

FOR HIS GLORY

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We sometimes hear of complaints about revivals being too exciting. Perhaps the censure is deserved, but I would like to see a little of the fault. This age does not generally sin in the direction of being too excited concerning Divine things. We have erred so long on the other side that perhaps a little excess in the direction of fervor might not be the worst of all calamities! At any rate, I would not fear to try it. Doubtless our Lord's Presence, like the rising of the sun, scatters heat as well as light on all sides. Oh to be scorched by that Sun, to be parched with that Heat! Blessed would they be who should be guilty of too great a love for Him—convicted of too consuming a zeal for His Glory! I would gladly die of that heavenly malady!—CHS



THREE CROWNS TO TRULY COVET!

By Charles Haddon Spurgeon

"Therefore they enquired of the LORD further, if the man should yet come there. And the LORD answered, Behold, he has hid himself among the stuff. And they ran and fetched him from there."

1 Samuel 10:22-23.

I think among the crowns which every Christian should covet, one should be *the crown of the victorious suppliant*. Jacob won it at Jabbok. He knelt down as Jacob, but he wrestled so well that God knighted him on the spot and made him Israel! No, He did more than knight him, He placed him in the royal family, for He called him "a prevailing prince." I seem to see Jacob coming over the brook Jabbok in the morning, limping on his thigh, but with a crown on his head which angels might have been proud to wear! He had conquered! This was the crown which Luther wore. He came sometimes down from his prayer chamber crying, "Vice! Vice!" "I have conquered! I have conquered!" He would go there and agonize with God for such-and-such a mercy till he was sure he had obtained it—and then he came down with his mouth filled with song because of it! To be a successful pleader with God is a very high attainment. God does hear the cries of His people—in a measure, of all of them—but there are some of them who understand this verse, "If you keep My commandment, you shall ask what you will and it shall be done unto you." An obedient life has given them great power in prayer! They mind God's will and He graciously grants them their will. They delight themselves in the Lord and He gives them the desire of their hearts.

You all know some praying men and women who can do wonders that we cannot. We are in a pinch—God hears and delivers us in our necessities—He is a prayer-hearing Lord to us! But we have not got the *carte blanche* they have to go and ask what they will and it shall be done unto them. It is possible to have it and yet not use it—we have not the power upon our knees that they have. Now, why is this? Is it not the case with all of us that it is because we have been hiding ourselves among the stuff? Why, how many Christians there are whose time for prayer is almost swallowed up through the pressure of business? God forbid that you neglect your business, but those who do most business with God are generally those who do their business best with man—and there is a great saving of time in having time with God in prayer! At any rate,

(See *Three Crowns* on page 2)

**Jesus Christ Is,
Indeed, the
Savior of
The World!**

By C. H. Spurgeon

Did I not believe in the depravity of the human heart I should wonder how so many can reject the pious testimonies which everywhere surround them—testimonies of persons of the most honorable character, who, on any other matter, would be at once believed!

Perhaps there may be some here who will say, "I do not know that I have ever had any testimony of the sort borne to me." Now, if you will allow me, you shall not be able to say that any longer! I will bear *my* testimony for Jesus Christ at once. When I preach Christ and His salvation to you I do not preach what I learned in a college or was taught by men! I preach to you what I would die for! I preach to you what is the chief joy of my soul! I preach to you what I know and believe and have experienced!

Years ago I was under the greatest conceivable darkness of spirit. I was but a lad, but my sins haunted me. I had such an idea of the guilt of my past life that my heart was heavy within me and at intervals I was crushed down with fear. I would get away into corners, where no one could

(See *Yes, Jesus Christ* on page 2)

Inside:

Calvinism: Its Practical Application - Daniel E. Parks	3
The Blessing of Thorns - Author unknown	5
Christ the Mighty Victor—Part 6 - PF	7
Baptism/Circumcision - Charles H. Spurgeon	10

THREE CROWNS

(Continued from page 1)

prayer and provender hinder no man's journey, but I am afraid there are some who give more time and care to worldly matters than should be given—and at the expense of their souls. What would you think of a mother who had two children and who gave to one of these children all her nutriment and all her care and left the other poor little thing to pine, to grow weakly, to be crying, to be very sick and near to death? You would say, "What an unnatural mother! Why does she fatten one child and not care for the other when they are both her children?" Now, that is your case. You have got a body and a soul. You are all day long emptying out your carefulness for your bodily gain, but what about that other dear child—let me say, that far better child, for the body only links you with the beast, but your soul, if it is a saved one, leads you into fellowship with God—your poor soul, alas, is left starving, faint and ready to die, while the body is cared for and, perhaps, pampered! Oh, unnatural parent! And yet most of us may take this matter home and confess that we have been hiding among the stuff.

Again, do not let me be misunderstood. I am not finding fault with those who are diligent in business. I do not think there is any text in the Bible against this. Those who are slothful in business are also slothful about their soul—and there is no disease in the world worse than laziness! But to be so absorbed with business as to be always thinking of it is to give up the soul with all its noblest faculties—we are not citizens of earth—but only strangers and sojourners as all our fathers were.

It is this that so often prevents us wearing the crown of the successful pleader. We have hidden ourselves among the stuff.

There is another crown which it strikes me every Christian ought to seek to wear, and that is *the crown that Christ gives to all who come to His feast and hold fellowship with Him*. The great delight beneath the skies, next door, in fact, to Heaven, itself, is communion with the Lord Jesus Christ! And when He brings us into His banqueting house and His banner over us is love, He crowns us with the crown wherewith He was crowned in the day of His espousals—the crown of His Church's love and His love for her!

Well, you and I have worn it, but we do not always wear it, and why not? Is it not because we are too much hiding among the stuff? There is too much thinking about the family, perhaps not for God's sake but merely for our own! Too much planning, even when we are worshipping, with a view to the eye of our fellow creatures. Why, even into this House of Prayer there may be a deal of stuff brought! A farmer may have brought his whole farm here! And in these pews, I have no doubt, many a weaver has thrown his shuttle, many a blacksmith has wielded his hammer and many a carpenter has driven his

(See *THREE CROWNS* on page 11)

Yes, Jesus Christ Is The Savior of the World!

(Continued from page 1)

see me and cry and pray. And I labored under the belief that everybody else might be saved, but that I should perish.

Then I heard of Jesus Christ, that He was able to put away sin at once from anyone who simply looked to Him and trusted Him. I heard that and I was enabled by Divine Grace, as soon as I heard it, to trust the Savior. I did then and there rest the whole weight of my soul for time and eternity upon the Person and work of Jesus of Nazareth, the Son of God. And my witness is that in one single moment a load was rolled from off my spirit and as swiftly as a flash of lightning I passed from darkness into light—from misery into joy! From that hour I bless God that, being not exempt from trouble and especially not free from a tendency to despondency which is always with me, I yet rejoice and will rejoice and am happy, unspeakably happy, in resting upon Jesus Christ!

