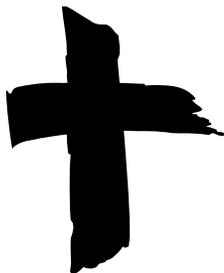


FOR HIS GLORY

Volume 16, Issue 6

June, 2013

Popish rubbish was found in layers—first one doctrinal error and then another and then another, and then another—till at this time the errors of the Church of Rome are as countless as the stars, as black as midnight and as foul as Hell! Her abominations reek in the nostrils of all good men! Her idolatries are the scorn of reason and the abhorrence of faith! The iniquities of her practice and the enormities of her doctrine almost surpass belief! Popery is as much the masterpiece of Satan as the Gospel is the masterpiece of God! There can scarcely be imagined *anything* of devilish craftiness or Satanic wickedness which could be compared with her—she is unparalleled as the queen of iniquity. Behold upon her forehead the name, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.—CHS



EXACTLY WHAT IS IT TO FEAR GOD?

By Charles Haddon Spurgeon

“Oh, how great is Your goodness, which You have laid up for them who fear You; which You have worked for them who trust in You.”
Psalm 31:19.

As you know, the phrase, “the fear of God,” is used, especially in the Old Testament, for the whole of piety. It does not signify merely the one virtue of fear—it does not signify that feeling at all in the sense of slavish fear—but it takes a wide sweep. The man who had the fear of God before his eyes, was one who believed in God, worshipped God, loved God, was kept back from evil by the thought of God, and moved to good by the desire to please God.

The ungodly were the wicked ones, those who had no God. Those who had a godly fear, were found diligently walking in holiness. The fear of God, I say, was the expression used for the whole of religion. Still, fear itself is a very important element in the Christian’s character, if it is the right kind of fear.

We have nothing to do with the terror of the bond slave, for we are free, and “have not received the spirit of bondage again to fear.” Blessed be God, we have no fear of Hell. It is not possible for a Believer

to be there! Talk of casting a Believer into Hell? As well talk of casting the Redeemer Himself there! It is impossible. We have no fear, even, of losing our standing before God, for we do not stand before Him in ourselves, but in the Person of our Lord Jesus Christ.

We cannot fall, finally and fatally, unless Jesus can fall. “Because I live,” He says, “you shall live also.” But *this* is our fear—the fear which a dear child has of a tender father. It is not afraid that its father will kill it, or cease to love it, or banish it, and turn it out of his house. It knows better; it trusts its father too well to indulge in such mischievous suspicions; but because it loves him, it fears to offend him. This is the very atmosphere in which a Christian breathes. He fears God, and consequently desires to keep His commandments.

But you notice that the synonym used in the text is “*trust*,” and therefore it is plain that trust in God is the sum and total of religion. Why is it put so—“Laid up for them who fear You; worked for them who trust in You”—unless it is true that he who trusts God fears God? The whole compass of the fear

(See *What Is It?* on page 3)

FAITH

By C. H. Spurgeon

“Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them who heard it.”
Hebrews 4:1, 2.

Faith must be judged of by its power upon the character. The man who really believes in Jesus becomes a man of prayer. Never had a man faith, and yet despised the Mercy Seat. “Behold, he prays,” is a declaration akin to, “Behold, he believes.” How about your private prayers, then, my dear Friends? Are they neglected? Are they performed in a slovenly manner? I will not inquire so much as to your formal prayers, as to the spirit of prayer—does your heart, all the day long, go up to God in silent cries and secret groans?

Do you speak to God out of your inmost soul by snatches while at your work? Do you say, “My God, my Father, help me,” when none could tell that your lips are moving? If you have not the spirit of prayer, you are destitute of one of the surest signs of spiritual life—and you may conclude that

(See *True Faith* on page 2)

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TRUE FAITH

(Continued from page 1)

your faith is dead, and that you come short of God's rest.

True faith works upon us by leading us to *obedience*. When we believe in Jesus, we desire to do all that Jesus tells us. Many Christians fall short here. They want to do as little as they can, and yet keep a quiet conscience. They do not read some parts of the Bible for fear they should discover duties which would be inconvenient to attend to.

Shutting the eyes to heavenly Light is dangerous work! Do not knowingly neglect the smallest command of our Lord Jesus Christ, for an act of willful disobedience upon a point which may seem to be non-essential may sufficiently prove that your profession is rotten to the core, because you do not delight in the Law of the Lord.

Faith works in us *separateness* from sinners. Those who believe in Jesus cannot enter into the pleasures of the ungodly. They have higher joys. Like the eagle, they disdain the carrion upon which the world's vultures feed. Shall an angel be seen rioting with the unclean and the profane, enjoying their fooleries, and laughing at their excesses?

Yet the heir of Heaven is akin to angels—and it were a shame for him to stoop to that which charms only the baser part of mankind. "Holy, harmless, undefiled, separate from sinners," is the great Apostle and High Priest of our profession—and His true disciples imitate Him.

What do you say as to your faith, my Brothers and Sisters? Is it of that kind which separates you from the world? Does it inspire you to fight against temptation? Does it lead you to conquer sin? Does it compel you to walk with God? Does it put you into the Light where God dwells?

Remember that text, half of which is often quoted, and the rest willfully forgotten, "If we walk in the light as God is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanses us from all sin." Mark well that the cleansing by blood is joined to the *walking* in the Light of God—why is this so seldom mentioned? Walk with God, Brothers and Sisters, then are you cleansed! But if there is no walking with God, you may well fear that your faith is not of that kind which brings the saints to their everlasting rest.

I would gladly speak with many tears and sorrowful entreaties at this time so as to press these solemn thoughts upon your minds. For, my Brethren, there is room to fear lest a promise being left us of entering into this rest, some of us will come short of it. Do not refuse to examine yourselves, for there is urgent need of it! I dare do no less than implore you to attend to the matter at once.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1177—*Fearful of Coming Short*, Volume 20—Read/download all 63 volumes of Brother Spurgeon's sermons, and over 500 Spanish translations at 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 14:6).**

A LETTER WRITTEN FROM BOHEMIA TO ERASMUS CONCERNING THE ANABAPTISTS IN THE YEAR 1519

By S. H. Ford, 1819-1905
Origins of the Baptists, 1860

"These men have no other opinion of the Pope, cardinals, bishops and other clergy, than of manifest Antichrist. They call the Pope, sometimes, the *Beast*, and sometimes the Whore mentioned in Revelation. Their own bishops and priests, they, themselves, do choose for themselves ignorant and unlearned laymen that have wife and children.

