

FOR HIS GLORY

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As preachers of the Gospel, our motto should be, "God, only, is our salvation. Salvation is of the Lord." Now that is just an epitome of Calvinism—it is the sum and the substance of it! If anyone should ask you what you mean by a Calvinist, you may reply, "He is one who says, *salvation is of the Lord.*" I cannot find in Scripture any other doctrine than this. It is the essence of the Bible. "He only is my rock and my salvation." Tell me anything that departs from this, and it will be a heresy. Tell me a heresy and I shall find its essence here—that it has departed from this great, this fundamental, this rocky truth—"God is my rock and my salvation." What is the heresy of Rome but the addition of something to the perfect merits of Jesus Christ—the bringing in of the works of the flesh to assist in our justification? And what is that heresy of Arminianism but the secret addition of something to the complete work of the Redeemer?—CHS, Sermon #80

BROTHER, THE POWER IS NOT IN YOU, BUT IN JESUS CHRIST!

By Charles Haddon Spurgeon

"And Jesus came and spoke unto them, saying, All power is given unto Me in heaven and in earth. Go you, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit teaching them to observe all things whatever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."
Matthew 28:18-20.

Today [1874] they tell us that the way to save souls is to dress out an altar with different colored silks and satins, variable according to the almanac, and to array priests in garments of different colors—"of different colors of needlework, on both sides, meet for the necks of them that take the spoil"—and to make men wear petticoats, dishonorable to their sex! With these ribbons and embroideries, joined with incense-burning, posturing and incantations, souls are to be saved!

"Not so," says the Master, but, "Go you into the entire world and preach the gospel to every creature." Do any of you fear that, after all, the preaching of the gospel will be defeated in this land of ours by these new editions of the old idolatry? God forbid! If there were only one of us left to preach the gospel, he would be a match for 10,000 priests!

Only give us the tongue which is set on fire by the Holy Spirit, and an open Bible, and one solitary preacher would rout the whole rabble of your monks and friars, and father-confessors, sisters of misery, nuns, pilgrims, bishops, cardinals, and popes—because preaching and teaching and baptizing the disciples are Christ's way, and priestcraft is *not* Christ's way! If Christ had ordained sacramental efficacy it would succeed, but He has ordained nothing of the kind! His mandate is—"All power is given unto Me in heaven and earth. Go you, therefore," disciple, baptize, and then still further instruct in the name of the Triune God.

My brothers, remember who the men were who were sent on this errand! The 11 who were foremost were mostly fishermen!

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NOT LOVE, BUT FAITH IS THE SAVING GRACE!

By Charles H. Spurgeon

And how shall I urge you, O Christian, never to go back to the law? Do not begin to judge yourself as if you were under the law. What if you are a sinner? It is true you are! Confess your sin and mourn over it, but remember there is a fountain open for sin and for uncleanness in the house of David. That sin of yours was laid on Christ before you committed it! It was laid on the scapegoat's head of old, and put away, and at this moment you are still clean in the sight of God through that great washing which you have received in the precious blood! Do not imagine that God will change His mind about you! He never did, and never will change His mind! He has said concerning each soul that believes in His dear Son, "He that believes in Him is not

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WHERE'S THE POWER?

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Does the omnipotent Jesus choose *fishermen* to subdue the world? He does, because He needs no help from them—all power is His!

We must have an educated ministry, they tell us—and by “an educated ministry” they mean not the ministry of a man of common sense, clear head, and warm heart, deep experience, and large acquaintance with human nature—but the ministry of mere classical and mathematical students, theorists and novices, more learned in modern infidelities than in the truth of God! Our Lord, if He had wished to employ the worldly-wise, might certainly have chosen 11 in Corinth or in Athens who would have commanded general respect for their attainments. Or He could have found 11 learned rabbis near home!

But He did not want such men—their vaunted attainments were of no value in His eyes; He chose honest, hearty men who were childlike enough to learn the truth of God, and bold enough to speak it when they knew it! The church must get rid of her notion that she must depend on the learning of this world! Against a sound education we cannot have a word to say, especially an education in the Scriptures—but to place learned degrees *in the place of the gift of the Holy Spirit*—or to value the present style of so-called culture above the spiritual edification of our manhood, is to set up an idol in the house of the living God! The Lord can as well use the most illiterate man as the most learned, if it so pleases Him! “Go you,” He said, “you fishermen, go and teach all nations.” Carnal reason’s criticism on this is that it is a feeble method to be worked out by feebler instruments!

Now let it be noted that the work of preaching the gospel, which is Christ’s way of using His power among men, is based only upon *His having that power*. Listen to some of my brothers—they say, “You must not preach the gospel to a dead sinner, because the sinner has no power.” I know, but *our* reason for preaching to him is that *all power is given to Jesus*—and He bids us preach the gospel to every creature! “But when you tell a sinner to believe, you have not the power to make him believe.” Truly so, nor do we *dream* that we have, for all power lies in Christ! There is neither in the sinner the power to believe, nor in the preacher power to *make* him believe—all power is in our Lord!

“But do you think,” they ask, “that your persuasions will ever make a man repent and believe?” Certainly not! The power that leads men to repent and believe does not lie in rhetoric, or in reason, or in persuasion, but in Him who says, “All power is given unto Me in heaven and in earth.” I tell you this—if my Lord and Master should bid me go tomorrow to Norwood Cemetery and bid the dead to rise, I would do it with as much pleasure as I now preach the gospel to this congregation! And I would do it for the same reason which now leads me to urge the unregenerate to repent and be converted, for I regard men as being dead in sin, and yet I tell them to live because my Master commands me do so!

That I am right in thus acting is proved by the facts that while I am preaching, sinners do live! Blessed be His name, thousands of them have been quickened into life! Ezekiel had to cry, “You dry bones, live.” What a foolish thing to say! But God justified His servant in it, and an exceedingly great army stood upon their feet in what was once a large morgue! Joshua’s men were bid to blow their trumpets around Jericho—a most absurd thing to blow a trumpet to fetch city walls down; but they came down for all that! Gideon’s men were told to simply carry lamps within their pitchers, to break their pitchers, and stand still, and cry aloud, “The sword of the Lord and of Gideon”—a most ridiculous thing to hope by this means to smite the Midi-

anites—but they were smitten! God never sends His servants on a fool’s errand!

