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# ◆ FOR HIS GLORY ◆

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“Every eye shall see Him” (Rev 1:7). Note well that *He is to be seen of all kinds of living men*. Every eye shall see Him—the king and the peasant, the most learned and the most ignorant; those that were blind, before, shall see when He appears. I remember a man born blind who loved our Lord most intensely, and he was known to glory in this, that his eyes had been reserved for his Lord. He said, “The first whom I shall ever see will be the Lord Jesus Christ! The first sight that greets my newly-opened eyes will be the Son of Man in His glory!” There is great comfort in this to all who are now unable to behold the sun. Since “every eye shall see Him,” they, also, shall see the King in His beauty!—CHS, 1887, #1989.



## THE DOCTRINE OF FREE GRACE

By Charles H. Spurgeon

It seems to me that some of my brothers and sisters came to Christ with a good coat on, and have never ceased to wear it under their grace-given robes. Too many are unable to say, “grace,” without stuttering. But when a man’s mouth has been washed out with the wormwood of self-humiliation, it is a fine thing for his pronunciation—he can say, “grace,” I will guarantee you—and give it a full emphatic sound! If anybody had said to me, “You are a saved soul, and the Lord has put away your sin, but your salvation is the result of a good, natural disposition,” I am afraid I would have proved the reverse by calling him a liar to his face! It would have angered me to hear such a lie! Grace, alone, has made me to differ and saved me through faith in Christ Jesus. I cannot go any further, my brothers and sisters. My highly-intelligent, cultured brethren may go where they like, but I must abide with the doctrines of grace! The march of proud human intellect will end with the devil, but I am bound, in all sincerity, to continue where I began, namely, with free

grace.

Where else can I go? No-where else is there for me a beam of light, or a ray of comfort. Rock of Ages, I am secure on You! But once off that foundation, I sink in quicksand. Much of our smarting experience in coming home to God is meant to bring us under the bond of the covenant so that we shall never leave it again. We have had such a drilling and dressing that the very *thought* of any other salvation but that which is of grace is detestable to us.

Furthermore, the Lord chastens His people, thus, that *He may bring them into their own land of promise* into the rest of His love. Whereas this text [Ezekiel 20:34-38] tells us of the *rebels*—that they shall not enter into the land of Israel—it is implied that those who obey the divine command shall enter into the land of promise and peace. Blessed be God for the land of promise into which we enter by faith! What a subject! I wish I had a week in which to preach upon it! When you quit the desert of Sinai, or the covenant of works, you enter into the land

(See **FREE GRACE** on page 3)

## THE SPIRIT ASSISTING

By A. W. Pink

It is a great infirmity or weakness for the Christian to faint in the day of adversity, yet such is often the case. It is a sad thing when, like Rachel of old weeping for her children, we “refuse to be comforted” (Jer 31:15). It is most deplorable for all when we so give way to unbelief that the Lord has to say to us, “How is it that you have no faith?” (Mark 4:40). Terrible, indeed, would be our end if God were to leave us entirely to ourselves! This is clear from what is said in Mark 4:17, “When affliction or persecution arises for the Word’s sake, immediately they are offended,” or as Luke says, “Which for a while believe, and in time of temptation fall away” (8:13). And *why* does the stony-ground hearer apostatize? Because he is *without* the assistance of the Holy Spirit! Writer and reader would do the same if no divine aid were forthcoming!

But thank God, the feeble,  
(See **HOLY SPIRIT** on page 2)

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## NOTHING NEW UNDER THE SUN...

By Charles Haddon Spurgeon

I heard it said of a certain preacher by one who was no ill judge, though a simple countryman, “I have heard many preachers, but I never heard one that seemed to make God as great as that man does.” I would like to have such praise, or at least to deserve it, for I think it should be the main objective of the preacher to make God great in men’s esteem. Today, my brothers and sisters, the most approved preaching makes much of *man*. Philanthropy, which is good enough in its place, has supplanted loyalty to Jehovah! The second table of the law of God is put before the first, and in that position it genders idolatry—the worship of *man*—which is only a form of self-adoration. All divinity is now to be shaped according to man, and from man’s point of view; and men are to think out their theology, and not take it from God’s mouth, or from the Bible inspired of the Spirit of God.

Men are such wonderful beings in this 19<sup>th</sup> Century that we are called upon to tone down the gospel to “the spirit of the age”—that is, to the fashions and the follies of human thought as they vary from day to day! This, by God’s help, we will *never* do—no, not by one diluting drop, nor by the splitting of a hair! What have I to do with suiting the 19<sup>th</sup> Century any more than the 9<sup>th</sup> Century? We have to do with the immutable God, and with the fixed truths which He has revealed to us! Having taken our foothold upon the Rock, we shall not stir from it, by God’s help, while there is breath in our body!

Yet so it is—man has made *man* his god, and Jehovah is dethroned in his thoughts! I believe in God, the God of Abraham, of Isaac, and of Jacob—if there is another god, newly come up, let those worship him who will—my resolve is to always magnify the stern God of the Old Testament, the loving God of the New Testament!

Time may yet come when men will hear the old gospel once more, but whether they do or not, I will declare Jehovah’s greatness. There are many shifts and changes, but if we stand still, and bide our time, the current which runs this way, today, will set in an opposite direction tomorrow! And if it should not do so, what is that to us? We are not accountable for popular opinion, but only for our own loyalty to the truth of God! He who is faithful to his God, and declares His greatness in this evil time, shall be accepted as a faithful servant in the day of the last account. Of course he will be stigmatized, today, as “behind the times,” and be little esteemed by those who deem themselves cultured and advanced, but of this he may make small account!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1828, Volume 31—*How “the Unspeakable” Is Spoken of*—Read/download entire sermon at <http://www.spurgeongems.org>.

## HOLY SPIRIT

(Continued from page 1)

and fickle believer is not left to himself—“the Spirit also helps our infirmities” (Rom 8:26). That “help” is as manifold as our varied needs, but the apostle singles out one particular “infirmity” which besets all Christians, and which the blessed Spirit graciously helps—“for we know not what we should pray for as we ought: but the Spirit, itself, makes intercession for us.” How this divine declaration should humble us into the dust—so depraved is the saint that in the hour of need he is incapable of correctly asking God to minister unto him! Sin has so corrupted our heart, and darkened our understanding that, left to ourselves, we cannot even discern *what* we should ask God for. Alas, that pride should so blind us to our real condition, and our deep, deep need!