Moreover, I have found that those points of my character which were most weak have been strengthened, while strong passions have been subdued, propensities have been kept under and new principles have been implanted. I am changed! I am as different from what I was as a man could be who had been annihilated and had then been made again. Nor do I claim any credit for this—far from it! God has done great things for me, but He has done the same for others and is willing to do it for *any* soul that seeks His face! He is willing to do it for every seeker here! There is such a thing as a new heart and a right spirit—I know there is. There is such a thing as perfect happiness in death, yes, and even a longing to depart! I know that peace with God is to be had, for I have felt it and bear witness to it!

Do you reject my witness? Perhaps you doubt my truthfulness. Then I must endure your injustice, for I know that I do not lie. But if my character is right and if you think I speak the truth, then I ask you to receive the witness I bear! I wish I could bear it more judiciously and more earnestly, but I do bear it in all sincerity with this desire in my soul—I would that not only some of you, but *all* that hear me this day knew the preciousness of Christ Jesus, my Lord, and understood that beneath God's Heaven there is nothing so blessed as to be resting upon the blood and merits of the once crucified but now exalted Savior!

I bear my testimony as the woman from the well did. If you reject it, so must it be. But I pray you do not, but come and see Jesus for yourselves, for He is, indeed, the Christ, the Savior of the world!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #1053, Vol. 18—TESTIMONY AND EXPERIENCE—Read/download soon, Lord willing, entire sermon on www.spurgeongems.org.

Perhaps our occupations require that we begin early in the morning and we therefore, ask, "How can I get alone with God in prayer?" It is said of Sir Henry Havelock that every morning when the march began at six, he always rose at four that he might not miss his time for the reading of the Scripture and communion with his God. If we have no time we must *make* time, for if God has given us time for secondary duties, He must have given us time for primary ones—and to draw near to Him is a primary duty! We must let nothing set it aside. There is no real need to sacrifice any duty—we have time enough for all if we are not idle. And, indeed, the one will help the other instead of clashing with it!—CHS

CALVINISM: ITS PRACTICAL APPLICATION

By DANIEL E. PARKS, PASTOR

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What one believes determines the manner in which he lives. Calvinists believe in the absolute, universal and eternal Sovereignty of God; in the moral inability of man in salvation and in the necessity of God's free and Sovereign Grace in Jesus Christ for man's salvation. We consequently exalt the glory of God, alone, abase the pride of man and give all the credit for salvation to God alone.

Arminians deny what Calvinists affirm. Arminians deny the moral inability of man and believe, instead, that man has "free will." Arminians deny that salvation is entirely of God's free and Sovereign Grace, and teach, instead, that salvation is accomplished through the cooperation of God's Grace and man's "free will." Arminians deny the Sovereignty of God, and say, instead, that God is helpless to save man unless man, of his own "free will," permits Him. Consequently, Arminians cannot exalt the glory of God alone, nor totally abase the pride of man, nor give all the credit for salvation to God alone.

The doctrine of Calvinists has a godly practical application in their daily lives. Arminians say belief in election and predestination and eternal security will result in spiritual laxness and lawlessness. The facts declare otherwise.

Calvinism fosters *holy* living. We Calvinists attribute this to God's predestination, by which we are told in Romans 8:29 that we were "predestined to be conformed to the image of His Son."

This application was very evident in the time of the Reformation of the 16th Century. In cities in which Calvinism prevailed, such as Geneva, immorality was strictly forbidden. The great fault of Calvinistic civil lawmakers was that they went too far in legislating morality, requiring a very stringent code upon even the unregenerate citizenry. But on the other hand, in those cities in which Roman Catholicism prevailed, and in which Calvinism was despised, the ungodly conduct of popes and monks and the notorious Borgia family was typical.

The foremost Calvinists of the English-speaking world on both sides of the Atlantic Ocean were so devout in personal piety that they were called *Puritans*. One will search in vain for any group of people in post-Apostolic times who surpassed them in exalting the glory of God, abasing the pride of man, walking in humility and sobriety, and rejoicing in the Grace of God to sinners. Calvinists today endeavor to emulate Puritan godliness.

What a sharp contrast such Calvinists are to televangelists and priests, modern champions of "free will," and Arminianism! They glory in their pride and ostentation. They are notorious for their licentiousness, sexual immorality and monetary scams. The world derides Puritans for their godliness, but mocks televangelists and priests for their hypocrisy!

Calvinism fosters *industrious* living. We Calvinists take very seriously the command of 1 Thessalonians 4:11 to "aspire to lead a quiet life, to mind your own business, and to work with your own hands." This has resulted in what sociologists call the *Protestant Work Ethic*. It is characterized by Calvinists' hard work, thrift and self-discipline. These in turn gave rise to capitalism and free enterprise.

O that Calvinism should be more prevalent today!

The doctrine of Calvinists has a godly practical application in their prayers. Nothing necessitates prayer more than the proper awareness of man's inability to meet his own needs—and of the ability of God

to do so if He wills.

This fact is graphically illustrated in the prayers of the self-righteous Pharisee and the sinful tax collector recorded in Luke 18:9-14. The Pharisee is typical of those men who in every age boast of what they perceive to be their own "free will." He therefore denied the teaching of Jesus Christ regarding the natural bondage of man's will apart from the liberating power of Jesus Christ (see John 8:30-36). It is for this reason that Christ said, "The Pharisee stood and prayed thus with *himself*..." In his "prayer" he asked God for absolutely nothing and was not in the least disappointed at having received nothing from God. Instead, he boasted of his own self-sufficiency and self-righteousness, and of his religious superiority over others. This Pharisee was no Calvinist!

On the other hand, "the tax collector, standing afar off, would not so much as raise his eyes to Heaven, but beat his breast, saying, 'God be merciful to me a sinner!'" Here is a man who rightly acknowledged his own sinful nature and moral inability and who therefore begged God for mercy. Every Calvinist acknowledges his need to pray in this manner everyday!

But interestingly, even Arminians pray like Calvinists when the salvation of loved ones is at stake. They may say in their evangelistic appeals, "God has done all He can to save you, and now the rest is up to you, because God can do nothing else unless you let Him!" But when this does not avail, they resort to praying, "God, be merciful to my loved one and save him!"

O that we could all learn to pray like this at all times and forever forsake any evangelistic appeal which contradicts!

The doctrine of Calvinists has a godly practical application in their worship services. These include the singing of hymns of praise to God, the observance of God's ordinances, the collection of our monetary offerings to God and the preaching of the Word of God. We here briefly expand upon two of these.

Consider, first, the *singing* of Calvinists. The songs of Calvinists are comprised of what Paul the Apostle in Colossians 3:16 calls, "Psalms and hymns and spiritual songs"—and in that order! We delight first in singing *Psalms*, Holy Scriptures set to music, such as, "The Lord's My Shepherd" (Psalm 23) and, "All People That on Earth Do Dwell" (Psalm 100). We delight next in singing *hymns*, songs of human origin expressing our praise to God, such as, "A Mighty Fortress Is Our God," and "How Great Thou Art!" We delight, last, in singing *spiritual songs*, those which are directed from man to man, expressing the Christian experience and call to commitment, such as "Come, Ye Sinners, Poor and Wretched."