It pleases God by the foolishness of *preaching* to accomplish His divine purposes—not because of the power of preaching, nor the power of the preacher, nor any power in those preached to—but because “all power” is given unto Christ “in heaven and in earth”—and He chooses to work by the teaching of the word! Our business, then, is just this—we are to teach, or as the Greek word has it, to *make disciple*! Our business is, each one according to the divine grace given, to tell our fellow men the gospel, and to try and disciple them to Jesus.

When they become disciples, our next duty is to give them the sign of discipleship by “baptizing them.” That symbolic burial sets forth their death in Jesus to their former selves and their resurrection to newness of life through Him. Baptism enrolls and seals the disciples—and we must not omit or misplace it. When the disciple is enrolled, the missionary is to become the pastor, “teaching them to observe all things whatever I have commanded you.” The disciple is admitted into the school by obeying the Savior’s command as to baptism—then he goes on to *learn*, and as *he* learns, he teaches *others*.

He is taught obedience, not to some things, but to *all* things which Christ has commanded. He is put into the church, not to become a legislator or a deviser of new doctrines and ceremonies, but to believe what Christ tells him, and to do what Christ bids him! Thus our Lord intends to set up a kingdom which shall break in pieces every other. Those who know Him are to teach others, and so, from one to the other, the wondrous power which Christ brought from heaven shall spread from land to land.

See, then, my brothers, your high calling; and see, also, the support you have in pursuing it! In the front, behold “all power” going forth from Christ! In the rear, behold the Lord Himself—“Lo, I am with you always, even unto the end of the world.” If you are enlisted in this army, I charge you be faithful to your great captain! Do His work carefully in the way which He has prescribed for you, and expect to see His power displayed to His own glory!—Adapted from Sermon #1200, Volume 20, *The Power of the Risen Savior*—Read/download at www.spurgeongems.org

**PRAY YOUR CHAPLAIN/
PASTOR WILL STUDY
THE DOCTRINE OF THE
ROMAN CATHOLIC CHURCH
TO DETERMINE IF IT IS TRULY
“CHRISTIAN” OR NOT—
AND IF NOT—TO HAVE THE
COURAGE TO EXPOSE
ITS LIES!**

FAITH IS THE SAVING GRACE

(Continued from page 1)

condemned.” You are complete in Christ Jesus! In Him you have righteousness and strength. In Him you may even boast! Get away from legal doctrines, and stand upon the gospel rock, and you will be happy and holy all your days! Let me speak to those of you who are engaged in Christian service. When you try to teach others, always keep the law in its proper place. I remember hearing a sermon from this text, “They that sow in tears shall reap in joy,” in which the preacher so thoroughly missed the mark as to leave the inference upon the minds of his hearers that, after all, our good works and repentance would save us!

Now, that is not the gospel! Neither ought it to be preached as such! We preach up good works with all our might as the *result* of faith, as the *out-growth* of faith, but *not* as the *groundwork* of salvation! We tell you that the tree of human nature must be altered, first, or the fruit cannot be good! There will be no pears upon that crabapple tree till you change the stock! Do not, therefore, go preaching to crab trees and tell them to bear pears and apples!

We testify that *Christ* is able to change a man’s nature—and then good fruits will come as a matter of course; but I am afraid that in many Sunday schools the children are taught a different doctrine—somewhat after this fashion. “Now, dear children, be very good and obey your parents, and love Jesus, and you will be saved.” That is *not* the gospel, and it is not true! Often do I hear it said, “*Love Jesus*, dear children.”

That is not the gospel! It is, “Trust Him!” “Believe!” Not *love*, but *FAITH* is the saving grace! That love of Jesus of a sentimental kind, which does not spring out of faith in Him, is a spurious emotion, a counterfeit love; not at all the love of God, shed abroad in the heart by the Holy Spirit! The root of the matter is, “Believe in the Lord Jesus Christ, and you shall be saved”—that is the gospel for a child of two years of age—and the gospel for a man of a hundred! There is only one gospel for all that are born on the face of the earth—“Believe in Jesus.” Not your *doing*, not your *obeying* the law—you have broken that—you have put yourself out of all possible hope in that direction! But your acceptance of what *Christ* has done will save you at once, save you forever!—From Sermon #1196, Vol. 20, *The Stern Teacher*—see, read, print at www.spurgeongems.org

Stand Up For The Gospel

Contending for the truth against the errors of modern religion is the duty of God’s servants. I hope our spirit is one of genuine love to all the chosen of God; but today’s rule of charity which requires us to keep silent on certain points in order to avoid controversy, I utterly despise. It is treason to the Lord Jesus to be silent on any point where He has spoken and the honor of His gospel is concerned. It is easy on the flesh to deal in generalities, to denounce hyper-this or hyper-that, and to claim to be a friend to all; but it is required of the loyal servant of King Jesus to maintain HIS crown-rights and to stand up for His gospel of glory and grace!

Pastor Henry T. Mahan

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(John 14:6).**

WILL YOU BE DAMNED TO HELL?

By Charles H. Spurgeon

I talked not long ago with a troubled one, and after much battling I brought her to this point—"There is the way of salvation: Jesus Christ has come into the world to save sinners, and whoever believes in Him is saved." She replied, "I cannot believe in Him." And then I came to the push of the bayonet, and said, "Will you, then, stand up in the sight of Almighty God, and declare to Him that you cannot believe Him, which, of course, is the same thing as saying, in other words, that God is a liar? Rise, then, and let me hear you say what is in your heart." She replied most earnestly, "I could not say anything of the kind!" My answer was, "But you *did* say so just now! And by your unbelief you have been saying so for years! You are practically saying it every moment that you remain in unbelief." That troubled one said to me as she left, "I thank you for not trying to comfort me; I needed to be faithfully dealt with, and I bless God that you have done so."