In nothing do the saints more need the Spirit’s presence and His gracious assistance than in their petitions to the throne of grace. We know that God, in His persons and perfections, is the object of our worship. We know that we cannot come unto the Father but by Christ, the only Mediator, and we know that our access to Him must be by the Spirit (Eph 2:18). Yet such are our varying circumstances, temptations, and wanderings, that so often are we shut up in our frames, and cold in our affections, such deadness of heart is there toward God and spiritual things that, at times, we know not what to pray for as we ought! But it is *here* that the Spirit’s love and grace is most divinely displayed—He helps our infirmities and makes intercession for us!

One would think that if ever there was a time when the Christian would really *pray* earnestly and perseveringly—and would know what to ask for—it would be when he is sorely tried and oppressed! Alas, how little we really know ourselves! Even a beast will cry out when suffering severe pain, and it is *natural* (not spiritual) that we should do the same! Of degenerate Israel of old God said, “They have not cried unto Me with their *heart*, when they howled upon their beds” (*Hos 7:14*). *No, relief from their sufferings was all they thought about, and by nature our hearts are just the same! So long as we are left to ourselves (to try us, and manifest what we are—2 Chron 32:31), when the pressure of sore trial comes upon us, we are concerned only with deliverance from it, and not that God may be glorified or that the trial may be sanctified to our souls.*

Left for himself, man asks God for what would be *curse*s rather than blessings—for what would prove to be snares rather than helps to him spiritually. Have we not read of Israel that, “They tempted God in their heart by asking meat for their lust” (Psa 78:18)? And again, “He gave them their request; but sent leanness into their soul” (Psa 106:15). Perhaps someone replies, “But they were not regenerate souls.” Then have we not read in James, “You ask, and receive not, because you *ask amiss*, that you may consume it upon your lusts” (4:3). Ah, my reader, this is a truth of God which is very unpalatable to our proud hearts. Did not Moses “ask” the Lord that he might be permitted to enter Canaan (Deut

(See A. W. Pink on the Holy Spirit on page 4)

**DO YOU  
HIDE  
GOD’S WORD  
IN  
YOUR HEART?**

**PRAY THAT  
GOD WILL DRAW  
MANY CATHOLICS  
TO HIS SON.**

# FREE GRACE

(Continued from page 1)

of promise, or the covenant of grace—and then you plead the precious promises of God, and realize the riches of His grace to the delight of your soul; then is it true, “So shall you dwell in the land, and verily you shall be fed.” But no man ever gets to live upon the promise of God until first of all he is weaned from all self-reliance and all self-glorying. When God has stamped self with the seal of death, and we have seen destruction written upon all carnal confidence, *then* we are glad to accept as a gift that which we can never win as a reward!

The table of covenant-grace is loaded when, in all the land of human merit, there remains not a morsel of bread! None so joyfully enter into the land of grace as those who are weary of the wilderness, and can find no rest in their own doings. As the way to Canaan was across a desert, so the way to the covenant is often by a bitter experience. And as the land that flows with milk and honey was all the lovelier because of the howling wilderness, so is grace all the more precious because of the utter failure of self!

Last of all, the great end of all is *that we may know the Lord*. I speak thoughtfully when I say I fear that large numbers of professors do not know the Lord. That is to say, the *Lord Jehovah*—as known to Ezekiel, is not known by many who profess to believe in the true God. Jehovah, the God of Abraham, Isaac, and Jacob—is the God and Father of our Lord Jesus Christ. But He is not the god of the 19<sup>th</sup> Century. This generation has made a god of its own. The effeminate deity of the modern school is no more the true God than Dagon or Baal! I know him not, neither do I reverence him! Jehovah is the true God—He is the God of love—but He is also robed in justice. He is the God of forgiveness, but He is also the God of atonement. He is the God of heaven, but He is also the God who sends the wicked down to hell. We, of course, are thought to be harsh, narrow-minded, and bigoted—nevertheless, this God is our God forever and ever! There has been no change in Jehovah! He has revealed Himself more clearly in Christ Jesus, but He is the same God as in the Old Testament—and as such we worship Him.

When a man has smarted because of his sin, and has been made to feel the burning coals of anguish in his own spirit; when the Lord has set him up as a target, and shot at him with arrows which drink up his life, and, when afterwards he has been saved, and the splendor of infinite love has shone upon him, then he knows Jehovah! When God has brought the contrite man into the place of security, comfort, joy, and delight in Christ Jesus, then he knows the Lord! The full-orbed Deity is beheld by the broken and contrite in the day of his deliverance—neither does he know which to adore and admire most—the power, the wisdom, the justice, or the grace of God! We love everything that is in God when we are brought under the bond of the covenant. May God bless this word to many sorrowing spirits, for Jesus’ sake! Amen.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1840, Volume 31—*The Bond of the Covenant*—Read/download entire sermon at <http://www.spurgeongems.org>.

**“Neglect of private prayer is the locust which devours the strength of the church.”—CHS**

**ASK GOD TO BLESS  
BROTHER MIKE GENDRON.**

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

**PRAY FOR MT. ZION AND CHAPEL LIBRARY.  
ASK FATHER TO CONTINUE TO PROVIDE.**

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

**PRAY FOR THE HOMELESS.**

**REMEMBER  
JOHN 3:18**

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

**PRAY DAILY FOR  
PRESIDENT OBAMA.**

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

**PRAY DAILY FOR GRACE TO BE HOLY.**

## A. W. PINK ON THE HOLY SPIRIT

(Continued from page 2)

3:26, 27)? Did not the Apostle Paul thrice beseech the Lord for the removal of his thorn in the flesh? What *proofs* are these that “we know not what we should pray for as we ought”!

