliation and excruciating pain Jesus endured to put away sin and the honor, praise and Glory that is reserved for Christ alone. Since God is calling all men to behold the All-Sufficient Savior, it is, indeed, a slap in His face to ask Him to behold *our* good works and our own righteousness. When man says: “I must do my part,” it brings an element of uncertainty and doubt to the equation. How will he know if he has done enough? When man says, “I will add my good works to Christ’s work,” he will boast in what he does instead of what Christ has done. Salvation is all of God and not of man. A sinner’s faith must not be mixed with any vain attempts to do what Jesus has already perfectly and completely accomplished.

## WITH MY APOLOGIES TO THE BEAST!

By C. H. Spurgeon

Sinner, you cannot be saved by any merit, penance, preparation, or feeling of your own! The Lord alone must save you as a work of gratis mercy, not because you deserve it, but because He wills to do it to magnify His abundant Love! That is the straight furrow of the Word. We endeavor always to make a straight furrow upon the matter of *human depravity*—to preach that man is fallen, that every part and passion of his nature is perverted, that he has gone astray altogether, is sick from the crown of his head to the sole of his feet—yes, is *dead* in trespasses and sins, and corrupt before God. “There is no one that does good, no, not one.”

I have noticed some preachers plowing this furrow very crookedly, for they say, “There are still some very fine points about man, and many good things in him which only need developing and educating.” You may have read in the history of Mr. Whitefield’s time what a howl was made at him because he once said that man was half beast and half devil. I do not think he ever got nearer the Truth of God than when he said that—only I would beg the beast’s pardon—for a beast would scarcely become so evil and vile as human nature becomes when it is left alone to fully develop itself! O pride of human nature, we plow right over you!

—Adapted from *The C. H. Spurgeon Collection*, Ages Software, .—Sermon #1217, Vol. 21—*Rightly Dividing the Word of Truth*—Read/download entire sermon at [www.spurgeongems.org](http://www.spurgeongems.org).

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The nobility of the text is of a rare sort—“princes in all the earth” (Psa 45:16). A man may be a prince in his own country, and have no power out of it—but a man of high Christian character is a prince in *all* the earth, and we would have all our children such! That ancient schoolmaster, Jacob Treboniue, whenever he went into his school, was accustomed to take off his hat to his boys. When asked why he did so, he replied, “Because, Sir, I do not know what learned doctors and great men I may be teaching.” He was quite right, for Martin Luther was one of the boys in his school, and I would have taken off my hat to Martin Luther if I had been his schoolmaster! I perhaps would have chastised him as well, but taken off my hat at any rate, out of respect to the man concealed in such a boy!—CHS

# THE “GOD” OF ARMINIANISM

By Augustus Toplady, 1740-1778

I dare say, that, in such an auditory as this, a number of Arminians are present. I fear that all our public assemblies have too many of them. Perhaps, however, even these people, idolaters as they are, may be apt to blame and, indeed, with justice, the absurdity of those who worship idols of silver and gold, the work of men’s hands.

But let me ask: If it is so very absurd to worship the work of other men’s hands, what must it be to worship the works of our own hands? Perhaps you may say, “God forbid that I should do so!” Nevertheless, let me tell you that trust, confidence, reliance and dependence for salvation, are all acts and very solemn ones too, of divine worship.

And upon whatever you depend, whether in whole or in part, for your acceptance with God, and for your justification in His sight; whatever you rely upon and trust in, for the attainment of Grace or glory—if it is *anything* short of God in Christ Jesus—you are an idolater for all intents and purposes!

Very different is the idea which Scripture gives us of the ever-blessed God, from that of those false gods worshipped by the heathens—and from that degrading representation of the true God which Arminianism would palm upon mankind!

Our God is in the heavens—He has done whatever He pleased. This is not the Arminian idea of God, for our free-willers and our chance-mongers tell us that God does *not* do whatever He pleases. They tell us that there are a great number of things which God wishes to do, and tries and strives to do, and yet cannot bring to pass!

Is their god the Bible-God? Certainly not! Their god “submits” to difficulties which he “cannot help” himself out of, and endeavors to make himself “easy” under millions and millions of inextricable embarrassments, uncomfortable disappointments, and mortifying defeats. This said scheme ascends, on the ladder of blasphemy, to the mountain-top of atheism, and then hurls itself from that precipice into the gulf of blind adamant necessity in order to prove mankind free agents!