Now I will, out of love to the souls of those who do not believe in Jesus, deal fairly with them; I will give them no comfort, for there is no comfort for those who believe not; I will try to make them see what their sin is, that they may be ashamed and confounded, and repent of their wicked unbelief. May the Spirit of God make them see that "He that believes not God, has made Him a liar, because he believes not the record that God gave of His Son."—Volume 20, Sermon #1207. Read/download entire sermon at www.spurgeongems.org

HE WILL ABUNDANTLY PARDON

By Charles H. Spurgeon

When a man says he will forgive another, and does not mean it, he puts hard conditions and says, "I will forgive him under certain circumstances; if he does this, and if he does that." This is *not* abundant pardon! It is a little spirit of forgiveness—in fact—it is no forgiveness at all! But look how God puts it. Does He say to a man, "I will forgive you if you weep for seven years, or do penance for a lifetime"? Or, "I will forgive you if you bring so much gold or silver, or promise this, or promise that"? No, no, no! It is a hearty forgiveness, and therefore the terms are simple and easy!

When I say, "terms," I merely use the word from lack of a better, for, indeed, the terms are not terms at all! "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, for He will have mercy upon him, and to our God, for He will abundantly pardon." That is all!

No man can expect to be forgiven if he goes on with his sin! You cannot expect God to pardon that which you continue to provoke Him with! That would be absurd! The sin must be given up! The gospel says, "Believe in the Lord Jesus Christ, and you shall be saved." You cannot expect a medicine to cure you if you will not take it! Neither can you expect God to pardon you if you will not accept pardon from His Son, Jesus Christ!

So all that He asks is that you ask, and are willing to receive. And even that He gives you—for the power to pray, to repent and to believe all come from Him! And though He bids men believe, and so makes it a *duty*, yet He gives them faith, and so makes it a *privilege*. What a God He is! He gives to His enemies—to the rebellious, to revolters that go aside more and more, He gives the divine grace which makes them repent of their sin, and believe in His Son! And this puts their sin forever behind His back, and casts it into the depths of the sea. "He will abundantly pardon."—Adapted from Sermon #1195, *Abundant Pardon*, Volume 20—see, read, download at www.spurgeongems.org

ANOTHER BLESSED "END" OF ONE OF SPURGEON'S SERMONS

My subject has little bearing upon unconverted persons, except this—that as you see Christian people are not to trust themselves, it is clear that unconverted people cannot be saved by any trust in themselves, or by anything that they can do. "The just shall live by faith." And for you who are not just, but are still sinners, the only way of salvation is faith in the Lord Jesus Christ. Oh, that you may believe in Him, and you shall be saved! If there is any unconverted old man here, he is not taking off his harness, for he never was a soldier of Christ! But I would like to say to him—however old you may be, the mercy of God is still toward you, and if you believe in Jesus, at whatever age you may be, you shall be saved!

Last night [Wednesday evening, August 5, 1874] I was preaching at a certain place, and before I preached, one of God's children, a Wesleyan, said to me, "I shall always love you, dear sir." And I said, "Why?" "You remember preaching," he asked, "in the fields up in King Edward's Road, Hackney?" "Yes, I cannot forget it." "Well," he said, "my father was 70 years of age at that time, and he had never felt the power of religion. But that sermon was the means, in God's

(See *Blessed End* on page 11)

FREE-WILL VERSUS FREE-GRACE

by Cornelius Slim, 19th century pastor in
Guildford, Surrey, England

Free-will is a sly, and insidious foe,
It haunts me and plagues me wherever I go;
In pulpit or pew, meditation or prayer,
In reading or writing, he's sure to be there.

Free-will is a trap in which Satan ensnares
The Pharisee, even while saying his prayers;
All heavenly work-folk are caught with the bait;
Their doings so good, and their merits so great.

Free-will is rank poison, a curse and a bane,
Diffusing its venom through every vein;
This cup of free-will Adam drank in the fall,
Which poisoned himself and infected us all.

Free-will is a plague which in Eden began,
And marred all the beauty of innocent man;
The leprosy spread from the head to the feet.
His offspring all caught the infection complete.

Free-will is a thief, of an impudent face,
Who aims to rob God of his glory and grace;
Ye watchmen in Zion, who are faithful and bold,
Hunt out the base robber from every fold.

Free-will is a murd'rer of souls every day,
And millions are slain 'neath his pond'rous sway;
This murd'rous assassin has people in hell,
Whoever in torments with devils must dwell.

Free-will is a traitor to Jesus, my Lord;
Rebels at his sovereignty, counsel, and word;
Defying his power with impious strain,
And cries, "I'll not have this Jesus to reign."

Free-will is a liar, says "'tis with ease
A man can believe and repent when he please,
That he's a free agent, and so may refuse
The good or the evil, whichever he choose."

Free-will's an imposter and cheat at the best,
To offer salvation he never possessed
If certain conditions I only fulfil,
Yet gives me no power to do nor to will.

Free-will as a tyrant once ruled over me;
But Jesus o'ercame him, and now I am free;
Made willing to own him my King from that hour,
I bow to his scepter and yield to his power.

Free-grace is a scheme which Jehovah began,
In covenant counsel He drew up the plan;
The mighty Redeemer accomplished the whole
And the Spirit imparted its joys in my soul.

Free-grace is distinguishing, sovereign to choose
What objects to favor and whom to refuse;
His purpose must stand who is God ever blest,
The election obtained it, and blind are the rest.

Free-grace from contingencies ever secure,
Its blessings are absolute, certain and sure;
For all that are chosen and purchased by blood
Are conquered and made willing servants to God.

Free-grace first enriched me when needy and poor,
And led me to Christ's inexhaustible store;
Healed all my diseases when ready to die,
And covered my nakedness as he passed by.

Free-grace drew me out of the miry clay,
When sunk in the ruins of nature I lay;
Washed from the filth and pollution of sin,
And made me both righteous and perfectly clean.

Free-grace in Christ Jesus secures all the crop
Of spiritual graces, my love, joy, and hope.
Faith, patience, and meekness, with temperance too,
And courage to bear me the conflict all through.

Free-grace has to me an inheritance given,
Laid up and reserved in the kingdom of heaven;
And keeps me securely, through faith, until I
Shall enter upon my possessions on high.