“The Spirit also helps our infirmities.” This being so, surely the least that we can do is to *seek His aid—to definitely ask Him to undertake for us. Alas, how rarely we do so! As intimated above, when the pressure of trouble first presses upon us, usually it is nature which cries out for relief; at other times the soul is so cast down that even the voice of natural “prayer” is stifled, and often there is so much rebellion at work in our hearts against the providential dispensations of God toward us, that we feel it would be mockery to seek His face—yes, we are ashamed to do so! Such, at least, has been the experience of the writer more than once, and that not long ago, though he blushes to acknowledge it. O the infinite patience and forbearance of our gracious God!*

“We know not what we should pray for as we ought.” And why not? Because we are so blinded by *self-love* that we are unable to discern what will be most for God’s glory; what will best promote the good of our brethren (through some of the dross being purged out of us); and what will advance our own spiritual growth. O what wretched “prayers” (?) we put up when we are guided and governed by *self-interests*—and what cause do we give the Lord to say, “You know not what manner of spirit you are of” (Luke 9:55). Alas, how often we attempt to make God the servant of our carnal desires! Shall we ask our heavenly Father for worldly success! Shall we come to Him, who was born in a stable, and ask Him for temporal luxuries or even comforts!

Why is it that “we know not what we should pray for as we ought”? Because our minds are so discomposed by the trial, and the suffering it brings, that we have to say with one of old, “I am so troubled that I cannot speak” (Psa 77:4). So you see, dear “Brother and companion in tribulation” (Rev 1:9) that *you* are not the first to experience spiritual dumbness! But it is most blessed

to link with this, such a promise as, “For the Holy Spirit shall teach you in the same hour what you ought to say” (Luke 12:12). *Why* is it that “we know not what we should pray for as we ought”? Because oftentimes our tongues are tied as the result of leanness of our souls; it is “out of the abundance of the heart” that “the mouth speaks” (Matt 12:34), and if the Word of Christ is not dwelling in us “richly” (Col 3:16), how can we expect to have the right petition to present to God in the hour of our need?

“The Spirit also helps our infirmities,” but He does so silently and secretly, so that we are not conscious of His assistance at the time He renders it. That gracious and effectual help is manifested to us by *the effects* which it has produced in us—though so perverse are our hearts, and so great is our pride, we often attribute those effects to our own will-power or resolution! Have we suddenly, or even gradually, emerged from the Slough of Despond? It is *not* because *we* have “come to our senses,” or, “regained our poise”; rather is it solely due to the Spirit’s renewing us in the inner man! Has the storm within us—which God’s crossing of our will occasioned—been calmed? It is because the Spirit deigned to subdue our iniquities! Has the voice of true prayer again issued from us? It is because the Spirit has made intercession for us!

Lord God the Spirit, to whom divine honor and glory belongs equally as to the Father and to the Son, I desire to present unto You unfeigned praise, and heartfelt thanksgiving. O how deeply am I indebted to You! How patiently have You borne with me; how tenderly have You dealt with me; how graciously have You worked in me. Your love passes knowledge; Your forbearance is, indeed, divine. O that I were more conscientious and diligent in seeking not to slight and grieve You.—Adapted from *Studies in the Scriptures*—August, 1936.

### WHAT’S WITH THE RICHARD BENNETT BOOKLET INSTEAD OF A SPURGEON SERMON WITH THIS ISSUE?

For those reading this issue of the **For HIS Glory** on-line, or if you found this issue in the trash can in your unit, or on a table in the chapel, or any other reason, understand that a little over 250 inmates in prisons all over the USA receive this publication each month, and it includes a Charles H. Spurgeon sermon booklet.

That is, until this month! (September, 2015). This month our Master’s Holy Spirit has burdened me to include, instead, Richard Bennett’s article, “Who is your Holy Father?” It was written because of the planned visit of the Pope to the United States this month (September). I quote Richard: “The article is presented with the sincere hope that by careful consideration and reference to the Scriptures, you will reject the false claims of the Papacy and take a committed personal stand for the Gospel of Jesus Christ the Lord.”

I met Richard Bennett sometime in the year 2000 when he spoke at Mills Road Baptist Church in Houston. I grew up Roman Catholic, and the Lord had saved me in 1988, but in His perfect wisdom, He waited until around that time to let me know I needed to profess my love to Him by baptism by *immersion*. Thinking back on that day when I heard Brother Richard speak of his experience of being a Roman Catholic priest, and my experience of “going to seminary” many years earlier, I feel the Lord bonded Richard and me, though I won’t say Richard agrees!

I invite you with internet access to visit Richard’s Web site: [wwwBereanBeacon.org](http://wwwBereanBeacon.org) . And I am pleased to report our Spanish brothers in prison will have a Spanish article by Brother Richard this issue.—EO

**DO  
ROMAN CATHOLICS  
REALLY  
EAT THE BODY,  
AND DRINK THE  
BLOOD  
OF CHRIST?**

By C. H. Spurgeon

*“Then Jesus said unto them, Verily, verily, I say unto you, Except you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is meat, indeed, and My blood is drink, indeed. He that eats My flesh, and drinks My blood, dwells in Me, and I in him.”*  
*John 6:53-56.*

OUR Lord Jesus did *not*, in this passage, allude to the Lord’s Supper, as some, desiring to maintain their sacramental superstitions, have dared to affirm! I will not dwell upon the argument that there was no Lord’s Supper at the time to allude to, though there is certainly some force in it, but I will rather remind you that even with such an interpretation, this passage would not be true!

It must be confessed, even by the most ardent advocate of the sacramental meaning, that the expressions used by our Lord are not universally and without exception true if used in that sense, for it is not true that those who have *never* eaten the Lord’s Supper have no life in them since it is confessed on all hands that hundreds and thousands of children, dying in childhood, are, undoubtedly saved, and yet they have never eaten the flesh of Christ, nor drank His blood, if the Lord’s Supper is here meant.

There have also been many others in bygone times who, by their conduct, proved that the life of God was in their souls, and yet they were not able to eat bread at the sacramental table because of sickness, banishment, imprisonment, and other causes.