One great contest between the religion of Arminianism, and the religion of Christ is who shall stand entitled to the praise and glory of a sinner’s salvation? Conversion decides this point at once, for I think that without any imputation of uncharitableness, I may venture to say that every truly awakened person, at least when he is under the smile of God’s Countenance upon his soul, will fall down upon his knees with this hymn of praise ascending from his heart—“Not unto me, O Lord, not unto me, but to Your name, give the glory: I am saved not for my righteousness, but for Your Mercy and Your Truth’s sake.”

**PRAY FOR YOUR CELLMATE...**

**HAVE YOU PRAYED FOR YOUR  
PASTOR/CHAPLAIN AND  
HIS FAMILY TODAY?**

## STUDY OF EPHESIANS 4:25

## PUT AWAY LYING—PART 2

Another great difference between biblical Christianity and all other systems of morality is that all morality apart from Christ promotes man, while Christian ethics humble a man. The man who becomes more moral by the determination of his own will and starts doing new things and stopping old things becomes very proud. He says to himself, “I am able to live any way I like.” This is just how the Apostle Paul was before his conversion. He tells us how he bragged on himself prior to becoming a Christian in Philip- pians 3:4-6: “If anyone else thinks he may have confidence in the flesh, I more so: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concern- ing zeal, persecuting the church; concerning the righteousness which is in the law, blameless.” This was Paul the Pharisee. This was the self-made moral man. He thought he was great because he had outstripped all others who shared his view of morality.

But now look at that same Apostle after coming to Christ. His tune is very much changed. He tells us in Romans 7:18-19, “For 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.” Here is how he describes himself in 1 Timothy 1:15: “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.” Paul is no longer bragging. He is humbled. His life is holier by far than it ever was. Yet, he can only focus on how far short he has fallen. And isn’t this exactly what the Lord Jesus says happens in the Beatitudes? In the first three Beatitudes He speaks of being poor in spirit, result- ing in mourning one’s sins, which results in true meekness.

All other systems of morality promote pride, while Christianity goes to the very depths of inner workings of the soul and leaves one humble. And it is for this very reason that all forms of morality that are not centered in the Person of Christ only discourage a person and hold out no hope. When one looks at some moral figure in the world who has enormous self- discipline, he thinks to himself, “There is no hope for me. I am not so disci- plined. I can never attain to that standard.” But Christianity says, “Come to Christ no matter how wicked you have been, no matter how powerless you feel. There is hope for all who will humble themselves and look to Jesus for the new life and power to live pleasing to God.”

It is with these things in mind that we must come now to Ephesians 4:25. Here the Apostle tells us, “Therefore, putting away lying, ‘Let each one of you speak truth with his neighbor,’ for we are members of one another.” Now, in light of all we have just been saying, we should be aware that this is not simply a command for us to have greater morality. You can read books and hear speeches by many unbelievers who would tell us not to lie. They would say that lying is a bad thing, and that it hurts people, just as any Christian would say. Yes, lying is a terrible thing. But why is it so terrible? Lying is terrible because it is offensive to God, and the reason why lying is so offensive to God is that it is the exact opposite of what He is like. He is the God of Truth.

The Lord described Himself as He passed by Moses who was hidden in the cleft of the rock: “And the LORD passed before him and proclaimed, ‘The LORD, the LORD God, merciful and gracious, long-suffering, and abounding in goodness and truth,’” (Exo 34:6). In Isaiah 65:16 we read, “So that he who blesses himself in the earth shall bless himself in the God of truth; and he who swears in the earth shall swear by the God of truth; Be-

cause the former troubles are forgotten, and because they are hidden from My eyes.”

The worst thing about lying is not that it is bad or that it hurts people. Those things are bad. But the worst thing about lying is that it is against God who in the very essence of His being is Truth. He cannot lie. He cannot want to lie. In Him is light and no darkness at all. This is why the Christian must not lie. To lie would be to sin against his heavenly Father. To lie would be to live as if one did not know God. Thus the Apostle John writes in 1 John 2:4, “He who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the truth is not in him.” To live in an untruthful manner is the complete opposite of what God desires in His people. As David expressed it in Psalm 51:6, “Behold, You desire truth in the inward parts, and in the hidden part You will make me to know wisdom.” God cannot be deceived. We can hide what we are from man. But we cannot hide even our thoughts from God. And God demands and insists upon honesty.

And let us consider the other side of this coin. Not only is lying unlike God and against God; it is to be like the devil. The devil is de- scribed by Jesus Himself as the father of lies. He once told a group of hostile Jews in John 8:44, “You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.”