Free-grace is the theme of the glorified throng,
While ages eternal are rolling along;
All glory and honor ascribe they to Him,
Who lives and reigns the only Supreme.

Free-grace is the boast of true pilgrims below,
As through this dark valley to Zion they go.
Delighted the watchmen all lift up their voice,
Of free-grace salvation they sing and rejoice.

Free-grace long has been my soul's triumph and joy;
And, while in the body, shall be my employ;
And when my glad Spirit to God shall ascend
Free-grace is the song which shall never have end.

From Daniel E. Parks bulletin

Pastor, Sovereign Grace Baptist Church
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Frederiksted, VI, US 00840

Visit us when you are in the
Virgin Islands!

Are you willing to go outside the camp?

By Charles H. Spurgeon

“And Moses took the tabernacle, and pitched it outside the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to pass, that everyone which sought the LORD went out unto the tabernacle of the congregation, which was outside the camp.”

Now I come to use certain arguments by which I desire **EARNESTLY TO PERSUADE EACH CHRISTIAN HERE TO GO OUTSIDE THE CAMP, TO BE EXACT IN HIS OBEDIENCE, AND TO BE PRECISE IN HIS FOLLOWING THE LAMB WHEREVER HE GOES.**

I use first a selfish argument—it is to *do it for your own comfort's sake*. If a Christian can be saved while he conforms to this world, at any rate, he will be saved so as by fire. Would you like to go to heaven in the dark, and enter there as a shipwrecked mariner climbs the rocks of his native country? Then, be worldly; be mixed up with the people and remain in the camp. But would you have a heaven below as well as a heaven above? Would you comprehend with all saints what are the heights and depths, and know the love of Christ which passes knowledge? And would you have an abundant entrance into the joy of your Lord? Then, come out from among them, and be separate, and touch not the unclean thing! There are many professors, and I trust they are true Christians, too, who are very unhappy—and generally, it is because they are worldly Christians. Oh, we have some members of our church, I trust they are saved, but you know they are as money-getting, and as money-keeping as any men whose portion is in this life! They seem to give as much of their whole force to the world as ever a worldling can, and then they wonder why they are not happy! Why, they have laid up much of their treasure on earth, and the moth has got at it and the rust has corrupted it, and what wonder? Had they put their treasure wholly in heaven, no moth or rust would ever have consumed it. It is our *unspiritual heart* that makes our misery. If we were more Christ-like, we would have more of Christ's presence, and more of that peace of God which passes understanding. For your own comfort's sake, if you are a Christian, be a Christian and be a marked and distinct one—distinct even from the church at large itself!

But I have a better reason than that, and it is for *your own growth in grace, do it*. If you would have much faith, you cannot have much faith while you are mixed with sinners. If you would have much love, your love cannot grow while you mingle with the ungodly. You may be a babe in grace, but you never can be a perfect man or woman in Christ Jesus while you have anything to do with the worldly maxims, and business and cares of this life. I do not mean while you have to do with them in a right way, but while you mix yourself up with them, and are operated upon by them so as to turn aside from that straight line in which it is the Christian's duty to walk! Little stones in the shoe make a traveler's walk very uncomfortable, and some of these little practices and *little sins*, as some call them, will make your path to heaven very unhappy! You will very seldom be able to *run* in God's ways—you will be a mere creeper! It will be a long while before you will bear the image of Him who created you; you will be a marred vessel—perhaps a vessel meant for honor—but marred upon the wheel—notwithstanding that by your mixing up with the customs of the world and going with the worldly church and with the

multitude to do evil.

But let me put it to you in another way. I beseech you Christian men and women, come right out and be your Master's soldiers wholly *for the Church's sake*! It is the few men in the Church, and those who have been distinct from her, who have saved the Church in all times. Who saved the Church in the days of the Reformation? It was *not* the good men who were in the midst of the Church of Rome! There were very many humble curates in villages, and priests here and there, who were doing their best, I believe, to teach the truth of God. But these men never saved the Church of Christ. She would have gone to ruin for all they did for her! It was Luther, and Calvin, and Zwingli who came right out and said, “No, we will have nothing to do with anti-Christ!” Who saved the Church a hundred years ago? Why, I dare to say, it was not those excellent men who, in their own places of worship were pursuing their holy calling, but it was those who were first called Methodists—Whitefield and Wesley—the men who said, “This cold age will never do; in this absence of the Spirit of God, there can never be a time of blessing to the Church.” It was men looked upon as fanatics, enthusiasts, and heretics who ought to be excommunicated. They came right out as distinct men; as if they were the particular stars of the sky, and they alone cleft the darkness! So must it be with us! There must be some among us who care nothing for this world—who dash worldly laws and customs to the ground, and in the name of God and His Church—and in truth are prepared—though we may be embarrassed and hindered by what is called public opinion—to defy public opinion, and do the right and the true, come what may! And you, too, in your *life* must do what God's ministers must do both with *tongue* and *life*. If the Church is to be saved, it is not by men *in* her, but by the men who seem to go out even from her to bear Christ's reproach, and do Him service *outside the camp*.

And *for the world's sake*, let me beg you to do thus. Let the Church become more and more adulterated with worldliness; let her Christians become more and more conformed to the world; let her lords be cowed down under the bondage and tyranny of worldliness, and what will the Church be worth, and what will the world do? Her salt will have lost its savor, and then the world must rot and putrefy! The Church itself can never be the salt of the world unless there are some particular men who are the salt of the Church! Do you, then, come out! Be singularly exact in your obedience to Christ; be scrupulously observant of all that He commands; be you distinct from the professing world, and so shall you bless the world through the Church!

And now, lastly, *for your Master's sake*. What have you and I to do in the camp when He was driven from it? What have we to do with hosannas when He was followed with hoots, “Crucify Him! Crucify Him!” What have I to do in the tent while my Captain lies in the open battlefield? What have we to do to dwell in our ceiled houses, and to be peaceful, and to have the smile of men, while Jesus is hounded to His death and nailed to the accursed cross? By the wounds of Christ,

(See *Are You Willing?* on page 7)

ARE YOU WILLING?