"They mutually salute one another by the name of Brother and Sister. They acknowledge no other authority than the Scriptures of the Old and New Testaments. They slight all the doctors, both ancient and modern, and give no regard to their doctrine. Their priests (or ministers), when they celebrate mass (or communion), do it without any priestly garments! Nor do they use any prayer or collects on this occasion, but only the Lord's Prayer, by which they consecrate bread that has not been leavened.

"They believe, or acknowledge, little or nothing of the sacraments of the church. Such as come over to their sect, must, everyone, be baptized anew in mere water! They make no blessing of salt, nor of water, nor make any use of consecrated oils. They believe nothing of divinity in the sacrament of the Eucharist, only that the consecrated bread and wine do, by some occult signs, represent the death of Christ, and, accordingly, that all who do kneel down to it, or worship it, are guilty of idolatry!

"They hold that the sacrament was instituted by Christ to no other purpose but to renew the memory of His Passion, and not to be carried about or held up by the priests to be gazed on, for Christ Himself, who is to be adored and worshipped, sits at the right hand of God, as the Christian church confesses in their creed.

"Prayers to saints and for the dead they count a vain and ridiculous thing; as likewise spoken confession to a priest and penance enjoined by the priest for sins. Eves and fast days are, they say, a mockery and the disguise of hypocrites."

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WHAT IS IT?

(Continued from page 1)

of God is gathered up into a center in that point of trust.

Why so? Why, my Brothers and Sisters, *because trust is the root of true fear*. To trust God is the root of all genuine religion. “Without faith, it is impossible to please God.” Faith is the foundation of all the other Graces. Faith unites us vitally to the Lord Jesus Christ, and then from Him, as from the trunk, the sap of Divine Grace flows into the branch, and the fruit is produced; but take away faith, and we are separated from Christ, and then there can be no fruit. Therefore, because faith is the root, the seed containing the whole of the substance and essence of piety, it is put for the entire fear of God.

Then again, faith, or trust, is the *test of the genuineness of religion*. He whose religion is everything else but trust in God, has no true religion. He may be very precise in ceremonies; he may be exceedingly exact in morality, but if he is relying upon these things, then he has no true trust, and he has no right fear of God.

But he who observes the Lord’s Will, and at the same time rests upon God, and upon Him alone, depending upon the precious blood of Jesus as his only confidence, he is the man whose fear of God is such as God can accept. So you see, because trust is thus the touchstone of true religion, therefore it is put for the whole thing.

Moreover, *trust is the flower of the fear of God*. After all, the grandest thing that a man can do is trust God. I should be prepared to prove, if there were time tonight, that there is in trust in God the whole compass of all the other virtues; or, that, to put it in other words, if you will put trust under the necessary conditions, it will draw out of its own loins all the other attributes of the perfect man. Only let a man trust in Christ, and he has done the grandest thing that can be done. The highest morality is to trust Christ.

What did the Master Himself say? The Jews asked Him, “What is the work of God?” They wanted to know what was that highest work which man could do that was worthy to be called God’s work, the work of God, the highest work and

the best; and Jesus said, “This is the work of God, that you believe on Jesus Christ, whom He has sent.”

When you have trusted God, you have done more than they who have kept the ceremonies of the Law to the letter. When you have trusted God, you have done more than they who cringe at Moses’ feet, and shake and quake before the mountain that was altogether on a smoke. They crawl like slaves, abjectly, at their Master’s feet, but you stand up like freeborn sons! You do the Lord far higher homage when you trust His Love, His Power, His Truth, than legalists do with all their toiling, and their striving, and their works.

The grandest virtue, the very highest point of all excellence, is to trust in God as He reveals Himself in His Word.

Now, it appears that the Goodness of God is laid up for them who fear Him, and worked for them who trust Him. Dear Reader, will you ask yourself anxiously whether you fear God, and further, whether you fear Him in such a way as to have trust in Him? Have you these two indispensable spiritual gifts? Are you believers in Jesus Christ, dear Readers?

Some of you are, I know. I rejoice with you that God has brought you into the Ark of Salvation by the door of faith. But are you all such as shall be saved? There is no salvation except by faith, remember, all other methods are delusions. It is faith in Jesus Christ which brings Eternal Salvation to you; without this, despair is your portion.

If you have not this precious Grace, may the Lord bestow upon you the faith which works by love and purifies the soul, that you, believing in Him, may have the power given you to become the sons of God, which power He gives to as many as believe on His name.—Adapted from Sermon #774, Volume 13—DAVID’S HOLY WONDER AT THE LORD’S GREAT GOODNESS—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.

WHAT ABOUT REVELATION? DANIEL AND EZEKIEL?

By C. H. Spurgeon

Beware of being like those speculative Christians who do not serve God at all, but are content to play games of puzzles with the Bible. It seems to be the genius of some professors, nowadays, to take up with explaining prophecies, or finding out novel interpretations of the types, while they forget to do good to the people among whom they dwell.

Let me warn you against that. The life of the Christian should be *service*, not *speculation*. If you have time and leisure, addict yourselves to the pursuit of knowledge in the Word of God, and despise not prophecies. Give a fair place to everything, but still always understand that all the speculations in the world, all the understandings of prophecy in the world, are not worth the snapping of a finger compared to bringing forth fruit unto righteousness in the feeding of Christ’s sheep and lambs. That is the business of Christ’s Shepherds. Our business is to save souls.

Brothers and Sisters, you will hear me expounding the Revelation one day; that is, when there is not another of the Elect to save. When all the chosen are saved, we will preach upon the deep mysteries of Daniel and Ezekiel, but as long as souls are unsaved, we mean to keep to the plain Gospel—Matthew, Mark, Luke and John, and the simple Gospel of Jesus.

Take this home with you, you who are so fond of knotty points; serve the Lord, and give up your star-gazing; and if you want gladness, you will find it in the Word, but you will not find it in your endless genealogies, and looking into the future.—Adapted from Sermon #769, Volume 13—SERVING THE LORD WITH GLADNESS—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.

Letters to Mike Gendron Of Proclaiming the Gospel:

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

B. M., Internet, writes—As a Harvard graduate, I am fascinated by your special mission to evangelize Catholics. I received a very solid, old-fashioned Catholic upbringing but do not know for certain what I must do specifically to be saved. All I know is that I can hope and have faith in the Lord's love, justice and mercy. If you will pray that God will forgive my trespasses, I will do the same for you, in addition to asking his mother to pray for both of us.