Do you see the connection here? Do you see why the believer must not lie? If he lies, he is looking more like a child of the devil who is the father of lies, than behaving like a child of God. This was the rebuke which Peter gave to Ananias when he pretended to be giving all the proceeds of the sale of his property to the church. Peter said to him in Acts 5:3, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself?” Anani- as was a professing Believer, but at that moment he looked more like the devil. And to show what a serious thing it was, and to leave a last- ing impression on the church for all ages, God struck Ananias dead. In fact, we would have to say that if a person is a habitual liar, no matter what he professes, he is not a child of God. Satan is the father of lies, and lying is what he teaches his children to do.

The Apostle Paul has done something very deliberate here. He has chosen lying as the first specific sin to mention which is to be put off by the Believer. He could have started with any one of the many things he speaks of in these verses, but he chose to address lying first.

Let us consider some further reasons.—PF

(Lord willing, more next month).

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

# THE “I AM”S OF JESUS CHRIST—PART 7

## “I AM THE TRUTH” (JOHN 14:6)

By Daniel E. Parks, Pastor

Redeemer Baptist Church, 74 Cane Carlton, Frederiksted, VI 00840, USA

Mankind has always asked, “What is truth?” Indeed, this was the last question at the trial of Jesus Christ by Pilate, the Roman procurator (John 18:38). Sadly for Pilate, and for all of us, he did not wait for an answer. But elsewhere...Jesus Christ declares, “I am the truth” (John 14:6). A truth is something that is absolutely true, devoid of even the slightest error or lie. There are many truths, but the most important of them all is that which reveals God, and the way to God. Jesus therefore declares, “I am...the truth...No one comes to the Father except through Me.”

Jesus Christ is the very embodiment of truth. He is no mere philosopher or teacher who may speak the truth. Rather, He is Himself the Truth! Accordingly, when He, the Eternal Son of God, was Incarnate in human flesh, He was observed to be “full of grace and truth” (John 1:14).

He is therefore called “Faithful and True” (Rev 19:11). He is also called “the Amen, the Faithful and True Witness” (Rev 3:14). We therefore know that all that He says is “The truth, the whole truth, and nothing but the truth.” He has “come into the world...[to] bear witness to the truth” (John 18:37), and both He and His Father affirm that His witness of truth is of Himself (John 8:18). Therefore, “the truth is in Jesus” (Eph 4:21) because Jesus is Himself the Truth.

Since Jesus Christ is the embodiment of the Truth of God, whatever is true of the Truth of God is true of Him, also. For example, when Christ tells Believers “you shall know the truth, and the truth shall make you free” (John 8:32), He is not talking about the liberating power of mere facts. Rather, He is saying “you shall know Me and I shall make you free.”

Likewise, to “Buy the truth, and do not sell it” (Prov 23:23) is to appropriate Jesus Christ by faith, and never let Him go. To “worship the Father in...truth” (John 4:23) is to worship Him in and by, and through Jesus Christ. In saying “I am the way, [and] the truth,” Jesus Christ affirms that He is both the way of truth, and the true way.

Jesus Christ is the truth of all the types and shadows of the Law

(John 1:17): “For the Law was given through Moses, but Grace and Truth came through Jesus Christ.” The “Law” to which reference is here made was the legal code which God gave to Israel at Mount Sinai through the mediation of Moses (Exo 20-31). It is here contrasted to the “Grace and Truth [which] came through Jesus Christ.” This is not to say that the Law was not true, for it was—but only as far as it went.

The point which we here emphasize is that the ceremonial aspects of the Law which governed Israel’s approach to God, and their worship of Him (Exo 24-31) were but types and shadows of Jesus Christ. They were preparatory in character, and He is the reality to which they pointed (see e.g. Heb 10:1-10).

For example, the ministry of Israel’s high priest was a shadow of the ministry of Jesus Christ, the true “High Priest over the house of God” (Heb 9:6-12; 10:21). The lamb which was slain on Israel’s altar for their sins was a shadow of Jesus Christ, the true “Lamb of God” (John 1:29).

The altar upon which Israel’s lamb was slain was a shadow of Jesus Christ upon His Cross, the true Altar (Heb 13:10). The Passover sacrifice upon which Israel feasted was a shadow of Jesus Christ, the true “Passover [who] was sacrificed for us” (1 Cor 5:7). The Sabbath on which Israel rested was a shadow of Jesus Christ, the true Sabbath (Col 2:16f). These are but a few examples which prove that Jesus Christ is the Truth which the Law foreshadowed.