Typical of those hymns which both exalt the glory of God and abase the pride of man is that of the Calvinist John Newton—"Amazing Grace! How sweet the sound, that saved a *wretch* like me! I once was *lost*, but now am *found*, was *blind*, but now *I see*."

Contrary to prevailing customs in various Arminian circles, we Calvinists sing such songs as an act of worship, *not* to display musical talents or showmanship. And we do so freely, not charging an admission fee to those who would listen to the songs we sing.

Consider, also, the *preaching* of Calvinists. Typical of Calvinist

(See *Calvinism's Practicality* on page 4)

Calvinism's Practicality

(Continued from page 3)

preaching is the message of Peter the Apostle on the Day of Pentecost, recorded in Acts 2.

Calvinist preaching has for its theme Jesus Christ alone, and exalts Him alone. Like Peter in verses 36 and 22, we Calvinists extol Him as both God and Man, declaring Him to be the “Lord” and a “Man attested by God to you by miracles, wonders, and signs.” And like Peter in verse 36, we Calvinists declare Jesus to be God’s Anointed One, the “Christ.” And like Peter in verse 30, we Calvinists declare God has exalted Jesus Christ by raising Him from the dead and that He is presently enthroned in Glory as King of kings and Lord of lords. We do not agree with those Arminians who diminish Christ’s Kingship until a later millennial age.

Calvinist preaching presents man as a sinful creature. Like Peter in verse 23, we Calvinists confess that man is so depraved in his heart that he is capable of the worst sin, rejecting and even murdering the very Son of God.

Calvinist preaching extols God’s predestination. Like Peter, we Calvinists are not at all hesitant to preach what he, in verse 23, called “the predetermined counsel and foreknowledge of God.” Arminians say predestination has no place in evangelism. But Peter and we Calvinists declare otherwise. And also contrary to Arminians, Peter and we Calvinists do not find the Sovereignty of God and human responsibility to be incompatible.

Calvinist preaching is alone sufficient to convict the lost. We and Peter have no necessity for an Arminian “altar call.” The Gospel, alone, is sufficient to cause sinners, as in verse 37, to be “cut to the heart” and to cry out, “What shall we do?”

Calvinist preaching exhorts sinners to come to Christ and to publicly confess Him in Baptism. We do so in the words of Peter in verse 38—“Repent, and let everyone of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.”

Have you obeyed the Gospel of our God?

Please pray the Holy Spirit will use
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to bring many to a saving knowledge of
our Master, Jesus Christ.

ON “MODERN THOUGHT,” BRAINS AND BLADDERS...

By Charles H. Spurgeon

These are days of “modern thought.” As you are all aware men have become wondrously wise and have outgrown the Scriptures. Certain unhappy children’s heads are too big, and there is always a fear that it is not brain, but water on the brain—and this “modern thought” is simply a disease of *wind* on the brain—and likely to be a deadly one if God does not cure the Church of it. Within the compass of the orthodox faith—within the range of the simple Gospel—there is room enough for the development of every faculty, however largely gifted a man may be!

It doesn’t matter, though the man is a Milton in poetry, though he is a master in metaphysics and a prince in science—if he is but pure in his prose, accurate in his metaphysics and honest in his science he will find that the range of his thought needs no more space than Scripture gives him. It has been thought by some that these persons who run off to heretical opinions are persons of great mind. Believe me, Brothers and Sisters, it is a cheap way of making yourself to be thought so, but the men are nobodies. That is the sum of the matter. We are satisfied with the theology of the Puritans and we assert this day that when we take down a volume of Puritan theology we find in a solitary page more thinking and more learning—more Scripture, more real teaching—than in whole folios of the effusions of modern thought!

Modern men would be rich if they possessed even the crumbs that fall from the table of the Puritans. They have given us nothing new, after all. A few variegated bladders they have blown—and they have burst while the blowers were admiring them! But, as for anything worth knowing which has improved the heart, benefited the understanding, or fitted men for service in the battle of life, there have been no contributions made by this “modern thought” worth recording. Whereas the old thought of the Puritans and the Reformers, which I believe to be none other than the thought of God thought out again in man’s brain and heart, is constantly giving consolation to the afflicted, furnishing strength to the weak and guiding men’s minds to behave themselves aright in the House of God and in the world at large.

There are “waters to swim in,” in the Scriptures! You need not think there is no room for your imaginations there. Give the coursers their reins—you shall find enough within that Book to exhaust them at their highest speed. You need not think that your memory shall have nothing to remember—if you have learned the Bible through and through, and knew all its texts—you would have much to remember above that! You would still need to remember its inner meaning and its conversations with your soul and the mysterious power it has had over your spirit when it has touched the strings of your nature as a master harper touches his harp strings and has brought forth music which you knew not to be sleeping there.

There is no faculty but what will find room enough in the Word of God, if we will but obediently bring it to the service of the Lord. There are in this respect “waters, to swim in.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307.—Sermon #1054, Vol. 18—WATERS TO SWIM IN—Read/download entire sermon free of charge at www.spurgeongems.org.

PRAY DAILY FOR
PRESIDENT OBAMA,
HIS STAFF,
AND OUR
MILITARY
PERSONNEL!

The Blessing of Thorns

Sandra felt as low as the heels of her shoes as she pushed against a December gust and the florist shop door. Her life had been easy, like a spring breeze. Then in the fourth month of her second pregnancy, a minor automobile accident stole her ease.

During this Christmas season she would have delivered a son. She grieved over her loss. As if that weren't enough, her husband's company threatened a transfer. Then her sister, whose annual holiday visit she coveted, called saying she could not come.

What's worse, Sandra's friend infuriated her by suggesting her grief was a God-given path to maturity that would allow her to empathize with others who suffer. "She has no idea what I'm feeling," thought Sandra with a shudder.

"Good afternoon, can I help you?" The shop clerk's approach startled her.

"I...I need an arrangement," stammered Sandra, "for Christmas."

"Do you want beautiful but ordinary, or would you like to challenge the day with a customer favorite I call the Christmas Special?" asked the shop clerk. "I'm convinced that flowers tell stories," she continued. "Are you looking for something that conveys 'gratitude' this Christmas?"

"Gratitude? Gratitude for what?" she thought to herself. "For a careless driver whose truck was hardly scratched when he rear-ended me? For an airbag that saved my life but took that of my child?"

"Not exactly!" Sandra blurted out. "In the last five months, everything that could go wrong has gone wrong." Sandra regretted her outburst, and was surprised when the shop clerk said, "I have the perfect arrangement for you."