Surely there are some others, though I would not excuse them, who have neglected to come to that blessed commemorative ordinance, and yet,

nevertheless, for all that, they are truly children of God. Would the highest of high churchmen send every Quaker, however holy and devout, down to the bottomless pit of hell?

If this should refer to the Lord’s Supper, then it is certain that the dying thief could not have entered heaven, for he never sat down at the communion table, but was converted on the cross—and without either Baptism *or* the Lord’s Supper—went straight away with his Master into Paradise!

It can never be proved; indeed, is utterly false that *no one* has eternal life if he has not received the bread and wine of the communion table. But, on the other hand, it is certainly *equally untrue* that whoever eats Christ’s flesh has eternal life, if by that is meant everyone who partakes of the Eucharist, for there are unworthy receivers, not here and there, but to be found by the thousands!

Alas, there are apostates who leave the Lord’s Table for the table of devils, and who profane the holy name they once professed to love! There are also many who have received the sacramental bread and wine, and yet live in sin—who increase their sin by daring to come to the table, and who, alas, we fear, will die in their sins as many others have done.

Unregenerate persons are very apt to make much of the sacrament, and nothing of Christ. They think a great deal of the bread and wine of the (so-called) “altar,” but they have never known what it is to eat the flesh and drink the blood of Christ.

These eat and drink unworthily—carnally eating bread, but not *spiritually* eating the Redeemer’s flesh—to them the ordinance is a curse rather than a blessing! Our Lord did not refer to the feast of His supper, for the language will not bear such an interpretation!

It is evident that the Jews misunderstood the Savior, and thought that He referred to the *literal* eating of His flesh. It is no wonder that they condemned, among themselves, such a saying, for understood *literally*, it is horrible and revolting to the last degree!

But far greater is the wonder that there are millions of people who accept so monstrous an error as actual truth, and believe in *literally* feeding upon the body of the Lord Jesus! This is probably the highest point of profane absurdity to which superstition has yet reached—to believe that such an act of cannibalism as could be implied in the literal eating of the flesh of Christ could convey

grace to the person guilty of such a horror!

While we wonder that the Jews so misunderstood the Savior, we wonder a thousand times more that there should remain upon the face of the earth men in their senses not yet committed to a lunatic asylum, who endeavor to defend such a dreadful error from Holy Scripture!

It is amazing that, instead of being staggered, as the Jews were, by so fearful a statement, they actually consider it to be a vital doctrine of their faith—that they are *literally* to eat the flesh of Christ, and to drink His blood!

Brothers and sisters, if it were possible that our Lord required us to believe such a dogma, it would certainly need the most stupendous effort of credulity on the part of a reasonable man, and the laying aside of all the decencies of nature. In fact, it would appear to be necessary, before you could be a Christian, that you should altogether divest yourself of your reason and your humanity!

It would be a gospel certainly more fitted for savages and madmen than for persons in the possession of their senses, and in the least degree removed from absolute barbarism! I greatly question whether the creed of the king of Dahomey [A former kingdom of western Africa, now part of Nigeria. It flourished from the 14th to the 17th century.] contains a more unnatural doctrine.

We are not required, however, to believe anything so impossible, so degrading, so blasphemous, so horrifying to all the decencies of life! No man ever ate the flesh of Christ or drank His blood in a *literal* and corporeal sense.

A deed so beastlike, no, so *devilish*, was never yet perpetrated, or could be. No, brethren, the Jews were under an error—they made the mistake of taking *literally* what Christ meant *spiritually*. Judicially blinded, as the result of unbelief, they stumbled at noonday as in the night, and refused to see what was plainly set forth. The veil was on their *hearts*. Ah, how prone is man to pervert the Words of the Lord!

I believe that if Christ had meant this word *literally*, they would have

*(See Body and Blood on page 8)*

**Study of Ephesians 5:1****LIKE FATHER, LIKE CHILD - 3**

A person cannot be an imitator of God if he or she does not have a personal relationship with God through Jesus Christ. This is what Jesus spoke about with Nicodemus when He said, “You must be born again.” It is the new birth that brings new life to the soul. It is the new birth that causes a person to see that he or she is not right with God, and needs a Savior. It is the new birth that brings one into God’s family; just as a person’s being born physically makes him a member of the family into which he is born, so the one who is born again is born into God’s family.

This was emphasized at the very beginning of the epistle to the Ephesians. In verse 5 of chapter 1 the apostle spoke of one of the many blessings the believer enjoys as being “adopted as sons.”

Have you been born again? The world mocks at this because it does not understand. Only those who have received the new birth can understand what it does to a person. If sermons seem to you like mumbo-jumbo, and the message of God’s Word does not get through, it may be that you have not yet had a work of God in your heart. And what you need to understand is how vital this is.

It is vital because of the standing you have if you are not born again. Many people think that Christianity is optional; they think that Christianity is something like “frosting on the cake” which you can have as a treat, but is not really necessary. But Jesus said just the opposite. He told Nicodemus in John 3:3, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.” Whether or not a person is a child of God will determine where he spends eternity. There is no neutral position between being a child of God, and an enemy of God; all people are one or the other.

And how do you know if you are born again? Well, one of the best ways to tell is that those who are born again desire to put our verse into practice. The child of God wants to be like his heavenly Father; he wants to live a life which pleases God. Is that your desire?

Another implication we draw from this verse is the great duty of the Christian life. Since believers are commanded to imitate God, then it is clear what the path of duty is. Nearly everyone has heroes and role models, and people they admire and try to imitate. But the great overriding duty of the believer is to imitate God! It is not enough to seek to *know* God, although that is a great duty in itself, but what we learn of God must be used in our

lives to make us like He. One who sits at the feet of Jesus should follow in His footsteps.

The Christian is to have the kind of love which God has. “Walk in love,” says the first part of verse 2. God is love, and God’s love is an amazing love; it is a love that is lavished on the vile and wicked; it is a love which is extended to His enemies; it is a love that He never takes back or gives one minute, and withholds the next. It is a love so deep that it cannot be comprehended.