(Continued from page 6)

Christian, I beseech you, mortify the flesh with its affections and lusts; by Him who came unto His own, and His own received Him not, expect not to be received even by your own! By Him who was the Heir, and of whom they said, "Let us kill Him," I pray you expect the same treatment from the same world! "Shall the servant be above his Master, or the disciple above his Lord?" If they call the Master of the house, Beelzebub, what should they say of the servant? Are you prepared for silken ease when your Master fought to win the crown? Did He die to *save* you, and will you not be willing to die to *serve* Him? Again I ask it—what have you to do with making love to that world which put Him to death? Dare you hold a parley with the enemy against whom you are sworn to fight? What? Will you be coward enough to ask for peace at the hands of the foe who has reddened himself with Jesus' blood? In the name of God and of His Son, cast down your gauntlet, draw your sword, and throw away its scabbard! The world was never friends with the man that was a friend to Christ! You cannot possibly have its friendship, and smile, and have the fellowship and smile of God, too!

Make your choice, Christian! Make your choice now! Which shall it be—the world or Christ? It cannot be both! Which will you have? Will you be called a right good man, or will you be hissed and pointed at? Will you wear a fool's cap and a fool's coat, and go to heaven, or wear a wise man's gown and go to hell? Will you wear a thorny crown to be saved or a golden crown and be lost? Make your choice, Christians, for one of these two things it must come to! God help us now to say, in the name of Him by whose merit and blood we have been saved—"I do this day take Christ to be my Lord, and come fair or foul—

*"Through floods and flames, if Jesus leads,
I'll follow where He goes."*

So be it! So be it, for Christ's sake—that while saved by faith in Jesus—we may *prove* our faith by never shrinking from the trial which that faith necessarily involves! The Lord bless you, for Jesus' sake.—(Adapted from Sermon #359, Volume 7—THE TABERNACLE—OUTSIDE THE CAMP—by the grace of God, to read, print, download all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org)

HAVE YOU A HEART TO PRAY IN PRIVATE?

There are certain times when it is most fit to pray, and a genuine Christian *will* and *must* pray at such periods; will the hypocrite pray at all such times, or will he only select some of the seasons for prayer; will he only be found praying at certain times, and in selected places; will he always, in all fit times, be found drawing near to God? For instance, he prayed standing at the corner of the street where he was seen of men; he prayed in the synagogue, where everybody could mark his fluency and his fervor; but will he pray at home; will he enter into his closet and shut the door; will he there speak to the Father who hears in secret; will he there pour forth petitions as the natural outflow of his soul? Will he walk the field at eventide, in lonely meditation, like Isaac, and pray there; will he go to the housetop with Peter, and pray there; will he seek his chamber as Daniel did, or the solitude of the garden as did our Lord? Or is he one who only prays in public—who has the *gift* of prayer rather than the *spirit* of prayer; who is fluent in utterance rather than fervent in feeling? Oh, but this, this is one of the surest of tests by which we may discern between the precious and the vile! Public prayer is no evidence of piety; it is practiced by an abundance of hypocrites! But *private prayer* is a thing for which the hypocrite has no heart—and if he gives himself to it for a little time, he soon finds it too hot and heavy a business for his soulless soul to persevere in, and he lets it drop. He will sooner perish than continue in private prayer! O for heart searching about this! Do I draw near to God alone? Do I pray when no eye sees, when no ear hears? Do I make a conscience of private prayer? Is it a delight to pray, for I may gather that if I never enjoy private prayer, I am one of those hypocrites who will not always call upon God.—CHS, 1871.

**PRAY FOR GRACE
TO BE HOLY!**

**HAVE YOU
PRAYED FOR
YOUR CHAPLAIN/
PASTOR TODAY?
WHY NOT?**

A philosopher once wrote a book to prove that there is no such thing as matter! And a certain reader believed it till he chanced to knock his head against the bedpost—and then he abandoned the theory!—CHS

**PRAY FOR OUR MEN AND WOMEN
IN THE ARMED SERVICES**

**PRAY FOR OUR BROTHERS AND SISTERS IN
PRISON.**

**PRAY THE HOLY SPIRIT WILL GIVE US
A CLEARER UNDERSTANDING OF
HIS HOLY WORD.**

Letters to Mike Gendron of Proclaiming the Gospel:

ptg@pro-gospel.org ~ www.pro-gospel.org

Anne, Internet—Wow! I just finished reading your website. It frightens me that people like you are portraying Christianity in such light. Just because you disagree with the Holy Catholic Church on theological points, gives you no right to be hateful. Who owns the inflammatory Catholic hate sites? The Fundamentalists. Know what a good Catholic's solution to a Fundamentalist is? Prayer. We don't think you are going to hell. We pray that the Holy Spirit will open your heart to the truth that is waiting for you. You believe that the Bible is the sole source of faith, but which one of the 60,000+ denominations has the correct interpretation? The only one that has remained the same for 2000 years is the Holy Catholic Church. You can rest assured that just as His Holiness, John Paul II prayed for you in life, so he does in death. May the Holy Spirit open your mind to the truth.

R. & N. B., St Paul, MN—When one of our friends was considering converting to Roman Catholicism, we directed her to your website, and gave her some of your resources. By the divine grace of God, her eyes were opened, and I believe the Lord will now use her to boldly proclaim the gospel of our Lord and Savior Jesus Christ. Thank you for speaking at Victory Bible Church in Hammonton, NJ. The city is an exceptionally strong Catholic stronghold. Each summer Hammonton celebrates three Catholic feasts by parading statues though the town as Catholics pin money on them. Usually they chant the rosary in a procession behind the statues. Your resources will now equip the saints to reach out.

C. H., Lott, TX—Thank you for your great newsletters. I anxiously look forward to each one and especially enjoy *Letters to the Editor* as I can relate so intimately to the writers in my life before Christ. Your newsletter is beautifully written and well-researched, and I share it (and your website) with many as a teaching tool. I continue to be astounded by the ignorance of many seasoned Christians who know very little about Catholicism and its false gospel. They are appreciative to learn the importance of praying for and evangelizing this entire culture. Pray for the leading and boldness of the Holy Spirit as I try to reach my huge family (75 members) for Christ. I am especially burdened for the most "religious" sister in my family who teaches middle school CCD classes, and another niece who teaches daily "religion" classes to elementary children. They are misleading and brainwashing many young fertile minds, and I am so grieved for them.