Brother Mike replies—The Apostle John wrote his first Epistle to “you who believe in the name of the Son of God so that you may know that you have eternal life” (1 John 5:13). God wants true Believers to know (not to hope) they have eternal life. Paul wrote that once you hear and believe the Gospel of your salvation you are “marked in Him [Christ] with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of His glory” (Eph 1:13-14). If you truly have faith in the Lord's love you will know that He demonstrated it by sending Christ to die for sinners (Rom 5:8). If you truly have faith in God's justice you will know that, “if we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness” (1 John 1:9). He demonstrates His justice by justifying “freely by His Grace...those who have faith in Jesus” (Rom 3:24, 26). And if you truly have faith in God's mercy you will know that your salvation “does not depend on man's desire or effort, but on God's mercy” (Rom 9:16). God saves us, not because of righteous things we do, “but because of His mercy” (Titus 3:5). The Roman Catholic clergy does not proclaim these glorious Truths of God because they know the Truth may set you free from the death-grip they have on you. Instead, they have you coming back, week after week, to receive salvation on the installment method. May God give you the Divine Grace and courage to trust Christ and His Word for the assurance of eternal life!

J. K., Brooklyn, NY, writes—I congratulate you on your honesty to the students at New Mexico State University, and for not compromising the Gospel. I am astounded at the apathy of Catholics after hearing of the atrocities of the priesthood and other scandals which would make any normal person sick to their stomach. How can they continue going back and supporting their scandalous, heretical church?

P. H., Las Cruces, NM, writes—Praise God for your boldness to bring the Truth of God. In these last days, God will send those who are willing into places of high controversy where the enemy has people in bondage.

D. F., Greensboro, NC, asks—How can the Roman Catholic Church be *The Bride of Christ* when she is *The Mother of Harlots* in Revelation 17:5?

Brother Mike answers—“The Mother of Harlots” is indeed, a great religious system which includes all of apostate Christianity—both Protestant and Catholic who have committed spiritual adultery by turning from the Lord Jesus Christ to idols and another gospel. Clearly the Roman Catholic Church is the “Mother” church as she boastfully proclaims. You

may want to obtain a copy of my message entitled, “The Coming One-World Religion”—a comprehensive overview of historical facts, current events, and disturbing quotes, that reveal the strategy of the Catholic Church to unite all Christians under the rule of the pope.

B.C., Las Cruces, NM, writes—I want to thank you, again, for coming to Las Cruces to reach out to Catholics and to equip us to carry on the outreach. As a result of your message, some of the Catholics are now meeting with evangelicals to look at the Bible. The priest (you met with earlier this year) at Eastern New Mexico University has now come to the conclusion that he needs to worship only Jesus. He removed all the statues from the Newman Center because they detracted from Jesus. Pretty radical! My sister is going to watch your video *Another Jesus, Another Gospel*. Please pray for her and my family's salvation.

B.C., Monroe, MI, writes—Catholics often write telling you that you are ignorant and don't understand Catholicism. I have reviewed your articles and find them completely accurate using the measuring rod of Scripture. I had 16 years of Catholic education, including 4 years at a Catholic seminary, and was two years away from becoming a priest. The Church of Rome built her secular power over kings using the “Donation of Constantine” and the “Decretal of Isadore.” Both of these documents are admitted forgeries as stated in the Catholic Encyclopedia. The history of Catholicism is filled with murder (the Inquisition), idolatry (Marian worship), and shame (the lives of several popes such as Alexander VI, who bribed to secure the papal office, and then fathered a child through an incestuous relationship with his daughter). Paul's response to incest in the Corinthian Church was to remove the Believer from the Church and to turn his flesh over to Satan, that his soul might be saved in the day of Christ (1 Cor 5:1-7). It is ironic that the few voices identifying Catholicism as another gospel and warning Evangelicals against union with Catholics are former Catholics like we are. My prayer is for Catholics to see the corruption of their church, and turn from it to receive Jesus as their only means of salvation.

R. R., Philippines, writes—Thanks for your book *Preparing Catholics for Eternity*. We need it because Catholicism is dominant in our country. If you could only see how the RCC operates here, you would pity my countrymen. She's like a chameleon as she imitates evangelicalism with Christian praise songs, cell groups, *Life in the Spirit* seminars, etc. In the 1980's a lot of Catholics got saved. To counter this, the RCC intentionally copied things Christians do to hold back its members from leaving for Bible-believing Churches. I see many sincere Catholics here, and want to reach them with the Truth of God in love. Your book will open their eyes as they objectively study the teachings of the RCC in light of the Holy Scriptures. May you continue to use the gifts God gave you to spread the Gospel of Grace.

**REMEMBER BROS. MIKE GENDRON
AND
JASON HAUSER
IN YOUR DAILY PRAYERS!**



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

The Worth of a Human Soul

The loss of the soul is the greatest loss that ever happened. If you were to gather all the losses caused by the Deluge, by the fire upon Sodom, and by the bloody wars of many ages; if you were to measure, I say, the magnitude of these losses in wealth, in kingdoms, in the blood of men and dear relations—what grief, what woe, what pangs, what sighs, what deep and heavy groans, what dire wailing would they involve, from Abel to the present day! If all the misery of past times was gathered together into one terrible groan, it would be a trifle compared with the woeful groan of a soul that has been cast down into the unquenchable fire, not for a thousand or ten thousand years, nor for years innumerable as the sand on the sea shore, but for ever and ever. Blessed be God that we have not met with this irretrievable calamity.

There has been, on the other hand, great gain in the world, and great joy for the acquisition of wealth and glory, and for the victories obtained on land and sea, and for the possession of dear relations. But if you could gather together into one, all the joys that have flowed in the river of time, yielding pleasure on its way to the millions of the human race; what is this after all compared with the salvation of a single soul? It is but like the chirping of a robin in the woods of Windsor compared with the jubilant songs of millions of the redeemed.—From a sermon by Christmas Evans (born in 1766). Found in *Some of the Great Preachers Of Wales* by Owen Jones. Published by Tentmaker Publications, England, 1995.

**PRAY FOR
WARDENS, OFFICERS,
AND
CHAPLAINS
OF OUR PRISONS.**

**Pray for the spouses and
children
of all incarcerated
throughout the world.**

FOR THE CHILDREN OF GOD... AND WANNABES!