This is the kind of love the children of God are to have. Jesus asked, “If you love only those who love you, what are you doing more than others?” If we love only those who love us or only those who appeal to us, there is nothing special about that. We are to love those who make themselves our enemies. Jesus said in Matthew 5:44, “But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you.” But then note what He says immediately following in Matthew 5:45: “that you may be sons of your Father in heaven; for He makes His sun rise on the evil, and on the good, and sends rain on the just and on the unjust.”

When the world sees us loving in this amazing way, it will see the likeness of the Father. People should be able to look at the lives of believers, and say, “I’ve never seen such love.” Jesus said in John 13:34-35, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.”—PF

Lord willing, continued next month,

**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).**

**THE PREACHER’S TASK**

The preacher’s task is both the most honorable and the most solemn of any calling. It is the most privileged, and at the same time, the most responsible one. He professes to be a servant of the Lord Jesus Christ, a messenger sent forth by the Most High; to misrepresent his Master, to preach any other gospel than His; to falsify the message which God has committed to his trust is the sin of sins which brings down upon him the anathema of heaven, (Gal 1:8), and will be visited with the sorest punishment awaiting any creature! Scripture is plain that the heaviest measure of divine wrath is reserved for unfaithful preachers (Matt 23:14; Jude 13). Therefore the warning is given, “Be not many masters, (teachers) knowing that we shall receive the greater condemnation” (James 3:1).—A. W. Pink

# GOD'S CONDEMNATION OF FALSE PREACHERS—II

Jeremiah 23

By Daniel Parks, Pastor

Sovereign Grace Baptist Church, 74 Cane Carlton, Frederiksted, US Virgin Islands, 00840

**II. What does God say about these false preachers?** In essence, God says, “Behold, I will attend to you for the evil of your doings” (v 2). More particularly:

**1. God has neither spoken to them nor sent them** (v 21): “I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied.”

**2. God is against them** (vv 30-32a): “Therefore behold, I am against the prophets...who steal My words, everyone from his neighbor. Behold, I am against the prophets...who use their tongues and say, ‘He says.’ Behold, I am against those who prophesy false dreams...and tell them, and cause My people to err by their lies, and by their recklessness.”

**3. God will not profit their ministries** (v 32b): “Yet I did not send them or command them; therefore they shall not profit this people at all.” THUS SAID JEHOVAH!

**4. God will condemn them to everlasting punishment** (vv 34, 39f): “And as for the prophet and the priest, and the people who say [falsely], ‘The oracle of the LORD!’ I will even punish that man and his house [i.e., all his spiritual kin, all who share in his heresy]...therefore behold, I, even I, will utterly forget you and forsake you, and the city that I gave you and your fathers, and will cast you out of My presence. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.” “Therefore their way shall be to them like slippery ways; in the darkness they shall be driven on, and fall in them; for I will bring disaster on them, the year of their punishment” (v 12). “Behold, I will feed them with wormwood, and make them drink the water of gall” (v 15a). “Behold, a whirlwind of the LORD has gone forth in fury—a violent whirlwind! It will fall violently on the head of the wicked. The anger of the LORD will not turn back until He has executed and performed the thoughts of His heart. In the latter days you will understand it perfectly” (vv 19-20).

**5. God forbids His people to heed them** (v 16): “Thus says the LORD of hosts: ‘Do not listen to the words of the [false] prophets who prophesy to you. They make you worthless; they speak a vision of their own heart, not from the mouth of the LORD.’” “So when these people or the prophet or the priest ask you, saying, ‘What is the oracle of the LORD?’ you shall then say to them, ‘What oracle?’ ‘I will even forsake you,’ says the LORD... ‘for you have perverted the words of the living God, the LORD of hosts, our God’” (vv 33, 36b).

### III. What will God do in spite of false preachers?

**1. God will gather all His elect** (v 3): “But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase.” God has driven sinners from Himself because of their sins (Isa 59:2), but will gather His “remnant according to the election of grace” (Rom 11:5) through Christ (John 10:16).

**2. God will provide His elect with faithful ministers** (v 4): “I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking.” Faithful shepherds feed God’s flock by preaching Christ to them, who is all their sustenance (John 21:15-17). Faithful shepherds oversee God’s flock in such a way as to drive fear and dismay from it (Acts 20:28f) and meet all its needs (Eph 4:11-16).

**3. God will save His elect through Jesus Christ alone** (vv 5-6): “Behold, the days are coming,” says the LORD, “that I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.” Jehovah will not be frustrated by false preachers! Christ shall be victorious over all His foes, including false preachers telling lies in His name. Let us not heed those whom God reprobates. Let us resort to Christ’s ministers.

## WE COME SHORT OF THE GLORY OF GOD

By C. H. Spurgeon

As there was no sin of commission, so was there about our Lord no fault of omission. Probably, dear brethren, we that are believers have been enabled, by divine grace, to escape most sins of commission, but I, for one, have to mourn daily over sins of *omission*. If we have spiritual graces, yet they do not reach the point required of us. If we do that which is right in itself, yet we usually mar our work upon the wheel either in the motive, or in the manner of doing it, or by the self-satisfaction with which we view it when it is done. We come short of the glory of God in some respect or other! We forget to do what we ought to do, or doing it, we are guilty of lukewarmness, self-reliance, unbelief, or some other grievous error. It was not so with our divine Redeemer! You cannot say that there was *any* feature deficient in His perfect beauty; He was complete in heart, in purpose, in thought, in word, in deed, in spirit. You could not add anything to the life of Christ without its being manifestly an excrescence. He was emphatically an all-round man, as we say in these days. His life is a perfect circle, a complete epitome of virtue; no pearl has dropped from the silver string of His character; no one virtue has overshadowed and dwarfed the rest—all perfections combine in perfect harmony to make in Him one surpassing perfection!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1910, Volume 32—*The Heart of the Gospel*—Read/download entire sermon at <http://www.spurgeongems.org>.

## SPURGEON'S COMMENTS ON EVOLUTION

By C. H. Spurgeon

Brothers and sisters, some preachers today are wickedly prudent, and judge that certain truths which are evidently God's Word, had better be kept back. You must not be rough, but must prophesy smooth things! To talk about the punishment of sin; to speak of eternal punishment, why, these are unfashionable doctrines! It may be that they are taught in the Word of God, but they do not suit the genius of the age. We must pare them down, they say!