Then the door's small bell rang, and the shop clerk said, "Hi Barbara...let me get your order." She politely excused herself and walked toward a small workroom, then quickly reappeared carrying an arrangement of greenery, bows and long-stemmed thorny roses. Except the ends of the rose stems were neatly snipped...there were no flowers. "Want this in a box?" asked the clerk.

Sandra watched for the customer's response. Was this a joke? Who would want rose stems with no flowers!? She waited for laughter, but neither woman laughed. "Yes, please," Barbara replied with an ap-

preciative smile. "You'd think after three years of getting the Special, I wouldn't be so moved by its significance, but I can feel it right here, all over again," she said as she gently tapped her chest.

"Uhh," stammered Sandra, "that lady just left with, uhh...she just left with no flowers!"

"Right...I cut off the flowers. That's the Special...I call it the Christmas Thorns Bouquet." "Oh, come on, you can't tell me someone is willing to pay for that?" exclaimed Sandra.

"Barbara came into the shop three years ago feeling very much like you feel today," explained the clerk. "She thought she had very little to be thankful for. She had lost her father to cancer, the family business was failing, her son was into drugs and she was facing major surgery."

"That same year I had lost my husband," continued the clerk, "and for the first time in my life I had to spend the holidays alone. I had no children, no husband, no family nearby and too great a debt to allow any travel."

"So what did you do?" asked Sandra. "I learned to be thankful for thorns," answered the clerk quietly. "I've always thanked God for good things in life and never thought to ask Him why those good things happened to me. But when bad stuff hit, did I ever ask! It took time for me to learn that dark times are important. I always enjoyed the 'flowers' of life, but it took thorns to show me the beauty of God's comfort. You know, the Bible says that God comforts us when we're afflicted and from His consolation we learn to comfort others."

Sandra sucked in her breath as she thought about the very thing her friend had tried to tell her. "I guess the truth is I don't want comfort. I've lost a baby and I'm angry with God." Just then someone else walked in the shop.

"Hey, Phil!" shouted the clerk to the balding, rotund man. "My wife sent me in to get our usual Christmas arrangement...12 thorny, long-stemmed stems!" laughed Phil as the clerk handed him a tissue-wrapped arrangement from the refrigerator.

"Those are for your wife?" asked Sandra incredulously. "Do you mind me asking why she wants something that looks like that?" "No...I'm glad you asked," Phil replied. "Four years ago my wife and I nearly divorced. After 40 years, we were in a real mess, but with the Lord's Grace and guidance, we slogged through problem after problem. He rescued our marriage. Jenny here (the clerk) told me she kept a vase of rose stems to

remind her of what she learned from 'thorny' times, and that was good enough for me. I took home some of those stems. My wife and I decided to label each one for a specific 'problem' and give thanks to Him for what that problem taught us."

As Phil paid the clerk, he said to Sandra, "I highly recommend the Special!"

"I don't know if I can be thankful for the thorns in my life." Sandra said to the clerk. "It's all too...fresh."

"Well," the clerk replied carefully, "my experience has shown me that thorns make roses more precious. We treasure God's providential care more during trouble than at any other time. Remember, it was a crown of thorns that Jesus wore so we might know His love. Don't resent the thorns."

Tears rolled down Sandra's cheeks. For the first time since the accident, she loosened her grip on resentment. "I'll take those 12 long-stemmed thorns, please," she managed to choke out.

"I hoped you would," said the clerk gently. "I'll have them ready in a minute." "Thank you. What do I owe you?" asked Sandra. "Nothing," said the clerk.

"Nothing but a promise to allow God to heal your heart. The first year's arrangement is always on me." The clerk smiled and handed a card to Sandra. "I'll attach this card to your arrangement, but maybe you'd like to read it first."

It read: "Dear God, I have never thanked You for my thorns. I have thanked You a thousand times for my roses, but never once for my thorns. Teach me the glory of the cross I bear. Teach me the value of my thorns. Show me that I have climbed closer to You along this path of pain. Show me that, through my tears, the colors of Your rainbow look much more brilliant."—Author unknown

[Gleaned from Charles W. Rosson e-mails: heaven-bound3@juno.com]

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

THE OLD WAY

By Charles H. Spurgeon

The old way which wicked men have trod is *a way of unbelief*. Noah was sent to tell those ancient sinners that the world would be destroyed by a flood. They thought him an old fool and mocked him to scorn. For 120 years that “preacher of righteousness” continually lifted up his warning voice. He threatened that the world would certainly be deluged and the ungodly sons of men would surely be swept away. He pointed to the ark of safety which he was building in testimony against them and besought them to humble themselves and break off their sins by righteousness—but they would not believe the Prophet, preacher of righteousness though he was. They turned his most earnest words into jests and his tender invitations were made the subject of their scorn.

This was the old way and the old way has not lost its pilgrims. In different forms and different ways, the atheism of the human heart still continues to discover itself, yes, and discover itself in Christian congregations, too. You that are unconverted surely do not believe that you will be condemned by the righteous justice of God or you would not be so much at ease. If you solemnly believed in the justice of God you would not dare to bring it down upon your heads! If you really and in very truth believed in the great assize and in the Judge of all, you would not spend your lives in violation of the Law of God and in bringing upon yourself the penalty!

Oh, if you believed that there is a Hell for such as die out of Christ, you would be afraid to remain out of Christ another day! You would seek your chambers, fall upon your knees and cry to God for mercy that He would now accept you and let you be reconciled to Him through His blood. Alas, you hear of God’s anger and you profess to believe in it, but you act like infidels—and as you act, so you are! This old way of disbelief has always ended in confusion, for the Flood did come and their disbelief could not arrest its rising. The angry waters burst out from their lairs like beasts of prey, hungry for human life and the rebellious race was utterly destroyed! Even thus most surely shall the vengeance of God overtake us, whether we believe it or not, unless we fly to Christ, the Ark, and are housed in Him from the coming tempest.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307.—Sermon #859, Vol. 15—THE OLD WAY OF THE WICKED—Read/download entire sermon on www.spurgeongems.org.

WHY?

By A. W. Pink

Why does God permit these false prophets which work such havoc in Christendom? This is a very solemn question and we must restrict ourselves to what the Scriptures say by way of reply. “You shall not hearken unto the words of that [false] prophet, or the dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul” (Deut 13:3). From those words it is clear that God allows teachers of error for the same reason as He does persecutors of His people—to test their love, to try their fidelity, to show that their loyalty to Him is such that they will not give ear unto His enemies. Error has always been more popular than the Truth, for it lets down the bars and fosters fleshly indulgence. And for that very reason it is obnoxious to the godly. The one who by Grace can say, “I have chosen the way of Truth” will be able to add, “I have *stuck unto* Your testimonies” (Psa 119:30, 31), none being able to move him from there.—Adapted from A. W. Pink’s *Studies in the Scriptures*. For a large collection of *Studies in the Scriptures* log on to www.eternallifeministries.org/pink/gems.htm

“BUT I AM A WORM...”