Bill, internet—I recently stumbled upon your web site and read the article about my Pope and just could not refrain from responding. First of all, it is only ignorance such as this putrid crap that divided the one true church founded by Christ! In fact, any Christian outside the Catholic Church is nothing more than what you heretics call cafeteria Catholics. You can breed theology whatever way you wish, but remember, you will reap what you sow. You still have time to make up for your transgressions against Christ. Move back into the realm of his church and repent as he prescribed—by confession before a Catholic priest (apostolic successor). I wish no ill and harbor no hard feeling for you. You should thoroughly investigate the venom you are spreading before you bite.

S. B., Santa Fe, NM—I called in my question when you were the guest on KNKT in Albuquerque. My brother-in-law was "saved" in his early 20's, along with his wife at a Baptist Church. They immediately left the Catholic Church and soon after, my bother-in-law felt called to the ministry. He graduated from Baptist Bible College and has been a deacon and a faithful church member for the last 25 years. Suddenly, this year, he went back to the Catholic Church. We are extremely puzzled, to say the least! He said he had "an experience with the Lord" while taking the Eucharist. He now believes the Catholic Church is the original church and worship is "all about the Eucharist." Can you recommend any books or tapes?

Brother Mike responds—Your concern, and the concern of many others who have witnessed family members join the Catholic Church, motivated me to write the lead article for this newsletter. The common denominator among all these apostates is their rejection of divine authority. They no longer submit to the supreme authority of God's Word, but instead, believe and follow the teachings and traditions of a corrupt religion. I cover the critical issue of authority in the first chapter of my book, **Preparing Catholics for Eternity**. It is also covered extensively in a message on a DVD entitled, **Tell Catholics the Truth**.

M. W., Huntington Beach, CA—Last night my boy friend called me because he is overcome with feelings of guilt for leaving the Catholic church. His mother has gotten tons of Catholics to send him e-mails, call him, and text message him to tell him he made the wrong choice to leave the church. I noticed on your website that you offer discipleship for Catholics who feel guilty for leaving their faith, so I am assuming this is a common problem. I pray that he overcomes these feelings. His mother is on a rampage to get him back to the Catholic faith, and she is confident she will win him back. I pray that he is strong enough to stand on the truth of God and know the Catholic church is false.

Brother Mike answers—Clearly your friend is experiencing spiritual warfare. The battle for the souls of men is fierce whenever God's Word exposes Satan's lies. The guilt he is experiencing is because Catholicism is more than religion—it also carries strong cultural ties from years of religious indoctrination. This guilt can only be released when he abides in God's Word (John 8:31-32). When Jesus sets us free, we are free, indeed! Encourage him to call me, and I will point him to the Word of God that can bring new life to those who believe (1 Peter. 1:23).

BROTHERS AND SISTERS, THERE IS HOPE! THIS EX-CATHOLIC URGES YOU TO PRAY FOR ROMAN CATHOLICS...

Study of Ephesians 5:3-4

HOW CHRIST HAS LOVED US—PART 10

After briefly reminding us in verses 1 and 2 of this fifth chapter of Ephesians that the pattern for Christian living and behavior is to be found in imitating God, the apostle Paul now returns to more of the details of how this should be done. And once again we find the apostle reminding us that he is saying these things to those who are believers in the Lord Jesus Christ. Notice with me that twice, once in verse 3 and again in verse 4, Paul tells us that the sins he lists here are improper for believers. Ephesians 5:3-4: “But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.”

The point we need to notice as we enter into this detailed list of sins is that the appeal is made to believers AS BELIEVERS. In other words, Paul does not generalize here. He does not say these things to all people. He does not say them to those who are unbelievers. Are we saying, then, that such behavior is appropriate for unbelievers? Of course not! Sin is sin whether committed by the believer or the unbeliever. And sin is always wrong because it offends God. But the way the New Testament puts these things makes it clear that we should not appeal to unbelievers to stop the sins in their lives in the same way we do with believers.

Let me explain further. If you simply appeal to unbelievers to stop, for instance, fornication and covetousness, what they will interpret this to mean is that you are telling them to live a moral life. What they understand by such things is that you are telling them to be good people. And why would we tell someone to be moral and good unless it was possible for them to do so? And that is the heart of the mistake we make if we all we tell unbelievers to do is to stop sinning and clean up their lives.

You see, the Bible emphasizes the fact that the unbeliever cannot clean up his life. And the reason why he cannot clean up his

life is that he is alienated from God and in rebellion against God. If we simply tell unbelievers to stop getting drunk or to stop living in sexual immorality or to stop living only for the things of this world, we miss the main point of the gospel. We must be careful not to imply to the unbeliever that he has the ability to change his own life.

The message of the gospel of Jesus Christ does not start with do's and don'ts. The gospel always starts with what is in the heart of a person. The Bible teaches that a person commits acts of sin and does wrong things because he has a nature which delights in these things and which wants to do them.

If you succeed in getting an unbeliever to stop some sinful behavior, he may actually be worse off than he was before. He may become proud of his accomplishments. He may think that he is now closer to salvation because of something he has done. He may think that he has earned God's favor. Yet, because his heart and nature have not been changed, he still wants to do the sinful thing that he has stopped doing. And he is still in rebellion against God. For all of his morality, he is no better off as far as his relationship to God is concerned.

When speaking with unbelievers about spiritual things, we must always start with the heart. Unbelievers must be shown that they are not right with God because of who they are. They are sinners by nature. And that is why they sin. They must be shown that not until their sin is dealt with can they be right with God. They must be shown that Jesus Christ and what He did on the cross is the only way to have sin forgiven.—PF

Lord willing, more next month.

Have You Two Long Arms?