Brothers in Christ, I will have no share in this! Will you? O my soul, come not into their secret! Certain things not taught in the Bible, our enlightened age has discovered; evolution may be clean contrary to the teaching of Genesis, but that does not matter! We are not going to be believers of Scripture, but original thinkers; this is the vainglorious ambition of the period! Mark you, in proportion as the modern theology is preached, the vice of this generation increases!

According to this evolution doctrine, as applied to theology, the new birth is a development of that which is naturally within the heart. I hope we may be spared such births and evolutions! According to this theory, we have had some fine specimens of regenerate people of late, for we have heard of evolutions or developments which have brought out from within evil thoughts, adulteries, fornications, and wickedness of more than average proportions! God save us from all development of the sin which dwells in man!

Philosophically the dogma of evolution is a dream, a theory without a vestige of proof! Within 50 years, children in school will read of extraordinary popular delusions, and this will be mentioned as one of the most absurd of them! Many a merry jest will be uttered bearing upon the follies of science in the 19<sup>th</sup> Century. In its bearing upon religion, this vain notion is, however, no theme for mirth, for it is not only deceptive, but it threatens to be mischievous in a high degree. There is not a hair of truth upon this dog from its head to its tail, but it rends and tears the simple ones. In all its bearings upon Scriptural truth, the evolution theory is in direct opposition to it! If God's Word is true, evolution is a lie! I will not mince the matter—this is not the time for soft speaking!—Adapted from The C. H. Spurgeon Collection, Ages Software—Sermon #1911, Volume 32—Hideous Discovery—and Sermon #1906, Volume 32—How to Become Fishers of Men—Read/download both sermons at <http://www.spurgeongems.org>.

## BODY AND BLOOD OF CHRIST— OR SUPERSTITION?

(Continued from page 5)

spirited it away, but such is the perversity of the human mind, that when He intended it *spiritually*, then straightway they interpreted it in a grossly carnal manner.

Let us not fall into their error, but may divine grace lead us to see that our Lord's Words are spirit and life. Let us not be held in bondage by the letter which kills, but follow the spirit which quickens.

The spiritual meaning is clear enough to spiritual men, for to them belong spiritual discernment. But as for the unregenerate, these things are spoken unto them in parables, that seeing they might not see, and perceiving they might not understand.

—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1288, Volume 22—*Truly Eating the Flesh of Jesus*—Read/download entire sermon on [www.spurgeongems.org](http://www.spurgeongems.org).

## HOW CAN YOU BEST SERVE YOUR MASTER? —JUT DO IT!

By C. H. Spurgeon

The Master says to His apostles, "Do you not say, there are yet four months, and then comes harvest?" This was a common saying among the lazy. The time for work was never come—they always found reason for delay—the harvest was always four months off. Many are going to do a lot of work, one of these days; just now they take things easy, but in four months they will let you see how they can labor! We have too many Christian people around us who find no joyful satisfaction in divine things because they do not, at once, spend themselves for Christ. One inquires, What is the best way to do good? Our answer is, Do it! I cannot give you any better recommendation. The best way to serve Christ is to serve Him! A man who was hungry, when he was asked what was the best way to dine, said, "Give me a knife and fork; give me a chance, and I will soon show you." When asked how you can serve God, reply by seizing the first opportunity, and doing it! For our joy and comfort, be it remembered that opportunities are many and present. "Do you not say, there are yet four months, and then comes harvest? Lift up your eyes and look at the fields, for they are already ripe for harvest!"—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1901, Volume 32—*Mysterious Meat*—Read/download entire sermon at <http://www.spurgeongems.org>.

**From Missionaries in Africa** I learned and saw that revival is first personal and immediate. It is the constant experience of any simplest Christian who "walks in the light." But I saw that walking in the light means an altogether new sensitiveness to sin, a calling things by their proper name of sin, such as pride, hardness, doubt, fear, and self-pity, which are often passed over as merely human reactions. It means a readiness to "break," and confess at the feet of Him who was broken for us, for His blood does not cleanse excuses, but always cleanses sin, confessed as sin! Then revival is just the daily experience of a soul full of Jesus, and running over.—*From The Calvary Road* by Roy Hession, 1950.

## Letters to Mike Gendron of Proclaiming the Gospel—

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

**M.A., Mango Hill, Australia, writes**—I have read your article on eternal security, and still can't agree with the doctrine.

**Brother Mike responds**—Jesus proclaimed: “Truly, truly, I say to you, he who hears My Word and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life” (John 5:24). Do you think mortal men have the power to thwart the promises of almighty God? How can the promise of eternal life be conditional when “eternal” means everlasting, endless, perpetual, unceasing, enduring, imperishable, and irrevocable? The gospel is good news because God promises eternal life as a gift through faith in Christ Jesus. Once the Savior saves, He becomes a Shepherd who protects and keeps His flock for all eternity. Those who believe eternal life can be terminated have believed another gospel.

**Tom, Internet, writes**—You oppose “salvation through the Roman Catholic Church and its sacraments” but St. Paul said, Christ is the Head of the Church, so there is no contradiction. Christ and the Church are one. Without the Church you would not have Christ or his word.

**Brother Mike's response**—Since Paul condemned the Judaizers for adding circumcision to the gospel, the Roman Catholic Church falls under the same condemnation for adding sacraments to the gospel of grace. Your church has further perverted the gospel by adding other requirements for salvation—good works, penance, indulgences, law-keeping, and the Mass. Christians are called to expose those who pervert the gospel, and to lovingly confront those whom they have deceived. I pray you will let go of these things that cannot save you, and trust in the only One who can (Mark 1:15). By the way, your theology is backwards—without Christ we would not have His Church or His Word.

**Monica, Internet, writes**—I see that, motivated by love, you are urging Catholics to believe a different gospel, one that has only been around since the 16<sup>th</sup> century. If you only really knew what the Catholic Church believes, and why, perhaps, you would not be so negative.