“But I am a worm, and no man; a reproach of men, and despised of the people” (Psa 22:6). Christ calls Himself “a worm”...on account of the opinion that men of the world had of Him...The Jews esteemed Christ as a worm and treated Him as such. He was loathsome to them and hated by them. Everyone trampled upon Him and trod Him under foot as men do worms...The Chaldee paraphrase renders it here a *weak* worm. Though Christ is the mighty God and is also the Son of Man whom God made strong for Himself—yet there was a weakness in His human nature and He was crucified through it (2 Cor 13:4). It has been observed by some that the Hebrew word, “towla,” there used, signifies the scarlet worm, or the worm that is in the grain or berry with which scarlet is dyed. And like this scarlet worm did our Lord look, when by way of mockery He was clothed with a scarlet robe—and especially when He appeared in His dyed garments and was red in His apparel, as one that treads in the wine vat—and when His body was covered with blood when He hung upon the Cross, which was shed to make crimson and scarlet sins as white as snow.—John Gill (1697-1771)

STUDY OF EPHESIANS**CHRIST THE MIGHTY VICTOR—PART 6**

The devil is the self-appointed enemy of God and of His people. He is the one who brought man into bondage by coaxing Eve to sin in the Garden. Thus, when Scripture speaks of what Jesus did on the Cross, it speaks in terms of His defeating the devil. The writer of Hebrews tells us in Hebrews 2:14-15, “Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage.” Unbelieving man is a slave of the devil. Paul describes unbelievers in 2 Corinthians 4:4 as those “whose minds the god of this age has blinded, who do not believe, lest the light of the Gospel of the Glory of Christ, who is the image of God, should shine on them.” When Christ first appeared to Paul, who was then Saul, on the Damascus Road, He wonderfully saved him and called him to preach the Gospel to the Gentiles. He told Paul that he would be sent “to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God” (Acts 16:18).

The second enemy which binds us and makes us captive is sin. People think that a life of sin is a life of freedom, but it is just the opposite! Sin is the greatest slavery of all! Think of the multitudes today who are slaves to drugs or alcohol or sex or one thing or another. They may think at times that they are free, but let them try to escape and they soon discover that they are enslaved. Just consider in your own life how difficult it has been to break some long-term habit or gain victory over some sin with which you have struggled. It was the awful enslaving power of sin that led even the Apostle to cry out in Romans 7:24. “O wretched man that I am! Who will deliver me from this body of death?”

And then there is a third enemy, which the Bible calls death. The wages of sin is death. The bondage of sin leads to the bondage of death. The ultimate bondage is for a person to die still in the bondage of sin and to be eternally condemned because of it. And this is just what Satan wants for everyone. That is what he runs himself ragged trying to do. Oh, look at what people do to try to avoid death or at least to forget about it. How they dread it the closer they get to it. But death cannot be avoided.

Thank God, the Son of God came into the world to conquer these enemies, and He did conquer them. How do we know? Paul tells us here—He led captivity captive. He is telling us that Jesus came to earth with a very specific objective.

But how did He do it? Here we can only look on in awe and amazement. He did not come with legions of angels and riding on the clouds. He didn't come in all of His Glory so that every person might see His dazzling brightness and instantly fall to his knees. He didn't come with heavy artillery and powerful bombs to enter into the fight. How is it, then, that He came to lead captivity captive? Paul tells us it is by “descending to the lower parts of the earth.” Oh, dear Friends, let us look at the scene with amazement! He left the courts of Heaven. He humbled Himself. He entered the virgin's womb. From the very start, through King Herod, the devil tried to kill Him. Jesus lived in the form of a Servant in total poverty without even a place to lay His head. And it is in this way that He took on all our enemies. There He was in the wilderness hungering for forty days and nights and the devil threw everything he had at Him. But when He had resisted every temptation, He

said, “Away with you Satan!” He never let His Father down, not even once! He became obedient unto death—even the death of the Cross.

And what happened at the Cross no one can fully comprehend. For there, the enemies of God did their worst to the Lord Jesus. They had Him at every disadvantage. He was humiliated and in excruciating pain. Even His friends had deserted Him. The onlookers added their mocking and hateful remarks. And the devil thought that he was about to win it all. The long-awaited moment for which he had worked was there at hand. The Son of Man was about to die!

Was He then defeated at last? Again, we can only marvel at how high are God's ways above our ways and His thoughts above our thoughts. For it was then, by means of the very thing which His human haters and spiritual adversaries thought would be His end, that He won His great victory over all of them! For by suffering and dying on the Cross and rising again from the dead, He defeated them all. As Paul says in Colossians 2:15, “Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.”

On the Cross and by His Resurrection from the dead, Jesus had defeated all three enemies. He had paid the price for our sin. He had defeated the devil's grip over His people and secured Satan's doom. And, by defeating the devil, He defeated the one who had the power of death. Death itself was defeated. For the wages of sin is death, but if you cancel the debt of sin, then death itself no longer had any hold! Thus Paul exclaims in 1 Corinthians 15:55-57, “O Death, where is your sting? O Hades, where is your victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.”

But that is not the end of it. For having arisen and completed His work, He ascended into Heaven. As Paul says in our passage, (“He who descended is also the One who ascended far above all the heavens, that He might fill all things.”)

That is the victory parade to which Paul is alluding. Jesus returned to the homeland. He ascended to the very place from which He had descended. Only He did so as the mighty conqueror who had defeated every foe and as the One who had a great treasure house of spoils to share with His people. He had earned the right to be the head of the Church!

This is what Revelation 5 is all about. The chapter opens with a very sad scene. There is a scroll which obviously has very important information on it, yet there is no one big enough or worthy enough to open it. All seems hopeless—that is, until the Lion of Judah steps forward to open the scroll and to loose its seven seals. Who is the Lion of Judah? It is Jesus! It is the One who descended and now has ascended! He alone is big enough to control history! He alone has all authority in Heaven and on earth. He tears off the seals and is Lord of All! He takes His seat at the right hand of God! He is the Lord of Creation—the Lord of history—the Lord of everything!—PF

**“FOR ME, TO LIVE IS CHRIST,
AND TO DIE IS GAIN.”**

(PHIL 1:21)

IN THE SHADOW OF JESUS

By Charles Haddon Spurgeon

*“I sat down under His shadow with great delight.”
Song of Songs 2:3.*

The spouse tells us that when she became quite overshadowed, then *she felt great delight*. Great “I” never has great delight, for it cannot bear to acknowledge a greater than itself, but the humble Believer finds his delight in being overshadowed by His Lord! In the shade of Jesus we have more delight than in any fancied light of our own. The spouse had *great delight*. I trust that you Christian people have great delight. But if not, you ought to ask yourselves whether you really are the people of God. I like to see a cheerful countenance—yes, and to hear of raptures in the hearts of those who are God’s saints. There are people who seem to think that religion and gloom are married and must never be divorced. Pull down the blinds on Sunday and darken the rooms! If you have a garden or a rose in flower, try to forget that there are such beauties—are you not to serve God as dolorously as you can? Put your book under your arm and crawl to your place of worship in as mournful a manner as if you were being marched to the whipping-post! Act thus if you will, but give me that religion which cheers my heart, fires my soul and fills me with enthusiasm and delight—for that is likely to be the religion of Heaven—and it agrees with the experience of the Inspired Song.