By C. H. Sermon

“I have read a story of an old doctor of the church, who, going out one morning, met a beggar and said to him, ‘I wish you a good day.’ ‘Sir,’ he said, ‘I never had a bad day in any life.’ ‘But,’ said the doctor, ‘your clothes are torn to rags, and your wallet seems to be exceedingly empty.’ Said he, ‘My clothes are as good as God wants them to be, and my wallet is as full as the Lord has been pleased to make it—and what pleases Him, pleases me.’ ‘But,’ said the doctor, ‘suppose God should cast you into hell?’ ‘Indeed, sir,’ he said, ‘but that could never be! But if it were, I would be contented, for I have two long and strong arms—faith and love—and I would throw these about the neck of my Savior, and I would never let Him go, so that if I went *there*, He would be with me, and it would be a heaven to me!’—CHS—From sermon #392, volume 7—*Trust in God—True Wisdom*—Read, print, download all 63 volumes of CHS sermons, free of charge, at www.spurgeongems.org

YOUR LORD WILL NEVER LEAVE YOU!

By Charles H. Spurgeon

Your Lord will never, never leave you! He will abide with you, and death shall only draw Him nearer, for then you shall see His face, and His name shall be on your forehead, and you shall be with Him where He is, to behold His glory forever and ever. If you need love, you large-hearted ones, Christ is just the gem for such a case as your heart is! If you need a channel adown which the mighty streams of your pent-up affections may safely rush with vehemence in impetuous torrents, Christ shall be the fittest riverbed for your soul, and you shall find it joy and blessedness to love Him with all your might!—CHS, 1870, Sermon #931



Fishing in the Depths of Fallen Humanity

By Mike Gendron

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Evangelism was of utmost importance to our Lord Jesus. He began and ended His ministry with a call to spread the gospel. From the very beginning of His ministry, His plan was to use disciples to make disciples. He called His first disciples, who were fishermen, to become fishers of men (Mark 1:17). Instead of continuing to cast their nets into the sea, He directed them to cast their nets into the depths of fallen humanity.

He gave them a new purpose for living with an eternal perspective because the difference between fishing for fish and fishing for men is profound. When you catch fish, they are alive, and then you watch them die. When you catch men, they are dead in sin, and then you watch them come alive in Christ.

The keys for effective fishing are similar whether you are fishing for fish or for men. Following are seven biblical principles for success!

1. Know Their Nature. As we fish for men, we need to know that they are spiritually dead (Eph 2:1). The natural man does not accept the things of the Spirit of God; for they are foolishness to him (1 Cor 2:14). They cannot see the light of the gospel for “the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ” (2 Cor 4:4). It is no wonder the disciples asked Jesus “Who then can be saved?” Jesus said, “With man this is impossible, but with God all things are possible” (Mat. 19:24-26).

2. Be Properly Equipped. As we fish for spiritually dead men, we must be equipped with the Word of God, which is the seed that is needed to make them alive in Christ (1 Peter 1:23). We also need to be equipped with doctrinally-sound gospel tracts to give away after we share the gospel.

3. Go Where They Are. Just as fish live in water and won’t come to us, we must seek the lost because they are running from the true God. Many love the darkness or all that the world has to offer. Others are content in their apostate religions and will never seek the truth. This is why we go to Catholic Churches to evangelize on Resurrection Sunday and Christmas Eve.

4. Use the Right Lure. The only lure for catching fallen humanity is the Lord Jesus. He said, “When I am lifted up from the earth, I will draw all people to myself” (John 12:32). If you use any other lure, you will only catch false converts.

5. Cast Your Line. This means sharing the gospel and telling others about Jesus as He is revealed in His Word. Nothing can be caught until we do. “Faith comes from hearing, and hearing through the word of Christ” (Rom 10:17).

6. Be Patient. Fishing takes time. Don’t give up. Trust God to draw the lost into the gospel net. Jesus said, “No one can come to Me unless the Father who sent Me draws him” (John 6:44). Wait on the Spirit of God to use the Word of God to bring conviction of sin, righteousness, and judgment (John 16:8-11).

7. Reel in Your Catch. Reel them in by calling them to “repent and believe the gospel” (Mark 1:15). Don’t hook them and let them swim around without proclaiming the *only* saving response to the gospel. Give them a sense of urgency! Today is the day of salvation; God doesn’t promise anyone tomorrow!

May we all live with this eternal perspective. The only two things in this life that are eternal are the souls of men and the Word of God! Everything else will be destroyed in the end. In light of this let us spend more time seeking and evangelizing the lost for the glory of God. There is no greater joy than to see those who are dead in sin come alive in Christ! As we fish in the depths of fallen humanity, let us remember that God has only called us to be faithful, NOT fruitful. We can only take the gospel from the Bible to the human ear. God must take it from the ear to the heart. Let us make our Lord’s last command our first concern!

CAN YOU TRUST HIM?

By C. H. Spurgeon

I cannot withhold one other remark: that which really brought salvation to this blind man *was his faith*, for Christ says, “Your faith has saved you.” Now here is the greatest point of all—faith! Faith—for works without faith is of little worth. Faith is the great saving grace—it is the real life-germ. “What is faith?” you ask. Anxious inquirer, if you would know what faith is, understand that the other words for it are *trust* and *belief*. The faith that saves is a belief that Jesus Christ, the Son of God, offered an atonement for sin, and then, after a firm conviction, a simple *trusting* in that atonement for your salvation. Can you, this night—oh, I pray the Holy Spirit enables you! Can you, this night, trust Jesus Christ? When I ask that question of an awakened sinner, it seems to me as if the answer should always be, “Can I trust Him? Yes, indeed! Such a Savior, SO divine, offering such a sacrifice as the death of Himself, surely I can trust Him!” Here is a nail upon which you may well hang all the weight of the vessel! Here is a bridge over which tens of thousands of the heaviest sinners may safely cross! Come then, sinner, what do you say? Are you resolved to trust Jesus? If so, your faith has saved you already! Go and wrestle in prayer till you get an assurance of it!—Adapted from Sermon #906, Volume 15—THE SOUL’S CRISIS—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org

BLESSED END

(Continued from page 4)

hand, of his conversion, and he became a zealous, earnest believer during the rest of his life.” “Well, my brother,” I said, “I am glad I happened to come down here tonight, for that is 19 years ago, and I had never heard that God had brought a soul to Jesus by *that* sermon.” I would to God, tonight that some poor soul on the borders of the grave, who, apart from divine grace, lies at the very mouth of hell, may even *now* make a desperate plunge into the arms of Jesus! Fall into the bosom of Jesus, and He will not cast you away, for He is able to save to the uttermost them that come to God by Him! God grant you may come, for Jesus’ sake. Amen.—Adapted from Sermon #1193, *Girding on the Harness*, Volume 20, preached August 6, 1874. See, read, download, print at www.spurgeongems.org

Spurgeon on Rheumatism, God’s Will, An Easy Conscience, and Communion with Christ!