**Brother Mike responds**—The eternal gospel has been around since Adam and Eve fell into sin. It was hidden and never proclaimed by the Catholic Church for many centuries. When Scripture became available in the language of the people, the Roman Catholic Church placed the Bible on its lists of forbidden books. Quoting from “The Canons and Decrees of the Council of Trent—Ten Rules Concerning Prohibited Books” we read—“Those, who presume to read or possess them [the Holy Scriptures] without permission may not receive absolution from their sins till they have handed them over to the ordinary.” Now that you are allowed to read the Bible, I urge you to contrast its teachings to that of your “infallible Bishops,” and then trust Christ and His Word over the teachings and traditions of your church.

**D. B., British Columbia, writes**—I appreciated your insight on *The Passion of the Christ*. It helped me pinpoint the errors. Do you have any such insight into the Alpha Program? There is a former Catholic that attended one of your seminars, and is now being actively recruited by the Alpha program. Alpha is being promoted in such a way in our church that it has left this woman believing that if she doesn't participate, she will be missing out on something great!

**Brother Mike Responds**—Alpha attempts to evangelize without confronting people in their sin. Its program is just another form of humanistic therapy being used to draw people into ecumenical unity. It is light on doctrine, and heavy on self-help. In harmony with the strategy of Satan, Alpha reduces the gospel of Christ to something it is not—a social panacea without mention of sin. The end result is a compromised gospel that directs people away from the narrow gate that leads to life. Alpha presents Jesus as a “satisfier,” not a Savior, and many of its victims are now living with a false hope of forgiveness.

R. J., Los Angeles, CA, writes:

I know a Christian who preaches the existence of venial sins. When I tell him all sins are mortal, he refers me to 1 John 5:15-17 which speak about “sins unto death” and, “sins not unto death.” He believes the latter are venial sins. This man passes out tracts to Catholics with this false info. I must confront this man publicly in front of our church group. I'm hoping you can better equip me for this confrontation so I can effectively use the Bible as a sword.

**Brother Mike's response**—Catholics use these verses in a futile attempt to prove that sins can be classified as mortal or venial. However, we know from Scripture that all sin is mortal, resulting in physical and spiritual death. “The wages of sin is death” (Rom 6:23). “The soul who sins will die” (Ezek 18:4). We also know that God does not count sins against a believer because every one of their sins were imputed to Jesus Christ (2 Cor 5:19-21). John describes the sin of believers as sin “not leading to death.” The believer has eternal life and can never experience spiritual death (John 5:24). The “sin leading to death” has to be the sin of apostasy for several reasons. John says don't even pray for these sinners because unregenerate professing Christians who fall away from the faith cannot be renewed to repentance, and have already been marked for condemnation (Heb 6:6; Jude 4).

# The Faithful High Priest

By J. C. Philpot (1802-1869)

*“Therefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.”*

Hebrews 2:17.

How He had to sustain the curse of the law and the load of imputed sin! How He had to drink up a very hell of inward torment! How He had to be agonized in body, and more than agonized in soul! What bloody sweat in the Garden, what tears, what sore amazement, what heaviness of spirit, what sorrowfulness even unto death! What pangs of body upon the cross, what grief of mind, what distress of soul did the Holy Lamb endure in being faithful unto God! How He might have prayed, and His Father would have sent Him 12 legions of angels! He had but to speak, and He might have soared to heaven, and left the cross and all its shame and suffering behind!

But He was faithful to God, and to the work which He had undertaken. Six weary hours He hung upon the cross; six weary hours He endured the wrath of God, and that most cutting stroke of all, reserved to the last as the bitterest drop in the whole cup—the hiding of His Father’s face which wrung from His bosom that cry, such as neither earth nor heaven had heard before—“My God, My God, why have You forsaken Me?”

And yet not until He had finished the work did He give up the ghost. So He was faithful “in all things pertaining to God.” And He is faithful, too, in all things pertaining to man! He could say to the Father, “Of all which You have given Me”—save the son of perdition, Judas (he had no charge to save him from death and hell)—but of all the others whom He had received as His Father’s gift, He could say, “I have lost none.” Thus He was faithful while He was on earth.

And how faithful He is now! The high priest under the law had two offices to execute—he had to offer sacrifice for the people, and offer prayer and intercession for them. Upon earth, Jesus fulfilled the first—in heaven He fulfils the second, as there making by virtue of His presence continual intercession for us!

**“It is, in the Kingdom of Christ, a law that there must be *experience* before there can be *expertness*. You must be *comforted* or you cannot *comfort*. You must find *mercy*, yourself, or you cannot lead others in the search.”—CHS, 1876**

# The Sweet Savor

By Henry Law (1797-1844)

*“The Lord smelled a sweet savor.”*

Genesis 8:21.

Reader, do you not desire that your soul may prosper at the throne of grace? Perhaps you reply, “Such blessedness is beyond all price; but how can one so low as a creature, so vile as a sinner, gain happy acceptance?” Blessed be God, there is a ready door! Draw near, leaning by faith on the arm of Jesus, robed in His righteousness, pleading by faith the costly merits of His blood, and you enter encircled with songs of welcome! All heaven rejoices over you with unutterable joy!

Our Bible seems written with the grand intent thus to guide, by an ever-living way, to the rest of God. Therefore it is that in its pages we see the golden portals flying open when touched by hands like ours. *Abel* comes with the appointed lamb, and no frown repels him. *“God accepted Abel and his offering.”* *Noah* comes with the same key, and no bolts obstruct him. His service is grateful incense. *“The Lord smelled a sweet savor.”* So it always has been! So it always must be!

*There is a virtue in the death of Jesus so precious, so mighty, that it has resistless power with God!* Whenever the poor sinner presents it, there is new chorus to the hymns on high—*“Again they say Hallelujah.”* How important is it that this truth of God should be as a sun without a speck before us! Hence the Spirit records that when Noah shed the blood, which represented Christ, *“The Lord smelled a sweet savor.”* Thus the curtains of God’s pavilion are thrown back, and each attribute appears rejoicing in redemption! The Lamb is offered, and there is fragrance throughout heaven. O my soul, these are blessed tidings!