Although I trust that we know what delight means, I question if we have enough of it to describe ourselves as *sitting down* in the enjoyment of it. Do you give yourselves enough time to sit at Jesus’ feet? *There* is the place of delight! Do you abide in it? Sit down under His shadow. “I have no leisure,” cries one. Try and make a little. Steal it from your sleep if you cannot get it anywhere else. Grant leisure to your heart. It would be a great pity if a man never spent five minutes with his wife, but was forced to be always hard at work. Why, that is slavery, is it not? Shall we not, then, have time to commune with our Best-Beloved? Surely, somehow or other, we can squeeze out a little season in which we shall have nothing else to do but to sit down under His shadow with great delight! When I take my Bible and need to feed on it for myself, I generally get to thinking about preaching upon the text and what I should say to you from it. This will not do! I must get away from that

and forget that there is a Tabernacle, that I may sit personally at Jesus’ feet! And, oh, there is an intense delight in being overshadowed by Him! He is near you and you know it. His dear Presence is as certainly with you as if you could see Him, for His influence surrounds you! Often have I felt as if Jesus leaned over me, as a friend might look over my shoulder. Although no cool shade comes over your brow, yet you may as much feel His shadow as if it did, for your heart grows calm—and if you have been wearied with the family, or troubled with the Church, or vexed with yourself—you come down from the chamber where you have seen your Lord and you feel braced for the battle of life—ready for its troubles and its temptations because you have seen the Lord!

“I sat down,” she said, “under His shadow with *great delight*.” How great that delight was she could not tell, but she sat down as one overpowered with it, needing to sit still under the load of bliss. I do not like to talk much about the secret delights of Christians because there are always some around us who do not understand our meaning. But I will venture to say this much—if worldlings could but even *guess* what are the secret joys of Believers, they would give their eyes to share them with us! We have troubles and we admit it. We expect to have them, but we have joys which are frequently excessive. We would not like that others should be witnesses of the delight which now and then tosses our soul into a very tempest of joy. You know what it means, do you not? When you have been quite alone with the heavenly Bridegroom, you wanted to tell the angels of the sweet love of Christ to you, a poor unworthy one! You even wished to teach the golden harps fresh music, for seraphs know not the heights and depths of Grace as you know them.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3249, Volume 57—UNDER THE APPLE TREE—read/download the entire sermon free of charge at <http://www.spurgeongems.org>.

Do you say, “I cannot believe”? Have you asked for faith? Is your heart hard? Have you asked to have it softened? If you cannot come to Christ with a broken heart, come *for* a broken heart, for it is His gift. He will give you all—all that His Gospel demands, for He is Alpha and Omega, the Author and the Finisher of our faith. It is an easy yoke, then, since He *gives* what He *requires*! That the yoke of Christ is easy I might call to witness all those who have ever proved it. Never did a man wear it but he always loved to wear it!—CHS

**Pray that God would
bring confusion and
tribulation to
internet
pornographers.**

**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).**

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Letters to Mike Gendron Of Proclaiming the Gospel:

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

J. C., Internet, writes—Mike, remember the story of the prodigal son? I think it's time to come home to the true church that Jesus established. Oh, and I might add, check out a book called *Why Catholic Bibles Are Bigger?* You'll find an airtight presentation of why the Protestants removed a lot of books from the Bible, itself.

Brother Mike answers—*My home is in Heaven, and I will arrive there the moment Jesus determines my work for Him on this earth is completed. I am more sure of spending eternity with my Savior than I am of spending one more day on this earth. If it sounds like boasting, I am boasting in the Cross of our Lord Jesus Christ (Gal 6:14). If it were not for my God-given faith in Christ Crucified, I could not have this assurance. Rather than comparing the size of Bibles, I pray you will read and believe what God has revealed in them. You will find an airtight presentation of the **only** way into the Kingdom of God!*

Edgar, Internet, writes—How ignorant are you? The crisis in Mother Church has only made my faith in the RCC stronger. Why? Not all accused priests are guilty. If those who claim to be “victims” were really abused, why would they accept large sums of money? If I were abused, I would want justice, not money.

Brother Mike answers—You would do well to examine your faith which appears to be based on subjective experiences rather than the objective Truth of God's Word (2 Cor 13:5). Even if all the priests accused were not guilty of sexual sin, they would still be guilty of shutting the Kingdom of God in men's faces by proclaiming a gospel of works and sacraments.

N.M., Weaubleau, MO, writes—The Catholic Church and Protestant Churches are God's two witnesses on earth. Lay off your Catholic Brothers. We're in this battle together.

Brother Mike answers—Not according to God's Word. His two witnesses are His chosen people—the Jews and His True Church (Isa 43:10; Acts 1:8). Roman Catholics who deny the sufficiency of Christ's redeeming work are not my Brothers in Christ. It is the duty of all Christians to tell such people that they have no part or portion in the things of God (Acts 8:20-22). I will continue to call Catholics to repent and believe the Gospel (Mark 1:15).

C. L., St. Petersburg, FL, writes—Too exhausted to give detailed praise reports, but the resources I've gotten through you have been great tools here in producing fruit, winning souls. I am a former Catholic. My husband grew up in a Bible-teaching church. My parents gave me permission to marry him only if I would agree to never leave the Catholic Church. I agreed. Three years later I made the decision to follow Christ alone. What got me “over the hump” of breaking a promise to my parents was the fact that I alone am accountable for a decision that will affect my eternal destiny. Although I am the “black sheep” in my family's eyes, I have never regretted my decision. Jesus Christ gives me great joy. Keep up the good fight and thanks for praying for our Catholic families. You inspire us to speak out more boldly to our many Catholic friends and family who desperately need to break away from this religion and it's man-made rules.

Brothers and Sisters, you who have been saved by Sovereign Grace, pray that our Master's Holy Spirit will bring millions enslaved to the Roman Catholic Church to a saving knowledge of Jesus Christ!

**PRAY DAILY
FOR OUR BROTHERS
AND SISTERS IN PRISONS.
ASK FATHER
TO USE THEM FOR
HIS HONOR AND GLORY.**

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

PRAY FOR YOUR RELIGIOUS LEADERS.

**PRAY FOR UNCONVERTED
SPOUSES AND CHILDREN.**

BAPTISM/CIRCUMCISION

By Charles H. Spurgeon

It is often said that the ordinance of Baptism is analogous to the ordinance of circumcision. I will not controvert that point, although the statement may be questioned.