By Charles H. Spurgeon

The child of God cannot look back upon sin with any kind of complacency. The ungodly man has this spot (sin), that after the sin he even boasts of it; he will tell others that he enjoyed himself greatly in his wicked sport, and he will gloat over its sweetness, turning the morsel over and over, and rolling it under his tongue like an epicure delighting in a dainty dish. “Ah,” he says, “how sweet it is!” As for its being contrary to God, it makes it all the sweeter to him, or else, “God is not in all his thoughts.”

But no man or woman of God ever sins without smarting. Very soon conscience wakes, and, as the Word of God puts it, “David’s heart smote him.” It is a horrible knock that the heart gives when it begins to smite. All the men in the world may say what they please as long as my heart does not speak against me; but when Conscience says, “It is true; you did it, and you have played the fool,” then a Christian hangs his head and retires into the shades to hide himself for a while, for he is ashamed.

If you can sin and not weep over it, you are an heir of Hell. If you can go into sin, and afterwards feel satisfied to have done so, you are on the road to destruction! If there are no pricks of conscience, no inward torments, no bleeding wounds; if you have no throbs and heaves of a bosom that cannot rest; if your soul never feels filled with wormwood and gall when you know you have done evil, you are no child of God; but if your sins plague you, and your soul abhors them, and takes them with weeping to the Cross of Jesus, then the sins which you hate shall never destroy you; that which you loathe shall not be brought against you to condemn you; this shall be set down to the account of your Surety, and not to you, seeing that He was delivered for your offenses, and is raised again for your Justification.

The child of God also has this difference in his spots from others—when he knows the spot, and is led to repent of it—it makes him more careful in the future, especially in that respect in which he has erred. Have you not seen him afraid to put one foot before another for fear he should do wrong? He had a fall the other day, and he goes very tenderly, very softly. He is almost afraid to open his mouth now, because he spoke so unadvisedly the other day, and his prayer is, “Lord, open my lips! I dare not open them.”

He used to be very fast and confident, but notice him now, he has a broken spirit, and speaks with bated breath. He does not hold his head up loftily as he used to do; he thanks God that he is forgiven, feels that he has peace, and he blesses God for it; but he is jealous of himself with holy jealousy. You will not find him mingling with that company which led him astray; he is a burnt child, and dreads the fire. You will see him much more precise with himself than he used to be. He used to be precise with other men and lax with himself; now it is different—he

(See *WANNABES!* on page 8)

BEG THE LORD TO USE YOU IN BRINGING SOULS TO CHRIST!

By Charles Haddon Spurgeon

The time in which we can win souls by serving Christ is getting very short. *We are getting nearer Heaven, and sinners are getting nearer Hell.* The days of some here must be very few, and with none of us can they be very long. O let us think of the reward! Happy spirit, who shall hear others say, as he enters the celestial regions, “My Father, I welcome you!”

Childless souls in Glory who were never made a blessing to others on earth, must surely miss the very Heaven of Heaven; but they who have brought others to Christ shall have, in addition to their own Heaven, the joy of sympathy with other spirits whom they were the means of blessing.

I wish I could put my meaning into words that would burn their way into your hearts. I want every member of this Church to be a worker. We do not need any drones. If there are any of you who want to eat and drink, and do nothing, there are plenty of places elsewhere, where you can do it; there are empty pews about in abundance—go and fill them, for we do not need you!

Every Christian who is not a bee is a wasp. The most quarrelsome persons are the most useless, and they who are the most happy and peaceable, are generally those who are doing most for Christ. We are not saved by working, but by Grace, *but because we are saved, we desire to be the instruments of bringing others to Jesus.*

I would stir you all up to help in this work—old men, young men, and you, my Sisters, and all of you, according to your gifts and experience, help! I want to make you feel, “I cannot do much, but I can help. I cannot preach, but I can help; I cannot pray in public, but I can help; I cannot give much money away, but I can help; I cannot officiate as an Elder or a deacon, but I can help; I cannot shine as a bright particular star, but I can help; I cannot stand alone to serve my Master, but I can help.”

There is a text from which an old Puritan once preached a very singular sermon. There were only two words in the text, and they were, “And Bartholomew.” The reason he took the text was that Bartholomew’s name is never mentioned alone, but he is always spoken of as doing some good thing with somebody else. He is never the principal actor, but always second. Well, let this be your feeling, that if you cannot do all yourself, you will help to do what you can.

We are not gathered here, this night, as a meeting of Council, to present degrees to such disciples as through many sessions of labor have merited them. But by God’s Grace I confer upon you who have used your opportunities well, the sacred title of “Helpers.” Others of you shall have it when you deserve it. Go and win it! God grant that it may be your joy to wear the holy vestment of charity, fringed with humility, and to enter into Heaven praising God that He helped you to be a helper to others!—Adapted from Ages Software’s Spurgeon Collection—Sermon #777, Volume 13—HELPS—By God’s Grace, for all 63 volume of Spurgeon’s sermons in Modern English, and for over 500 Spanish translations, free of charge, visit www.spurgeongems.org

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

WE MUST PRAY FOR ALL JEWS

By C. H. Spurgeon

*“And I, if I am lifted up from the earth,
will draw all men unto Me.”*

John 12:32.

It has been thought by some of late, that the proper way to draw men to the Gospel is to preach the *future* Glory of Christ. This, indeed, is to be preached in its correct place, for every part of Divine Truth should hold its position in the Gospel harmony; but it is all a mistake, and a very great and terrible mistake, too, for men to put the Glorified Savior into the place of the Crucified Savior.

You may preach the Millennium; you may extol as much as you will the magnificence of those happy days, when He shall reign from the river even to the ends of the earth; but you will never make men Christians that way.

I have heard it said that the Jews will be converted to Christianity by the Doctrine of the Second Coming, since the Second Advent is to us precisely what they think the First Advent should be. But it is not so, Beloved, the only effectual attraction lies where the texts puts it, “*I, if I am lifted up.*”

The Savior Crucified draws the Jew as well as the Gentile: the sons of Israel shall not be converted by the Doctrine of a Glorified Savior, but by the Man of Sorrows, who was despised and rejected of men—the Messiah, who was cut off, but not for Himself—the Sacrifice offered outside the gate.—Adapted from Sermon #775, Volume 13—THE GREAT ATTRACTION—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.

**Pray daily for Pastor Curt Daniel
of Faith Bible Church
in Springfield, IL.**

**You can visit his site at
<http://faithbibleonline.net/index.html>**

Do You Come to God In God's Own Way?