**DO YOU SEARCH THE SCRIPTURES  
TO BE SURE  
TELEVANGELISTS  
ARE PREACHING THE  
JESUS CHRIST OF THE BIBLE?  
NEVER WATCH? WHAT  
ABOUT YOUR PASTOR?  
YOUR ETERNAL DESTINY  
MAY REST IN THE BALANCE!**

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

## Saved Righteously

By Horatius Bonar (1808-1889)

Some seem to think that the gospel is just a sort of modified law, by which keeping you are to be saved. You know that the old law is far above your reach, and that it *condemns*, but cannot save you. But you think, perhaps, that Christ came to make the law easier, to lower its demands, to make it (as some say) an evangelical law, with milder terms, suited to the sinner's weakness. That this is blasphemy, a moment's thought will show you., for it means that the former law was too strict—that is, it was not, "holy and just, and good." It denies, also, Christ's Words that He "came not to destroy but to fulfill the law." God has but one law and it is perfect! Its substance is love to God and man. A milder law must mean an imperfect one—a law that makes God's one Law unnecessary—a law that gives countenance to sin! Will obedience to an imperfect law save a breaker of the perfect law?

But faith does not make void the law, it establishes it (Rom 3:31). It is by a perfect law that we are saved, otherwise it would be an unholy salvation! It is by a perfect law, fulfilled in every "jot and tittle," that we are saved—otherwise it would be an unrighteous salvation! The Son of God has kept the law for us! He has magnified it, and made it honorable, and thus we have a holy and righteous salvation! Though above law in Himself, He was made "under the law" (Gal 4:4) for us, and by the vicarious law-keeping of His spotless life, as well as by endurance unto death of that law's awful penalties, we are redeemed from the curse of the law.

"Christ is the end (the fulfilling and exhausting) of the law, for righteousness to everyone that believes" (Rom 10:4). For Christ is not a helper, but a Savior; He has not come to enable us to save ourselves by keeping a mitigated law, but to keep the unmitigated law in our place, that the law might have no claim for penalty upon any sinner who will only consent to be indebted to the law-keeping and law-magnifying life and death of the divine Surety!—Horatius Bonar was a Scottish Presbyterian preacher.

## What About Pictures Of Our Savior?

By C. H. Spurgeon

I would gladly have my Savior's image painted on my eyeballs so that I could not see except I saw everything through Him! It is well to have Christ's portrait hung up in every chamber of your soul—I do *not* say of your *house*—that might lead to idolatry, but in every chamber of your mind and heart!

I once saw a room so covered with mirrors, that when I looked, I saw myself some 15 times, certainly, to my taste, 14 times too often! But oh, I would have my whole being to be such that whenever Jesus comes into it, He may see Himself everywhere—above, below, to the right, to the left, and on all sides! Oh, to have Him shining even into the innermost closet of our nature so as to have no dark part! Oh, to become new editions of the life of Christ!

We would not only look *into* the mirror, but we would *be* our mirrors reflecting the beauties of the holy Lord Jesus! But remember, this must not be occasional, but continual, for the true heart continues looking into the perfect Law of liberty.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1848, Volume 31—*The Looking Glass*—Read/download entire sermon at <http://www.spurgeongems.org>.

## WHAT IS THE BEST PREACHING? CAN WE ALL DO IT? SHOULD WE? DO WE? WHY NOT?

By Charles H. Spurgeon

The best preaching is, "We preach Christ crucified." The best living is, "We are crucified with Christ." The best man is a crucified man. The best style is a crucified style—may we drop into it! The more we live beholding our Lord's unutterable griefs, and understand how He has fully put away our sin, the more holiness shall we produce! The more we dwell where the cries of Calvary can be heard, where we can view heaven, earth, and hell all moved by His wondrous passion—the more noble will our lives become! Nothing puts life into men like a dying Savior! Get close to Christ, and carry the remembrance of Him about you from day to day, and you will do right royal deeds. Come; let us slay sin, for Christ was slain! Come; let us bury all our pride, for Christ was buried! Come; let us rise to newness of life, for Christ has risen! Let us be united with our crucified Lord in His one great objective—let us live and die with Him, and then every action of our lives will be very beautiful! By His grace may it be so. Amen.

*My sins, my sins, my Savior!  
How sad on You they fall,  
Seen through Your gentle  
patience  
I tenfold feel them all!  
I know they are forgiven  
But still their pain to me  
Is all the grief and anguish  
They laid, my Lord, on Thee."*  
—CHS

**CHRIST DIED  
FOR THE UNGODLY!  
ROMAN 5:6.**

**HE DIED FOR ME...**

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

**Our prayer for you:**

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

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



**Pray for persecuted Christians. THOUSANDS die each year simply because they love Jesus Christ. Could you?**

**In This Issue...**

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

# A CALL FOR CANDLES!

**By Charles Haddon Spurgeon**

I have brought you back to the Second Coming of Christ. I told you it was a practical doctrine. I want to leave that impression upon your minds that you may go back to your daily work and constant struggle with the world. “Gird up the loins of your mind, be sober and hope to the end”—because there is wondrous grace to be revealed to you, by-and-by.

I should like you to act as the American, Colonel Davenport, did upon a certain occasion. One day, many years back, a thick darkness came over the United States. Now and then in London we have dreadfully dark days for which we can scarcely account, but this was quite a new experience for the New Englanders, and caused a terrible sensation. So exceedingly black was it that the barn-door fowls went to roost in the middle of the day!

The darkness grew worse, and people trembled in their houses, declaring that the end of the world was coming. They were all excited and alarmed. One of the houses of legislature adjourned under the belief that the Day of Judgment was come. The other house was sitting, and the blackness was so intense that everybody was awed. A motion was made that they should break up, as the end of the world had certainly arrived. Colonel Davenport objected, saying, “The judgment is either approaching, or it is not. If it is not, there is no cause for adjourning. And if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought.”

Brothers and sisters, it is dark. But whatever is going to happen, or whatever is *not* going to happen, let us be found girded, sober, and hopeful! In these dark *political* times, these dark *religious* times, I call for candles, for we mean to go on working! Amen.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1909, Volume 32—*A Seasonable Exhortation*—Read/download entire sermon at <http://www.spurgeongems.org>.