But supposing it to be, let me urge upon every Believer here to see to it that in his own soul he realizes the spiritual meaning both of circumcision and Baptism—and then consider the outward rites—for the thing *signified* is vastly more important than the sign.

Baptism sets forth far more than circumcision! Circumcision is putting away of the filth of the flesh, but Baptism is the *burial* of the flesh altogether! Baptism does not say, “Here is something to be taken away,” but *everything is dead* and must be buried with Christ in His tomb and the man must rise anew with Christ.

Baptism teaches us that by death we pass into the new life. As Noah’s ark, passing through the death of the old world, emerged into a new world, even so, by a like figure, Baptism sets forth our salvation by the resurrection of Christ—a Baptism of which Peter says, it is “not the putting away of the filth of the flesh, but the answer of a good conscience toward God.”

In Baptism, the man avows to himself and others that he comes by death into newness of life according to the words of the Holy Spirit, “Buried with Him in Baptism, in which also you are risen with Him through the faith of the operation of God, who has raised Him from the dead.” The most valuable point is the *spiritual* meaning and on that we experience what it is to be dead to the world—to be dead and buried with Christ—and then to be risen with Him!

Still, Brethren, Abraham was not allowed to say, “If I get the *spiritual* meaning, I can do without the outward rite.” He might have objected to that rite, on a thousand grounds, a great deal more strongly than any which the hesitating have urged against Baptism—but he first accepted the *rite*, as well as the thing which it intended, and straightaway was circumcised!

And so I exhort you, Brothers and Sisters, to be obedient to the precept upon Baptism, as well as attentive to the Truth of God which it signifies. If you are, indeed, buried with Christ and risen with Him, despise not the outward and instructive sign by which this is set forth.

“Well,” says one, “a difficulty suggests itself as to your views”—for an argument is often drawn from, “that inasmuch as Abraham must circumcise all his seed, we ought to baptize all our children.” Now, observe the *type* and interpret it not according to *prejudice*, but according to *Scripture*. In the *type* the seed of Abraham are circumcised. You draw the inference that all typified by the seed of Abraham ought to be baptized, and I do not quibble at the conclusion.

But I ask you, who are the true seed of Abraham? Paul answers in Romans 9:8—“They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.” As many as *believe* in the Lord Jesus Christ, whether they are Jews or Gentiles, are Abraham’s seed!

Whether eight days old in Divine Grace, or more or less—every one of Abraham’s seed has a right to Baptism. But I deny that the unregenerate, whether children or adults, are of the spiritual seed of Abraham. The Lord will, we trust, call many of them by His Grace—but as yet they are “heirs of wrath, even as others.”

At such time as the Spirit of God shall sow the good seed in their

hearts, they are of Abraham’s believing seed—but they are not so while they live in ungodliness and unbelief, or are as yet incapable of faith or repentance.

The answering person in *type* to the seed of Abraham is, by the confession of everybody, the Believer. And the Believer ought, seeing he is buried with Christ *spiritually*, to prove that fact by his *public* Baptism in water according to the Savior’s own precept and example.

“Thus,” said Christ, “it becomes us to fulfill all righteousness,” as He went down to the river Jordan. At the Jordan was He sprinkled? Why go down to a river to be *sprinkled*? Why did He go down into the water to be *sprinkled*? “Us.” Did He mean babes? Was He a babe? Was not He, when He said “us,” speaking of the faithful who are in Him? “And thus it becomes *us* to fulfill all righteousness”—that is, all His saints.

But how does Baptism fulfill all righteousness? Typically thus—It is the picture of the whole work of Christ. There is His immersion in suffering. There is His death and burial. There is His coming up out of the water representing His Resurrection. His coming up the banks of Jordan represents His Ascension. It is a typical representation of how He fulfilled all righteousness and how the saints fulfilled it in Him.

But, Brothers and Sisters, I did not intend to go so far into the outward sign, because my soul’s deepest desire is this, that as Abraham, by the outward sign was taught that there was a putting away of the filth of flesh, which must be, or death must follow—so are we taught by Baptism that there is an actual death to the world and a resurrection with Christ, which must be to every Believer, however old or however young—or he has no part or lot in the matter of consecration to God, or, indeed, in salvation itself!

—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #845, Vol. 14—*Consecration to God—Illustrated by Abraham’s Circumcision*—Read/download entire sermon on www.spurgeongems.org.

Hot Mince Pies, French Fries And Christians...

Look at many Christians. I call them Christians for they call themselves so. A boy in the streets, selling mince pies, kept crying, “Hot mince pies!” A person bought one of them and found it quite cold. “Boy,” he said, “why did you call these pies hot?” “That’s the name they go by, Sir,” said the boy. So there are plenty of people that are called Christians but they are not Christians—that’s the name they go by. All the substance is drained out of them by other matters. You see the shape of a Christian, the make of a Christian and some of the talk of a Christian but the fruit of a Christian is not there. That is the result of the choking by the thorns of care, riches, pleasure and worldliness in general.—CHS



Gems gleaned by Jim Robinette

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

“And when He had come into the house, His disciples asked Him privately, “Why could we not cast it out?” So He said to them, “This kind can come out by nothing but prayer and fasting.”

Mark 9:28,29 NKJV

“Of course there are individual conversions, but my question is this—what of the situation, what of the bulk of men and women, what of the working classes of the country—are they being touched at all, are they being affected at all? Is *anybody* being affected, except those who are already in the Church or on the fringe of the Church? What of the spiritual and religious condition of the country? What of the whole state of society? It is being touched at all by our activities?

Well, my answer would be that it all seems to put us into the position of the disciples who had tried to cast the devil out of the boy. These men who had been so successful in many another case, but who could not touch this case at all. And our Lord gives them the explanation, ‘this kind’ can come forth by nothing like this. By what, then? ‘This kind can come forth by nothing but by prayer, and fasting.’ You failed there, He said in effect to these disciples, because you did not have sufficient power. You were using the power that you have and you were very confident in it. You did it with great assurance. You were masters of the occasion. You thought you were going to succeed at once, but you did not. It is time you paused for a moment and begin to think. It was your ignorance of these gradations of power among evil spirits that led you to your failure and to your crestfallen condition at this moment. You have not sufficient power. I did what you could not do because I have power, because I am filled with the power that God gives Me by the Holy Spirit, for He gives not the Spirit by measure to Me. You will never be able to deal with ‘this kind’ unless you have applied to God for the power which He alone can give you. You must become aware of your need, of your impotence, of your helplessness. You must realize that you are confronted by something that is too deep for your methods to get rid of, or to deal with—and you need something that can go down beneath that evil power and shatter it—and there is only one thing that can do that, and that is the power of God.