Therefore, if you would approach God, you must do so through Jesus Christ, the true High Priest who has sacrificed the true Lamb on the true Altar. And you must find in Him the true Sabbath and always thereafter feast on Him, the true Passover.

Have you come to God through Jesus Christ the Truth?

**ASK OUR LORD TO BLESS PASTOR PARKS.**

**PRAY FOR THE HOMELESS.**

### WORDS FROM ABRAHAM BOOTH, 1734 - 1806

Never forget that Grace is either absolutely free or it is not Grace at all.

Sovereign Grace lifts the poor and needy out of the dust, and sets them on thrones of glory among the princes of Heaven.

Election is the first link in the golden chain of our salvation, and the cornerstone in the amazing fabric of human happiness.

The dreadful penalty due countless multitudes of the most serious sins is cancelled out—and all because of God’s wonderful Grace.

Believers are declared by the Infallible Spirit to be justified in Christ, accepted in Him, and saved in Him! This is the God-appointed method of justification, and the provision made by Grace for the final ac-

ceptance of guilty, ungodly, and wretched creatures.

By the privilege of adoption we are invested with such a character and brought into such a state as to make us fit to join with the saints and angels in Glory. Only Omnipotent, reigning Grace could be sufficient to effect such a change.

The very Grace which provides, reveals and applies the blessings of salvation also teaches, motivates, and sweetly compels a Believer to deny himself, and walk in ways of holiness.

The Lord will keep His people, not because they are worthy or better than others, but for the sake of His own Glory.

## Brother Spurgeon Speaks of His Grandfather...

I think of my dear old grandfather and of what he used to say to me. If he were here tonight—I am glad he is not, because he is in Heaven, and that is a much better place for him—but if he could come from Heaven, and could talk as he used to do when he was here on earth, he would say, “Ah, my Boy, I *did* find Him a faithful God.” He had a large family and a very small income, but he loved his Lord, and he would not have given up his preaching of the Gospel for anything, not even for an imperial crown!

He had told me often how the Lord provided for him. He had a little farm to get his living upon it, and he had a cow which used to give milk for his many children. And one day when he came up to the cow it fell back with the staggers and died. Grandmother said, “James, how will God provide for the dear children now? What shall we do for milk?” “Mother,” he said, “God said He would provide, and I believe that He could send us 50 cows if He pleased.”

It so happened that on that day a number of gentlemen were meeting in London. Persons whom Grandfather did not know were sitting as a committee for the distribution of money to poor ministers, and they had given it to all who had asked for it.

My grandfather had never asked for any. He liked to earn his own money. He did not send in any petition or appeal. Well, after the gentlemen had distributed to all who had asked, there was five pounds over, and they were considering what they should do with this balance. “Well,” said one, “there is a Mr. Spurgeon down at Stambourne, in Essex, a poor minister. He stands in need of five pounds.” “Oh,” said another, “don’t send him five pounds; I will add five to it. I know him, He is a worthy man.” “No,” said another, “don’t send him 10 pounds. I will give another five pounds if somebody else will put a fourth five to it.”

The next morning came a letter to

Grandfather with nine pence postage due to pay! Grandmother did not like to pay out nine pence for a letter, but there was 20 pounds in it, and as my grandfather opened it he said, “Now, can’t you trust God about an old cow?”

These things I tell you, and you smile, and well you may, but oh my soul laughs, and my face laughs on both sides when I think how faithful God has been to me! I can tell you about my grandfather, but I will not tell you about myself, for that would be almost as long as the history I spoke of. From the day that I left my father’s house to this day, if there is no other man in the world who can speak of the faithfulness of God, I can! I must, I will, and none shall stop me of this glorying!

He has never lied unto me, or failed me, or forsaken me, but has kept His Word to the moment in every respect. No, I sometimes think He has gone *beyond* His Word, and done for me exceedingly abundantly above what I understood Him to promise; He has exceeded my expectations even when my expectations have been at full tide!

If I were to invite the Brothers round us, one by one, to get up and were to say, “Brother, has God kept His Word to you in the past? Speak as you have found Him,” they would all testify to the Lord’s Truth!

And, oh, it is not merely the Brothers, but there are many aged women here—there are many widows here—there are many poor tried Believers here, and as I look round, I know the stories of some of you, and I know what you would say. It would be, “Blessed be His holy name, not one good thing has failed of all that the Lord God has promised.”