By C. H. Spurgeon

In Christ we draw near unto God. Attempt not to approach unto Jehovah, who is a consuming fire, except through the Incarnate God. Tell me, is your faith fixed upon Him whom God has set forth to be the Propitiation for sin? Do you come to God in God’s own way? He will not receive you in any other! If you reject the way of salvation through the blood of the Lamb, you cannot be keeping the saying of Christ, for He says, “He that has seen Me has seen the Father”—and He says this of none else!

THE “I AM”S OF JESUS CHRIST—PART 5

“I AM THE GOOD SHEPHERD”

By Daniel E. Parks, Pastor

Sovereign Grace Baptist Church, 74 Cane Carlton, Frederiksted, VI 00840, USA

Jesus Christ declares in John 10:11, “I am the good shepherd.” Throughout this 10th Chapter of John’s Gospel, Jesus Christ expounds upon His relationship with those persons whom He identifies as “My sheep.” Sheep and goats are the two categories into which God divides all mankind (e.g. Matthew 25:31-33ff). Jesus Christ identifies the goats as all those persons who will not trust in Him for salvation. He says to them, “But you do not believe, because you are not of My sheep” (v 26).

The sheep are all believers in Jesus Christ. Accordingly, He, here, in John 10, identifies “My sheep” as all those persons who have been given to Him by His Father, (v 29), and who will follow Him upon hearing His voice calling them through the Gospel (vv 3f)—and who will not desert Him in order to follow a heretic (v 5).

The qualifications of Jesus Christ as the “good shepherd” of God’s sheep are set forth throughout John 10.

1) Jesus Christ is the Good Shepherd because He is approved by God (vv 1-3a): “Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens.” God will not permit His sheep to be led by anyone but Jesus Christ!

2) Jesus Christ is the Good Shepherd because He has given His own life for the sheep (v 11): “The good shepherd gives His life for the sheep.” Thieves and robbers are concerned only for their own welfare and advancement—and will pursue it at the expense of the lives of their followers. Jesus Christ is concerned for the welfare and advancement of His sheep, and has sacrificed His own life for their salvation and safety. (Here is also set forth the Doctrine of Particular Redemption or Limited Atonement, as Christ did not die for the sins of goats).

3) Jesus Christ is the Good Shepherd because He knows each of His sheep (v 14): “I know My sheep.” Jesus Christ knows each of His sheep by name (v 3) and has a personal relationship with each of them, even though they are so many as to be “a great multitude which no one

could number” (Rev 7:9). None but the Omniscient Son of God could be such a Good Shepherd.

4) Jesus Christ is the Good Shepherd because He will bring all His sheep into His fold (v 16): “And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice, and there will be one flock and one shepherd.” These “other sheep” are God’s Elect who had not yet been converted when Jesus Christ uttered these words. Every one of God’s Elect will be added to the fold of Jesus Christ when they believe the Gospel. And the fact that they will comprise “one flock” with “one shepherd” means that each will be known and loved in the same manner by Christ as are all the rest. None of the Good Shepherd’s sheep is shown any less favor than is any other (see Galatians 3:28; Colossians 3:11).

5) Jesus Christ is the Good Shepherd because He will lose not even one of His sheep (v 28): “And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.” Some professing Christians speak of being “saved today, but lost tomorrow.” They evidently do not know this Good Shepherd. They evidently have instead, believed “another gospel,” and are following “another Jesus” (2 Cor 11:4). He who believes in Jesus Christ will never lose his salvation.

6) Jesus Christ is the Good Shepherd because He is Divine (v 30): “I and My Father are One.” Jesus Christ and His Father are two distinct Persons of one Divine Essence, each being worthy of the same honor (John 5:23). God’s sheep, therefore, praise Jesus Christ in the words of Psalm 23: “Jehovah is my shepherd; I shall not want...” He is their “good [or ideal] shepherd,” their “great shepherd” (Heb 13:20), their “chief shepherd” (1 Peter 5:4), and “the Shepherd and Overseer of your souls” (1 Peter 2:25).

Is Jesus Christ, the Good Shepherd, *your* Shepherd?

ASK OUR LORD TO BLESS PASTOR PARKS.

BROTHER SPURGEON ADMITS HE USED HUMOR IN HIS PREACHING

Oh, Brothers and Sisters, I would not like to have an unconsecrated hair on my head, or an unconsecrated hour of the day, or an unconsecrated ability! Every mental power which God has given to a man ought to be used for God’s cause. No ability which is essentially natural to us may be excused from bowing its neck to the yoke of the Lord Jesus Christ.

Sometimes, when I have said a humorous thing in preaching I have not asked you to excuse me, for if God has given me humor, I mean to use it in His cause. Many a man has been caught, his ear arrested, and his attention won by a quaint remark. If anyone can prove it is a wickedness, and not a natural ability, I will abandon it. But if it is an ability of nature, it ought to be consecrated and used for the cause of Christ!

Whatever you can do, if it is a right thing to do, and God has made it a characteristic of your being, do it for Jesus! If you cannot speak like Mr. Moody, sing like Mr. Sankey—somehow or other try to help promote the Glory of the Lord Jesus Christ, for you are not your own, “You are bought with a price.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1163, *Redemption and Its Claim*, Volume 20—Read/download all 63 volumes of Brother Spurgeon’s sermons, and over 500 Spanish translations, free of charge at www.spurgeongems.org.

**SUGGESTED SCRIPTURE READING
BY PASTOR DON FORTNER**

GRACE BAPTIST CHURCH of DANVILLE
2734 Old Stanford Road—Danville, Kentucky, 40422-9438
Telephone (859) 236-8235 - E-Mail don@donfortner.com
http://www.donfortner.com
http://www.freegraceradio.com

Today's Reading: 2 Samuel 4-6

Praise Inspired by Election

“And David said unto Michal, *It was before the LORD, which chose me before your father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.*” (2 Sam 6:21)

Multitudes are perishing, being deceived by the strong delusion of Arminianism, free-willism, easy-believism, and decisionism. God has sent “*them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in un-righteousness. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation*” (2 Thess 2:11-13).

Yes, my Brother, my Sister, we also would be damned in false religion had it not been for God's eternal election of us to salvation by the Lord Jesus Christ. Had God left us to the choice of our sinful free will, we would be eternally lost. This fact humbles us before God, and inspires our hearts to sing His praise with David of old, saying, “*Blessed is the man whom You choose, and cause to approach unto You, that he may dwell in Your courts: we shall be satisfied with the goodness of Your house, even of Your holy temple*” (Psa 65:4).