And we, too, must become aware of that, we have got to feel it until we become desperate. We must ask ourselves how we can succeed if we do not have this authority, this commission, this might and strength and power. We must become utterly and absolutely convinced of our need. We must cease to have so much confidence in ourselves, in all our methods and organizations and in all our slickness. We have got to realize that we must be filled with God’s Spirit. And we must be equally certain that God can fill us with His Spirit. We have got to realize that however great ‘this kind’ is, the power of God is infinitely greater, that what we need is not more knowledge, more understanding, more apologetics, more reconciliation of philosophy and science and religion, and all modern techniques—no, we need a power that can enter into the souls of men and break them and smash them and humble them and then make them new! And that is the power of the living God. And we must be confident that God has this power as much today as He had 100 years ago and 200 years ago! And so we must begin to seek the power and to pray for it. We must begin to plead and yearn for it. “This kind needs prayer.”—Martyin Lloyd-Jones from his sermon from 1959, *The Urgent Need for Revival Today* found in *Revival*. Published by Crossway Books, Westchester, IL, 1987, Pages 18-19.

THREE CROWNS

(Continued from page 2)

plane! You can bring your stuff here well enough without bringing it on your backs, for you can bring it in your souls—and it is just this distraction, this taking off of the mind from Divine things—which prevents our entering into spiritual fellowship. The preacher, too, knows what this is. He knows what it is to think so much about the management of the service, the ruling of the church, the arranging this point, the setting of this brother to work and the calling to account of this other one, that he gets to be like Martha—cumbered with much serving! And he loves the sweetness of sitting at his Master’s feet.

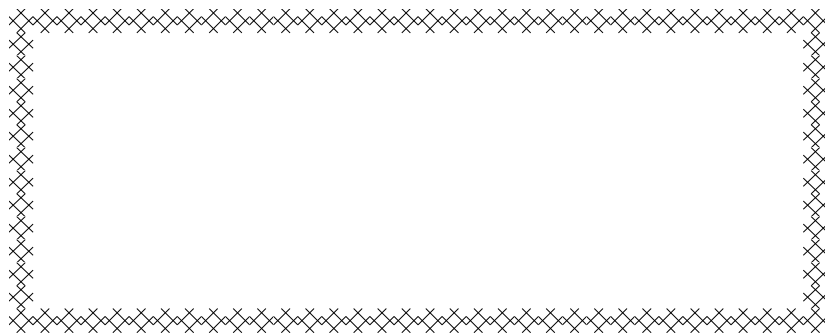
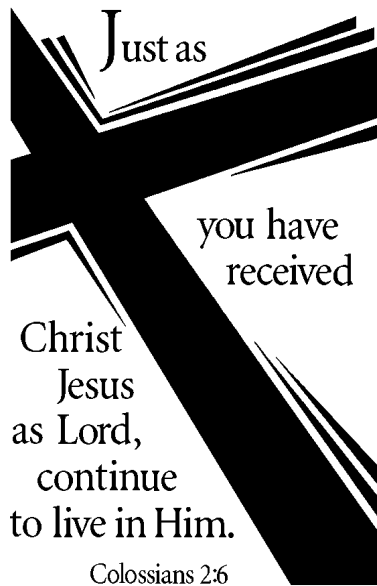
It should not be so, for it is all hiding among the stuff and, after all, is doing us real mischief. If we had more Grace, we would come out and wear the crown at all times, and be kings and priests unto our God!

And, dear Friends, again. There is another crown which every Christian ought to try to win and that is *the crown of the successful laborer*. I hope we do not mean to go to Heaven without our crown, or with crowns without any stars in them. Some of you have had many spiritual children. God has blessed many of you to the conversion of two and three and some of you, of scores! God be thanked for that! You are not an unfruitful people. You have sought to bring souls to Christ. But, alas, there are some of you who do nothing of the kind. You come here to the House of Prayer and listen to the service and are pretty well content. Your children, your families, your neighbors and the outlying world you do not try to win to Christ, nor do you seem to care much about them! God forgive you, my dear Friends, and grant that you may not hide among the stuff any longer. When you come to die, it will be a sore matter of regret to you that you did not serve your Master more! I never heard of a Christian who died lamenting he had done too much for Christ, been too earnest, too indefatigable and so had shorted his life! There have been men who have shortened their lives for Christ, but even when chidden by their friends, they have only gone on, working still, and have rejoiced to die for His dear sake.

When the physician told Master John Calvin that he must cease from working so much or he would die because he had a complication of painful diseases, he replied, “Would you have my Master come and find me loitering?” Oh, it was well said, Master Calvin! It were well said, too, if we could all say it! What have you done for Christ, my Brothers and Sisters? Have you spoken a word for Him? Have you written a word for Him? Have you done *anything* for Him? If not, though you have a crown within your reach, yet you are hiding among the stuff! May you be brought out from that stuff and made to wear the crown of the successful worker!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3322, Volume 58—HIDING AMONG THE STUFF—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

PRAY FOR YOUR ENEMIES.

**For HIS Glory
Prison Ministry
Emmett and Ann O'Donnell
P.O. Box 291301
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Pray for the spouses and children of men and women in prisons.

In This Issue...

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

THE QUAKER AND A ROPE

By Charles Haddon Spurgeon

*“For every man shall bear his own burden.”
Galatians 6:6.*

There is one more word, however, which will be addressed, perhaps to half a dozen here—probably not so many. Sometimes, upon some men, God casts a burden which He never puts on others. The Prophet speaks of “the burden of the Lord.” Probably we have all carried it at some time, but at any one particular time there will not be many who are bearing it.

That burden may be something very extraordinary to others, though you have become so familiar with it that it seems ordinary to you. Perhaps tonight something is saying in your soul, “Go and speak to such an one.” Do not violate that monition! Believe me, there is more in spiritual impulses than some people think!

You have all read the old story of the Quaker who felt moved to ride into a certain town, some 10 or 12 miles off at the dead of night—and to go to a certain house. He did so. He found the house and knocked at the door. No one came to the door. He knocked again and when, at last, a man came downstairs and opened the door and asked him what he wanted, the Quaker said, “Perhaps you can tell me, for I do not know. The Lord has sent me to you, but what for I know not.”

Then the man produced a rope and said that just when the knock came to the door he was in the top room, planning to hang himself. God had evidently sent the Quaker just at that time to prevent him. If you and I were more obedient to these “burdens of the Lord” when they came, we might often do more good than we do.

We must not be fanatical—there is a line to be drawn—but at the same time I am afraid we often check sacred impulses, which, if followed, might be fraught with the most blessed consequences! Do you feel called at this time, my dear Friend, to a work which you never undertook before? Consult not with flesh and blood! Do not be particular about asking for help and assistance. “Every man shall bear his own burden.” Go in the strength of God!

If, like Gideon, you need a sign, take it, and when you have it and your heart has become like Gideon’s fleece, wet clean through, even though it is with sorrow, so that you could wring it out, then go in this, your might, for if God has sent you, He will go with you.

“As your days, so shall your strength be.” This may be a word to somebody—I know not to whom—but it was a burden on me to say it—and there I leave it.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3355, Volume 59—LIFE’S INEVITABLE BURDEN—Read/download the entire sermon free of charge at <http://www.spurgeongems.org>