—Adapted from *The C. H. Spurgeon Collection*, Ages Software.—Sermon #1265, Volume 21—*The Eternal Truth of God*—Read/download entire sermon at [www.spurgeongems.org](http://www.spurgeongems.org).

**PRAY DAILY FOR  
PRESIDENT  
OBAMA!**

**PRAY DAILY  
FOR THE CONVERSION  
OF GAYS AND LESBIANS.**

## SMALL CHILDREN IN THE CONGREGATION?

By C. H. Spurgeon

We read that *there were women and children among them* (Matt 15:38). Now, I must confess, myself, I am not partial to very small children coming into the congregation. I am glad to see their mothers, and if they cannot come without bringing their infants, I am glad that they should bring them. But they certainly are not an improvement to a congregation, as a rule. Yet here they were—here were women and children—and I suppose that some of the children were very closely connected with the women by being carried in their arms, because they are described as, “women *and children*.”

They were all fed, and that would stop their crying! They were all supplied, however little they might be, and should not this be a great encouragement to me if I am seeking Christ, that if I am no better than a little crying child that might seem to be a nuisance in God’s family, or if I am a person so poor, so ill-clad, that I may seem to myself to be as much out of place in a congregation as a crying babe, yet, nevertheless, the bounties of Divine Grace are as much for me as for others? Jesus would not have it said that He had no food for the children! He would not have the mothers go home and say, “The big men had their food, but we had only a few bones and broken scraps. And the poor dear children had none at all.”

In Christ’s feasts there is no complaining of the widows as in Apostolic days. None are neglected in the general ministration when Jesus presides; whoever will, may come and partake of the bounties which the King of Heaven has prepared for every hungry, thirsty soul! So much about the guests. May these suggestions be blessed by the Holy Spirit to induce some hungry sinner to join with the rest of the company and feast on Free Grace.—Adapted from *The C. H. Spurgeon Collection*, Ages Software.—Sermon #1218, Vol. 21—*The Miracle of the Loaves*—Read/download entire sermon at [www.spurgeongems.org](http://www.spurgeongems.org).

**PRAY THAT  
GOD WILL DRAW  
MANY ROMAN CATHOLICS  
TO HIS SON, JESUS CHRIST.**





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

## A HEART TO BE SAVED AND SERVE

“After this was over, he made a solemn covenant with God; the date upon it is April 10, 18\_\_\_. The other figures are obliterated; but the time must have been towards the close of the first decade of this century, or soon after. We can infer this from the reference in the above quotation to 15 years of religious joy, which he did not experience until he came to Lley. The words of the covenant are these—

1. I give to You, Jesus, who are the true God and Life Eternal, my body and my soul, to deliver from sin and everlasting death; and do You bring me into Life Eternal. Amen.—C. E.
2. I call the day, the sun, the earth, the trees, the stones, the bed I lie on, the table, the study, to witness the fact that I am coming to You, Savior of sinners, to obtain rest for my soul from the thunders of guilt, and the fear of eternity. Amen.—C. E.
3. Believing in Your power, I earnestly beseech You Yourself to give me a heart circumcised to love You, and a right spirit whereby I may seek Your Glory. Endow me with those principles that shall be recognized in the Day of Judgment, that I may not be utterly confounded as a hypocrite. Grant me this for the sake of Your precious blood. Amen.—C. E.
4. I beseech You, Jesus, declared the Son of God with power, for the sake of the agony of Your death, to grant unto me a portion and a covenant right in Your cleansing blood, Your justifying Righteousness, and Your saving Redemption. I crave for an interest in Your blood, for Your blood's sake, and in Yourself for the sake of Your name, which You have given among men. Amen.—C. E.
5. O Jesus Christ, the Son of the living God, for the sake of Your precious death, take my time and energy, and the gifts and talents I possess, which, with all my heart, I consecrate to Your Glory, and to the building up of Your Church in the world, for worthy are You of the hearts and talents of all. Amen.—C. E.
6. My great High Priest, by the authority of Your High Court, ensure my usefulness as a preacher, and my piety as a Christian, like two gardens touching each other, in order that sin in my heart may not becloud my confidence in Your Righteousness; and that no foolish act of mine may blight my gifts, and wither them before the end of life. Keep Your eye on me, and watch over me. Amen.—C. E. My Lord and my God forever!
7. I specially dedicate myself to You, O Jesus, my Savior, to keep me from the falls which come to the lot of many; that Your name may not be blasphemed and injured with Your cause; that my peace and confidence may not be impaired; and that Your people may not be grieved, and Your enemies hardened. Amen.—C. E.”— Christmas Evans (born in 1766) Found in Some of The Great Preachers Of Wales, by Owen Jones, M. A. Published by Tent-