Here are three reasons for which every Believer should continually offer praise and thanksgiving to God:

We were chosen by God in eternal love.

Before the world was made, the Eternal God set His heart upon us. He loves us with an everlasting love. In His great love, God chose us and determined to save us by the substitutionary Sacrifice of His own dear Son, the Lord Jesus Christ. — “*Blessed is the man whom You choose,*” O Lord.

We have been called by Divine, Irresistible Grace.

At the time appointed, God sent His Spirit to us, revealing Christ in the Gospel, and gently, tenderly, effectually, irresistibly caused us to come to Him in faith. Aren't you thankful God would not let you perish in unbelief? — “*Blessed is the man whom You cause to approach unto You.*”

We shall be satisfied with the goodness of God's house.

We are satisfied with all the needs of our souls here by the goodness of God's Grace and Providence. And we shall be satisfied with all the goodness of God in eternal Glory. — “*As for me, I will behold Your face in righteousness: I shall be satisfied, when I awake, with Your likeness*” (Psa 17:15).

Neglect of *private* prayer is the locust which devours the strength of the Church.—CHS

**DO ALL YOU DO
FOR THE GLORY OF CHRIST!**

**PRAY FOR GOD'S
ELECT IN PRISONS.**

WANNABES!

(Continued from page 5)

can make excuses for others, but he makes none for himself. His heart now pants to be eminent for that very Grace in which he failed, and he gives particular attention to keep watch and ward over that part of the wall through which the invader found entrance.

But I need not enlarge. You who are the children of God must have noticed a difference between your sins now and your sins as they once were; and you cannot but observe, day by day, if you look within, that Divine Grace has made a change even in those sins in which our evil nature exercises most dominion.

But, Beloved, the best thing we can do is to keep as far away from evil as possible. We have no right to say, “I may be a child of God, and yet do so-and-so.” No! The heir of Heaven does not desire to approach the appearance of evil. I am much afraid for some of you who are asking, “Is this wrong, and that wrong?” *Do nothing about which you have need to ask a question!* Be quite sure about it, or leave it alone. Know you not that Inspired Word, “Whatever is not of *faith* is sin”—that is, whatever you cannot do with the confidence that you are doing right, is sin to you? Though the deed may be right to other people, if you have any doubt about it yourself, it is evil to you.

God grant, dear Friends, that we may not be “conformed to the world,” but be “transformed by the renewing of our minds.” If I knew that there was a leper colony anywhere in the country, I do not think I would want to build my house near it; I would not send for the physician and say, “Sir, how far do you think the effect of pestilence might spread? I would like to get as near as I could without actually catching the disease.” “No, no!” you say, “if there is a plot of land to be bought where there is no disease in the neighborhood, there let my tent be pitched. It is best to dwell far off from evil.”

O may God separate us from evil in this world, as we hope to be separated from it in the world to come! There will be a great gulf fixed between it and us in the next world, may there be a wide demarcation now.—Adapted from Sermon #780, Volume 13—THE SWEET SPOT—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.

CAN YOU SEE JESUS?...LOOK!

By C. H. Spurgeon

*“We see Jesus.”
Hebrews 2:9.*

Brothers and Sisters, *we are now disciples*. Being saved from our former sinful nature, we have now become the disciples of the Lord Jesus; and ought we not, as disciples, to be constantly with our Master? Ought not this to be the motto of our life, “We see Jesus”?

We should not regard the Commands of Jesus Christ as being a Law left to us by a departed Master whom we cannot see, and to whom we cannot fly. Is it not better to believe that Christ is a living Christ, that He is in the midst of His Church still, observing our order, noting our obedience or our disobedience, a Master absent in one sense, but still in another point of view ever present, according to His Promise—“Lo, I am with you always, even unto the end of the world”?

My Brothers and Sisters, would we be so frequently cold and careless if we could always see Jesus? Would our hearts be so hard towards perishing sinners if we always saw that face which was wet with tears for them? Do you think we could sit still, or grow worldly, or spend all our energies upon ourselves, if we could see the Crucified, who though “He saved others, Himself He could not save”?

I wish I could always come here to preach Jesus “seeing” Him by my side, and feeling in my heart that I was preaching in my Master’s Presence. I would that you could always come into this place, both at Prayer Meetings and at all other times, feeling, “The Master is here; let us bow as in His sight; let our worship be given—not to One who is blind, and who will not see us, but to One who beholds us all, and sees our inmost thoughts.”

As disciples we would be more punctual in our obedience, more consistent in our imitation of Jesus, if we had Him always before us. The Catholic puts up the crucifix idol before their eyes; well, let us put up Christ in our spirits. The Catholic wears the cross idol around his neck: let us carry Christ in our heart, still thinking of Jesus, seeing Him at all times.

Would it not also, dear Friends, be very much for our comfort if *we were to see Jesus always as our Friend in our sojourn here?* “Henceforth,” He says, “I call you not servants, but I have called you friends.” You are very poor, my dear Brother; do you see Jesus? He was poorer than you. You have somewhere to go to sleep tonight, but He could say, “The foxes have holes, and the birds of the air have nests, but the Son of Man has not where to lay His head.”

Are you racked with pain tonight? Let it help you to see Jesus. You are not “exceedingly sorrowful even unto death,” nor are your griefs to be compared with His. Have you been deserted and betrayed? See Jesus kissed by Judas! Have you been denied by some friend who promised to be faithful? Look into the face of Jesus as He turns to Peter! Does death itself stare you in the face? Remember Him who, “being found in fashion as a Man, humbled Himself, and became obedient unto death, even the death of the Cross.”

We would never be alone if we could see Jesus; or at least, if we were, it would be a blessed solitude. We would never feel deserted if we could see Jesus; we would have the best of Helpers. I know we would not feel weak if we always saw Him, for He would be our strength and our song, He would become our salvation. The bitter waters of Marah, the afflictions and troubles of the day, would all be sweet if this tree were cast into

the flood for us, and if Jesus were brought, in solemn meditation, into contact with our spirits. Oh, to see Jesus!

You have seen Him as your Savior—you desire to see Him as your Master. Oh, to see Him as your Friend, upon whose bosom you can still lean your aching head, into whose ear you can always pour out your tale of sorrow. Through the wilderness you may continually come up leaning on your Beloved, and with Him you may have perpetually such sweet enjoyments, that earth, desert as it is, shall seem to blossom like a garden of roses, and your spirit shall enjoy Heaven below.