I am trying, if I can, to find a joy in rheumatism, but I cannot get up to it yet. I have found a joy when it is over—I can reach *that* length—and I can and do bless God for any good result that may come of it. But when the pain is on me, it is difficult to be joyous about it, and so I conclude that my sanctification is incomplete, and my conformity to the divine will is sadly imperfect. Oh, the splendor of God’s will! If a man were as he ought to be, God’s will would charm him, and he would not wish for the smallest change in it! Poverty, sickness, bereavement, death—all are to be rejoiced in when our will is merged in the will of God!

What? Would you alter God’s infinitely wise appointment? Would you wish to change the purpose of unerring love? Then you are not wholly reconciled to God, for when the head gets quite right, the heart climbs where Paul was when he said, “We glory in tribulations, also, knowing that tribulation works patience, and patience experience.”

It needs a Samson to kill the lion of affliction and you cannot get honey out of it until it is conquered. But we might all be Samsons if we would but lay hold on the strength of God by faith! Dear brothers and sisters, the list of joys which I am even now only *commencing*, contains the joy of an easy conscience, the joy of feeling you have done right before God, the joy of knowing that your objective, though misunderstood and misrepresented, was God’s glory! This is a jewel to wear on one’s breast—a quiet conscience.

Then there is the joy of communion with Christ, the joy of fellowship with His saints, the joy of drinking deep into Christ’s spirit of self-sacrifice. There, too, is the joy of expecting His glorious Advent when He and His saints shall reign upon the earth, and the joy of being with Him forever!—Adapted from sermon #1582, volume 27—*The Fruit of the Spirit*.

“BEWARE OF THE OLD BLACK BULL”

By Charles H. Spurgeon

I remember a somewhat ludicrous incident which occurred to a church in which there were great quarreling and bickerings. The minister, deacons, and people, were all at arm’s length, and daggers drawn. It was determined at last, that the matter should come to a settlement, and by mutual consent given up to the judgment of a good Christian farmer, who lived in the area.

He was to hear the case, and write an answer to be read at the next church meeting. Our friend, the farmer, sat down to write his letter—at the same time he had a letter from a steward or tenant asking advice about his farm—and by a mistake, or rather by a blessed providence as God would have it, he put the wrong letters into the envelopes, so that the letter which was intended for the church went to the steward, and that which was intended for the steward went to the church!

At the church meeting, when they were all assembled, this letter was read to the church; it ran thus—“Dear friends, mind you see to the hedges well. Keep them up as best you can, and take special care of the old black bull.” Now that was a most extraordinary letter to write to a church! It had been sent by mistake, but the minister, thinking it was a *bona fide* piece of advice, said he could not understand it.

Some brother got up and said it was plain enough—it was meant that they must be very watchful as to whom they should receive into the church. They must keep their hedges up, and see there were no gaps. “And,” he said, “by the ‘old black bull,’ I have no doubt he means that spirit of Satan that would get in and trouble, and divide us.”

So understanding the letter in that sense, they made up their differences, repaired their hedges, and were careful of “the old black bull.” Every church must do the same, for before we can do anything for Christ, we must first be right at home! We must have peace within our borders. We must be filled with the finest wheat, or else He will not send forth His Word, and make it to run very swiftly.—(Adapted from Sermon #393, Volume 7—THE CHURCH—CONSERVATIVE AND AGGRESSIVE—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org)

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

Our prayer for you:

¹⁷ that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,

¹⁸ may be able to comprehend with all the saints what *is* the width and length and depth and height—

¹⁹ 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 Chaplain.

In This Issue...

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

OH YES, “ALL THINGS WORK TOGETHER FOR GOOD TO THEM WHO LOVE GOD”!

By C. H. Spurgeon

Yesterday the postman brought me, among many others, a letter from Australia, which I prize more than any that have come to hand for a long while. It has touched my heart, and when you hear it, you will not wonder.

It is written at the desire of a man who is described by the gentleman who writes for him in the following terms—“I have known the writer for near eight years, during which time he has been quite helpless, being paralyzed. He has had one leg cut off; the sight has left his eyes, and he cannot move hand or foot. As he is placed on his bed, so must he lie and endure the annoyance of flies or anything that may molest him. I am sure you will be pleased to know that you are the means of giving comfort to such a one, and he is mostly rejoicing! Few are more apt to teach and exhort those who come to see him, and direct them to suitable portions of God’s Word for their reading.”

Now this poor man, who has been helpless ever since the year 1858, or 16 long years, writes me thus—“Being moved by the Holy Spirit, I send you these few lines to thank you for the benefits I have received by reading your sermons. In the year 1850 I was brought to the knowledge of the truth of God, and found peace through believing in Jesus. In 1858 I met with a serious accident, so that I was not able to earn my bread, but trusting in the Lord, He has led me in the right way. In 1866 it pleased Him to confine me entirely to my bed; I bless His holy name that I can say I am bound by the cords of His love, that He has upheld and comforted me through all my long confinement, and enabled me to rejoice in hope of His glory!

“The reading of your excellent sermons, which privilege I have enjoyed for some years, having been a source of great comfort and delight to my soul—causing me to soar on high, and enjoy sweet communion, compel me by love, to send you this acknowledgment hoping that, perhaps, you may be cheered a little by it in your arduous labors. And if our heavenly Father sees fit, this, my testimony to His faithfulness, may be blessed by Him to the comfort and encouragement of some afflicted ones in your flock, as I know that *all* these things work together for good to them who love God.”—CHS—Adapted from Sermon #1188, *A Word for the Persecuted*. Read, download, or print entire sermon, free of charge, at www.spurgeongems.org