### PRAY DAILY FOR GRACE TO BE HOLY!

Some very stereotyped Brothers judge it to be a crime for an Evangelist to *sing* the Gospel—and as to that American organ—dreadful! One of these days another set of conservative souls will hardly endure a service *without* such things, for the horror of one age is the idol of the next! Every man in his own order and God using them all—and if there happens to be some peculiarity, some idiosyncrasy, so much the better! God does not make His servants by the score as men run iron into molds—He has a separate work for each man—and let each man do his own work in his own way, and may God bless him.—CHS

### PRAY DAILY “Lord, send forth laborers into the harvest.”

“I have heard many wicked things in the world, but I never heard a man wicked enough to say that he had sincerely sought God through Jesus Christ, and yet had been refused.”—Mother of C. H. Spurgeon, as quoted by him in Sermon #770, Volume 13.

# GOD'S AMEN

By C. H. Spurgeon

Once more, Jesus Christ will be God's Amen at *the conclusion of this dispensation in the fullness of time*. I am not going into curious questions about how this dispensation will end. I have my own notions about it, other people have theirs. I believe if some people were as private about theirs as I am about mine, they would not sell so many two penny books, nor make so many foolish guesses at the future. I know just this about that, that Jesus Christ will come in due time, and that when He comes, whether immediately, or after a millennial reign, two things will surely happen—the righteous will be rewarded, and the wicked will be condemned.

These two things we can be quite sure of. Now, when God shall put into His dear Son's mouth those words, "Come, you blessed of My Father, inherit the Kingdom prepared for you from before the foundation of the world," that will be a most solemn Amen to God's Purpose made concerning those saints. Indeed, it will be the Amen to the Covenant in the whole of its range, and to the entire work of Divine Grace from the first to the last—then, as they come streaming up the sky in glorious pomp, to reign with Jesus Christ forever, Death and Hell, and the assembled world shall mark with shame and dismay God's Amen to His own Eternal Purposes, and to the work of His glorified Son!

When, turning to the left, the Judge shall say, "Depart, you cursed, into everlasting fire in Hell," before the word is spoken, the ungodly will recognize Christ as being "the Amen" to all that God had threatened; in their cries to the rocks to hide them, in their shrieks to the mountains to fall upon them, they will at once make clear to assembled multitudes that they perceive Jesus to be "the Amen," making God's threats true—and when His Voice shall have cursed them forever, it will be the weighty Amen throughout eternity, the emphatic reasserting at once of their guilt and of their punishment, that their sentence came from Jesus, that same Jesus who died for sinners, and whom sinners Crucified and rejected.

Had it come from any other lips, the sentence had not been so dreadful; but coming from the Man as well as from the God, it shall be humanity assenting to God's verdict, as well as God declaring and enforcing the sanctions of His Law. Oh Sinner! May Christ never be God's Amen to you in that sense; but on the contrary, may you hide in the wounds of Jesus, and find all the blessings in Him yes and in Him Amen to you! —(See *Sermon #679, Volume 12—THE AMEN—read/download, by God's Grace, all 63 volumes of C. H. Spurgeon sermons, and over 500 Spanish translations free of charge at [www.spurgeongems.org](http://www.spurgeongems.org)*.)

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# DO YOU KNOW A ROMAN CATHOLIC WHO IS SAVED?

By Mike Gendron

Proclaiming the Gospel—[www.pro-gospel.org](http://www.pro-gospel.org)

Occasionally, we hear from well-meaning Christians who tell us they know a Roman Catholic who is saved. While there may be born-again Christians who worship in the Catholic church, they should no longer be identified as Roman Catholics. Catholics are those who believe Rome's gospel of works and sacraments, and according to the Apostle Paul, they have "believed in vain" (1 Cor 15:2). They remain dead in their sins along with the many other "professing Christians" who have believed another gospel. Conversely, Christians are those who believe the Gospel of Jesus, and have been saved from the power and punishment of sin (Rom 1:16).