Again, would it not be much better for us, dear Friends, if we were to see Jesus *as our Forerunner?* I do not know whether it is so with the most of you, but while some of us rejoice in the prospect of Heaven, yet the thought of death is sometimes surrounded with much gloom. It cannot be an easy thing to go down amidst the chill darkness of the river, and there to be separated, the soul from the body, and to leave this earthly tabernacle behind an inheritance to *worms*. It has a hideous appearance to us sometimes.

Even the Apostle himself shuddered a little at it when he said, “Not that we would be unclothed, but clothed upon.” Death seems a bitter pill to us all; and unless it is swallowed up in victory, and the victory takes away the sting of death, the hour of dissolution will be bitter.

But do you not think that our thoughts of gloom about death sometimes arise from a forgetfulness that Jesus will be with us? If our faith could see Jesus as making our bed in our sickness, and then standing by our side in the last solemn article, to conduct us safely through the iron gates, would we not then look upon death in a very different light?

My dear Brothers and Sisters, gathering up all I should like to have said, but cannot say, into one, it is this—if we see Jesus as being always with us, from morn till eve, in life and in death, *what noble Christians it will make us!* Now we shall not get angry with each other so quickly. We shall see Jesus; and we cannot be angry when that dear loving face is in view. And when we have been offended, we shall be very ready to forgive when we see Jesus. Who can hate his brother when he sees that face, that tender face, more marred than that of any man?

Oh, for that consciousness of the eyes of Jesus, which shall be like the hands of Jesus molding us according to His will. “We see Jesus.”—Adapted from Sermon #771, Volume 13—SEEING 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.

ASK OUR FATHER’S HOLY SPIRIT
TO GRANT YOU GRACE TO
DESIRE TO BE USED BY HIM
FOR THE HONOR
AND GLORY
OF JESUS CHRIST.

A Study of Ephesians 4:24**PUTTING ON THE NEW MAN – PART 7**

We need spiritual nourishment no matter how we feel. And if necessary, we must learn to PRIME THE PUMP. In the old days of hand pumps, which some of you probably remember, you couldn't turn on a faucet and get water. You had to go out to the hand pump, and pump up and down to get water. But sometimes, when the pump had lost its prime, you had to pour some water down the pump in order to push the air out. And after the pump was primed, you could work the handle, and the water would come gushing out.

And so we can prime our spiritual pumps for the Word of God by praying, and asking God to move our hearts. We can ask Him to overcome our dullness and lack of hunger. We can mediate upon things that will stir us up and make us hungry for His Word. And as we read the Word, we can ask questions which will make it come alive to us. We can ask things like: What is this saying? What is it saying *to me*? What is the point here? If you do this, you will be feeding the new man.

Let us consider a few other important principles which will help us to put on the new man. One that is contained in our verse is the fact that putting on the new man is something THE BELIEVER must himself do. Now, this is a point that is especially needed by people who are Calvinists, and people who believe in Divine Grace. Why do I say this? I say this because it is possible for us to let our belief in the Grace of God lead us to erroneous conclusions.

For instance, we believe that only God can save a person. We also believe that only God can sanctify a person. But an erroneous conclusion that is sometimes drawn from this is that we must not attempt to live the Christian life until we are sure that the Power of the Holy Spirit is working in us. In other words, for those like us who believe that only God the Holy Spirit can enable us to gain victory over sin, and to put on the righteousness and holiness of the new man, it is possible that we will not give diligence, ourselves, to do what is commanded by Scripture.

But please notice that Paul says “and that you put on the new man.” Now don't we believe that the Apostle Paul believed in Sovereign Grace? Of course we do. He is the man we learned it from, and don't we believe that this Apostle is the one who says it is God who works in you both to will and to do of His good pleasure? Of course we do. But isn't it the same Apostle who says, “Work out your own salvation with fear and trembling?”

How do we reconcile this? How do we reconcile the fact that only God can form the new man in us, and yet we are commanded to put on the new man? The answer lies in the fact that the Holy Spirit has been given to us. We don't have to wait to FEEL His work in us; what we need to do is BELIEVE what the Scripture says, that the Holy Spirit IS at work in us. We need simply to try to do what Scripture says, believing that God will enable us to do it.

The principle operates the same way as our bodies. Let us say that a man works on a farm, and in his work he must lift bales of hay, and stack them in a barn. Does the man say, “I must wait until I feel the ability to do this?” No. He grabs hold of a bale, and almost surprises

himself that not only can he lift it, but he can throw it up on the stack. The power was in him, and he had to use it.

Now, our illustration is not perfect, for even unbelievers have the ability to lift bales of hay. But the concept is here. The Believer, and only the Believer, has the inner working of the Holy Spirit. And if he will believe God and act in faith, he will find that God will enable him to obey the Word. He will also find that as he exercises the God-given power, more and more it will be developed in him.

Remember, child of God, that putting on the new man is not optional. Why? Because we don't belong to ourselves. Paul says in 1 Corinthians 6:19-20, “Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body, and in your spirit, which are God's.” We are bondservants of Jesus Christ.

That is why preachers should tell people what God commands them to do. Preaching is not making a request that we live according to the Word of God. And it is not simply telling Believers that they ought to do these things because they would be good for them, or bring them a blessing, even though that is true. But our message is that we MUST do these things because Jesus is our Lord!

Furthermore, our putting on the new man must be done completely. In other words, we must not seek to put on the new man in some areas and not in others. That is what a hypocrite does. The word “hypocrite” means “to put on a mask.” If we put on the new man only in some areas of life, and not in all, we are only acting. But if the new man comes from a new heart, then it will affect everything. We are not living to make impressions on others; we are living to please the Lord our God. It MUST affect every conceivable situation in our lives.

And finally, in order to put on the new man, we must never forget the wonderful dignity of our position in Christ. What does it mean that I am a new man being created according to God in righteousness and holiness of the truth? It is a high and holy privilege indeed! There is nothing else like it in the whole world! We are to honor our Father in Heaven.

Do we not become sad when we hear or read such things as the Prince of Wales having marital problems, or the morality of the President of the United States being questioned? Why? Because we feel that such things do not fit the dignity of their positions. And so it ought to be with us; we are to live according to who we are. We are children of the living God!

One of the great problems of the church today is that she has forgotten how to view herself. Too often the church is viewed as if it were just another organization or institution. But that is not at all the case. The church is made up of the redeemed of Christ. Her members are to be entirely different from this world. The truth is, there is one sense in which Believers do not really fit in this world, because their citizenship is not primarily in any earthly country. We are strangers

(See The New Man on page 11)

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

PRAY FOR GRACE TO BE HOLY!