For Catholics to believe God's Gospel of Grace, they must repent (have a change of mind) concerning the Catholic gospel of works. It is impossible to believe both gospels at the same time because the two gospels are diametrically opposed to one another. Accordingly, we should be defined by which gospel we believe, irrespective of which church we attend. However, those in the Catholic church, who have experienced the second birth, must be exhorted to leave their apostate church, for what communion has light with darkness? Or what part has a Believer with an unbeliever? And what agreement has the temple of God [Christians] with idols? (2 Cor 6:14-18).

So when someone tells us they know a Catholic who is a born-again Christian, we have to ask, how do you know? Since no one can see a person's heart, it is impossible to know with absolute certainty "who" is a Christian; however we *can* know with certainty "what" is a Christian. From the Bible we know a Christian is one who has been called by God according to His Purpose and Grace to believe on the One He sent (John 6:29; 2 Tim 1:9). A Christian knows God's Word is true through the ministry of the indwelling Holy Spirit (1 Cor 2:12). He has the ability to discern truth from error, and has a teachable spirit (1 John 4:6).

A Christian is one who has received Eternal Life, the complete forgiveness of sins, and a right standing before God by forsaking all efforts to save himself, and by transferring his trust to the Lord Jesus Christ (Eph 2:8-9, Col 2:13). By abiding in God's Word, the Christian is liberated from man's traditions and legalistic bondage (John 8:31-32). A Christian is one who is motivated to obey God's commands by His love for God, *not* to merit salvation (1 John 5:13). He endeavors to live according to God's Will, to do the things pleasing to God, and to avoid the things that God hates (Titus 2:11-14).

A true understanding of the Gospel is necessary to trust God's only provision for the salvation of sinners. Often, the truth must be contrasted against the errors of religious indoctrination for the Gospel to be clearly understood. Biblical terms must be shared and defined in order to expose man's traditions which oppose the Gospel. Only by asking questions can we know if a Roman Catholic has a true understanding of the glorious Gospel of Grace.

# GOOD ADVICE ON PRAYING, AND READING OF THE WORD

By Charles H. Spurgeon

If you are earnest in regular prayer, but do not as regularly read or hear the Scriptures, your soul gives out without taking in, and is very apt to run dry. Not only thoughts and desires will flag, but even the expressions will become monotonous. If you consider how it is that your prayer appears to lack vivacity and freshness, the probable reason is that you are trying to maintain a maimed fellowship. When conversation is all one sided, do you wonder that it flags?

If I have a friend at my house tonight, and we wish to have fellowship with each other, I must not do all the talking, but I must wait for him to answer me or to suggest new topics, as he may please. And if he is wiser than I am, there is the more reason why I should play second in the conversation, and leave its guidance very much to him. It is such a condescension on God's part to speak with us, that we ought eagerly to hear what He has to say. Let Him never have to complain that we turned away our ear from Him.

At the same time, we must not be silent ourselves, for to read the Scriptures, to hear sermons, but never to pray would not bring fellowship with God; that would be a lame conversation! Remember how Abraham spoke with God again and again, though he felt himself to be but dust and ashes? Remember how Moses pleaded? Do you remember how David sat before the Lord, and then spoke with his tongue? Above all, remember how Jesus talked with His Father as well as listened to the Voice from Heaven. Let both forms of conversation unite, and all will be well.

Again, it will be well sometimes to *vary the order*. Dear Mr. Muller, who is a man living near to God, whose every word is like a pearl, said the other day, "Sometimes when I go into my closet to pray, I find I cannot pray as I would; what do I do then? Why, since I cannot speak to the Lord, I beg the Lord to speak to me, and, therefore, I open the Scriptures and read my portion; and then I find the Lord gives me matter for prayer." Is not this a suggestion of much weight? Does it not commend itself to your spiritual judgment?

Have you not observed that when somebody calls to see you, you may not be in a fit condition to start a profitable conversation, but if your friend will lead, your mind takes fire and you have no difficulty in following him? Frequently it will be best to ask the Lord to lead the sacred conversation, or wait awhile till He does so. It is a blessed thing to wait at the posts of His door, expecting a Word of Love from His Throne; it is generally best, in communion with God, to begin with hearing His Voice, because it is due to His Sacred Majesty that we should first hear what He has to say to us, and it will especially be best for us to do so when we feel out of order for communion. If the flesh in its weakness, hampers the spirit, then let the Bible reading come before the praying, that the soul may be awakened thereby.

Still, there are times when it will be better to speak to our heavenly Father at once. For instance, if a child has done wrong, it is very wise of him to run straight away to his father, before his father has said anything to him, and say, "Father I have sinned." The prodigal had the first word and so should our penitence seek for speedy audience, and pour itself out like water before the Lord. Sometimes, too, when our heart is very full of thankfulness, we should allow praise to burst forth at once! When we have received a great favor, we ought not to wait till the Giver of it speaks to us, but the moment we see Him, we should at once acknowledge our indebtedness.

When the heart is full of either prayer or praise, and the Presence of Jesus is felt by the Power of the Holy Spirit, we begin addressing the Lord with all our hearts. The Lord has spoken, and it is for us to reply at once! On the other hand, when for wise reasons our Lord is silent unto us, it is well to take with us words and go to Him. If you have read your Bible, and have felt no visit from the Holy Spirit, or if you have heard a sermon and found no dew from the Lord attending it, then turn at once to prayer; tell the Lord your condition, and entreat Him to reveal Himself to you. Pray first, and read afterwards, and you will find that your speaking with God will be replied to by His speaking to you through the Word.

—Adapted from *The C. H. Spurgeon Collection*, Ages Software.—Sermon #1255, Vol. 21—*How to Converse with God*—Read/download entire sermon at [www.spurgeonems.org](http://www.spurgeonems.org).

"The man who followed the wagon from Edinburgh to London to see when the back wheel overtook the front wheel, went on a fool's errand, but he was the personification of intelligence compared to the preacher who took a man down into the river that he might sprinkle a little water on his head."—B. H. Carroll

(The above quote is from a debate B. H. Carroll had with Orset Fisher on baptism in Davilla, Texas, in September 1871. Fisher was a Methodist champion, and was contending that while Jesus was baptized in the river Jordan, and Philip took the Eunuch down into the water to baptize him, it was done not by immersion, but by sprinkling).

"One Lord, one faith, One baptism."  
Ephesians 4:5

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<sup>17</sup> that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,  
<sup>18</sup> may be able to comprehend with all the saints what *is* the width and length and depth and height—  
<sup>19</sup> to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

**(Eph 3:17-19 NKJV)**



**Pray for your mail carrier.**

**In This Issue...**

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

## Are You Listening?

By C. H. Spurgeon

Beloved, let us ask *great things for ourselves*. I do not mean let us ask *great temporal* blessings—we may leave everything of that kind with God, and this is the limit He puts to such prayer—“Give us day by day our daily bread.” Having food and raiment let us be content. But as for *spiritual* things, ask what you will, and it shall be done unto you; here the treasury has neither lock nor key; the lid is taken off from the jewelry box—help yourself, and if you are straitened, you are not straitened in God, you are straitened in your own heart! I beseech you, young Christians, do not be satisfied with getting as much Grace as the people you live with, who profess to be Christians, for there are hosts of them who I would not like to risk my soul with.

I am not their judge, but *I think, I think* it will be an extraordinary thing if they get into Heaven. I know some very loud-mouthed talkers whose actions are not pretty at all, and the less said about them the better. I mean some professors when I speak thus; I mean members of churches. Now, do not you young people make them your standard—get far beyond them! Outstrip the ordinary run of Christians who are consistent and no more. I would urge you to seek far higher things than they possess. They are said to be “consistent,” though I do not know what they are consistent with. They do nothing that is grossly wrong, and they are good, ordinary, respectable people, but as to joy in the Lord, and being filled with the Holy Spirit and real faith—daring faith, love and zeal for God’s Glory—and agony for the conversion of souls, why, large numbers of very consistent people know nothing about these things except when they read about them in the Bible!

Surely their condition is more consistent with membership in Laodicea than in the New Jerusalem! Their consistency is not consistency with the Divine Will, but a miserable consistency with their own dead-and-alive profession. Oh, you who are beginners in the Divine Life, I pray you be not as your fathers! Do not take any of us for a standard; we are a good-for-nothing generation, taking us all round, and there had need be a far better race springing up who shall really believe and act upon their faith!

We need a generation who will so live unto God with a more intense, strong and mighty life than most of us have ever realized. Open your mouth wide, young Christian, for a large measure of the Holy Spirit, and for a mighty fullness of the Life of God, that it may be in you a well of water springing up unto Everlasting Life.—Adapted from *The C. H. Spurgeon Collection*, Ages Software.—Sermon #1221, Vol. 21—*Opening the Mouth*—Read/download entire sermon on [www.spurgeongems.org](http://www.spurgeongems.org).