THE NEW MAN

(Continued from page 10)

and pilgrims here. Our citizenship is in Heaven. We are not to conform to this world but to the Kingdom to which we really belong.

And do we not realize what a tremendous message is being sent by the way we live? We may not think it is fair, but the world is basing what it thinks of Christianity on those who claim to be Believers. Putting on the new man means being conscious of this. We have an awesome responsibility when we go around claiming to be children of the King of kings. The world may call us fools and hypocrites, but we are to convince them by our lives that we are God's.

And finally, let us remember our destiny. It doesn't get any better than this! As new creatures in Christ, as those putting on the new man, every day is taking us nearer to our true home. The day is coming when we will be acquitted before the Judgment Seat of Christ, and we will see Him face to face, and be made like Him. He will give us a resurrection body free from all sin. We will see God and enter into the eternal city of joy and bliss, and share in the life of God forever!

This is all part, Brothers and Sisters, of what we should think of when we think of putting on the new man. Christ is in you! There is nothing higher than that! You are the Temple of the Holy Spirit. This is the mightiest argument of all for holy living.

Keep doing these things. Keep remembering who you are. Keep realizing that Christ is in you, and you are in Christ. Do it constantly wherever you are, and whatever you do, and you will find that you will be putting on the new man created according to God in true righteousness and holiness.

Christians are dying all over the world for the sake of Jesus Christ. Are you praying for them daily?

FOR SPURGEON SERMONS
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A GOSPEL CALL— BUT ONLY FOR SINNERS!

By Charles H. Spurgeon

*“And I, if I am lifted up from the earth,
will draw all men unto Me.”*

John 12:32.

Have not many of us been wonderfully drawn to the Gospel by *the intense griefs and agonies of Jesus*? Beloved, when we see men in prosperity, it is natural for us to envy; but it is equally natural for us to pity those who are suffering—and love is in the next degree to pity.

So I doubt not that when we have set forth Christ Jesus evidently Crucified among you, the Gracious Spirit has moved many tender hearts first to pity, and afterwards to *love* the bleeding Lamb. What a melting power there is in Gethsemane! Can you view the bloody drops of sweat, as they fall upon the frozen soil, and not feel that, in some degree, invisible but Irresistible cords are drawing you to Jesus?

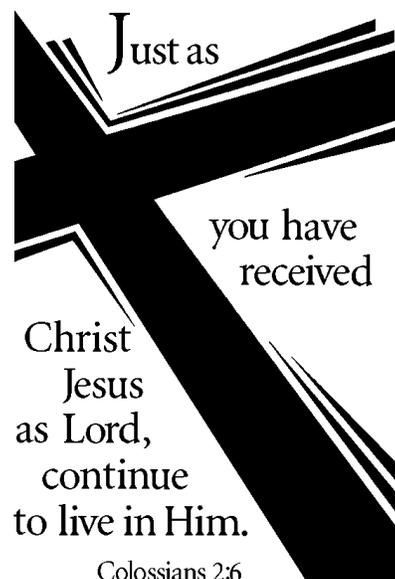
Can you see Him flagellated in Pilate's Hall, every thong of the scourge tearing the flesh from His shoulders? Can you see Him as they spit into His lovely face, and mar His blessed visage, and not feel as if you would gladly fall down and kiss His feet, and make yourself forever His servant?

And lastly, can you behold Him hanging upon the hill of Golgotha to die—can you mark Him as His soul is there overwhelmed with the Wrath of God, with the bitterness of sin, and with a sense of utter desertion—can you sit down and watch Him there and not be attracted to Him?

Ah, I wish that more of you would feel so attracted that you could resist no longer, but would come at once and give yourselves up to Him! You may not feel that you could kiss the King upon His Throne, but will you not kiss the King upon His Cross? You may revolt from Him when He wields a rod of iron, but will you not touch the silver scepter held in the bloodstained hands which bled for His enemies?

O come here, sons and daughters of men, and yield yourself to Sorrow's Lord! Daughters of Jerusalem, come here as of old, and weep both for Him and for yourselves! O seek a portion in His sin-atonement, a place in Heaven which His Resurrection has opened!—Adapted from Sermon #775, Volume 13—THE GREAT ATTRACTION—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.

**For HIS Glory
Prison Ministry
Emmett and Ann O'Donnell
P.O. Box 291301
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Pray for your mail carrier!

In This Issue...

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

WHO CAN TELL?

By Charles H. Spurgeon

I have tried to turn you away from self to the Lord; but it may be I have some very hard cases to deal with; and so, two or three suggestions by way of smiting at the despair which some of you feel.

A great Divine has said—and I think there is some truth in it—that a very great number of souls are destroyed through the fear that they cannot be saved. I think it is very likely. If some of you really thought that Christ could save you, if you felt a hope that you might yet be numbered with His people, you would say, “I will forsake my sins, I will leave my present evil way, and I will fly unto the strong for strength.”

Now, though I have laid judgment to the line, and righteousness to the plummet, and sought to put the axe to the tree of all creature confidence, yet there is hope in Jesus Christ. There is hope in Jesus Christ, my dear Reader, even for you, and I will give you these two or three reasons.

In the first place, would it not be wise even if there were only a “perhaps,” to go to Christ, and trust Him on the strength of that? The king of Nineveh had no Gospel message, He had simply the Law preached by Jonah, and that very shortly and sternly. Jonah’s message was, “Yet forty days, and Nineveh shall be overthrown,” but the king of Nineveh said, “Who can tell?” And having nothing to rest upon—not a single word of promise—he humbled himself before God, he and his people, on the strength of a, “Who can tell?”

Ah, my dear Readers, take care lest the men of Nineveh rise up in judgment against you! You have got much more than a, “Who can tell?” Oh Sinner, you are saying, “I cannot be saved.” But I ask you, Who can tell? “But I do not feel that there is hope.” Who can tell? “But I am such a sinner.” Who can tell? “Oh, but I am such a dull, heavy spirit! I cannot feel—there cannot be mercy for me.” But who can tell?

Surely if but on the presumption of “Who can tell?” the men of Nineveh went and found mercy, you will be inexcusable if you do not act upon the same, having much more than that to be your comfort. Go, Sinner, to the Cross, for who can tell?—Adapted from Sermon #684, Volume 12—HOPE, YET NO HOPE—NO HOPE, YET HOPE —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