

FOR HIS GLORY

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Beloved, has this ever been the case with you, that you could draw the attention of the great God to yourself? I am afraid there are many of whom it would have to be said, "Behold, he *never* prays!" What a sight upon earth—a man created by his Maker who never worships his Creator—a man who is daily fed by God's bounty, but never worships Him! Sir, you are a monster! You are a creature most loathsome among men! A man that lives without prayer ought not to live! It is a wonder that the earth does not open her mouth and swallow up such a wretch! And yet when he *does* pray, God makes a wonder of it!—
CHS, 1885—#1860



OH, JESUS, FOR *ME*, TOO!?

You have received gifts for men; yes, for the rebellious, also, that the Lord God might dwell among them."

Psalm 68:1b.

By C. H. Spurgeon

I want the attention, now, of all who are unconverted, for I have glorious tidings for them. To them I speak of, OUR LORD'S TRIUMPH HAS A VERY SPECIAL BEARING.

"You have received gifts *for men*," not for angels, not for devils, but for *men*—poor fallen men. I read not that it is said, "for bishops or ministers," but, "for men." And yet there is a special character mentioned. Does the text particularly mention, "saints," or those that have not defiled their garments? No, I do not read of them here. What a strange sovereignty there is about the grace of God! Truly He will have mercy on whom He will have mercy, for in this instance He selects for special mention those that you and I would have passed over without a word! "*Yes, for the rebellious, also.*"

I must pause to brush my tears away! Where are you, you rebels? Where are those who have lived in rebellion against God all their lives? Alas, you have been in open revolt against Him; you have raged against Him in your hearts, and spoken against Him with your tongues! Some have sinned as drunkards; others have broken the laws of purity, truth, honesty. Many rebel against the light, violate conscience, and disobey the Word; these, also, are among the *rebellious*.

So are the proud, the wrathful, the slothful, the profane, the unbelieving, the unjust. Hear, all of you, these words, and carry them home! And if they do not break your hearts with tender gratitude, you are hard, indeed. "*Yes, for the rebellious also.*" When our Lord rode home in triumph, He had a pitying heart towards the rebellious! When He entered the highest place to which He could ascend, He was still the *sinner's* friend! When all His pains and griefs were being rewarded with endless horror, He turned His eyes upon those who had crucified Him, and bestowed gifts upon them!

This description includes those who have rebelled against God, though once they professed to be His loyal subjects. Perhaps I am addressing some who have so far backslidden that they have

(See *Which Is It?* on page 4)

GOD'S JEWELS

By A. W. Pink
From his 1934 Studies in the
Scriptures

*"And they shall be Mine, says the Lord Almighty, in that day when I make up My jewels."
Malachi 3:17.*

It almost surprises one to learn that the great and self-sufficient God has "jewels," but our surprise increases to astonishment when we learn that these "jewels" are living creatures. And astonishment gives place to overwhelming amazement when we discover that these living creatures are fallen and depraved sinners redeemed from among men! Truly, nothing but divine grace would ever liken such wretched worms of the dust unto precious jewels! Yet that is the very thing which we find God doing in our text. It is not the unfallen angels, nor the holy seraphim, and exalted cherubim who are spoken of as Jehovah's valued treasure—but lost and ruined sinners saved by amazing grace!

The Lord has likened His people to "jewels" because of their inestimable value in His

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GOD'S JEWELS!

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sight. This is an exceedingly difficult thing for the Christian to really grasp, for he feels such a wretched and worthless creature in himself. That the Lord of Glory should deem him of great worth is difficult to conceive. Yet so it is!

From the earliest times men have thought much of precious gems—and fabulous prices have been paid for them. With great ardor and toil do men hunt after gold, but with even greater eagerness and labor will they seek the diamond! Hundreds of men will labor for a whole year in one of the diamond mines of Africa, and the entire result of their efforts may be held in the palm of your hand. Princes have been known to barter their estates in order to obtain some gem of peculiar brilliance, and rare excellence.

Yet more desirable, still, are His saints in the esteem of the Lord Jesus! The value of a thing in the eyes of its possessor may be gauged by the price he was willing to pay for it. So valuable was the church unto Christ that **He gave Himself for it** and shed His precious blood to purchase it for Himself. Thus, the saints are likened unto “jewels” because of the great value which the Lord places upon them.

“You will be a glorious crown in the Lord’s hand, and a royal diadem in the palm of your God” (Isa 62:3). What marvelous words are these for faith and hope to lay hold of! Our feeble intellects cannot grasp them! Wondrous is it to think of rough stones, which first look like small pebbles, being found in the mud and mire of earth—then cut and polished until they scintillate with a brilliancy surpassing any earthly object—and being given an honored place in the diadem of a monarch. But infinitely more wonderful is it that poor lost sinners, saved by sovereign grace, should be among the crown-jewels of the Son of God!

A NEW SONG!

By Charles H. Spurgeon

I have seen men excited—look at them whenever there is an election! But there is a far better kind of excitement than that which is produced by politics! When a man comes to know Christ and to love Him, it wakes him up from the crown of his head to the sole of his feet. We steady-going people, you know, try to be very serene and quiet, and our worship is apt to get terribly stiff and dull. If we could let our souls have their liberty—if we could speak and sing as we feel—what a noise we would make, sometimes! There would be hallelujahs and hosannas, indeed, and it is amazing that we can restrain them, for the gospel of Christ somehow brings out of a man new faculties which he does not know of, himself, till a glorious breeze of everlasting life has blown through him! Then odors which otherwise had lain asleep, odors such as God delights in, are poured forth on every side! This is, indeed, a new song, for it makes us new! God grant, dear friends, that many of you may so continually sing it that you may know what I mean—and a great deal more than I can say! That is a wonderful thing, then—a new man singing a new song!—Adapted from *The C. H. Spurgeon Collection*—Sermon #2424, Volume 41—*The New Song on Earth*—Read/download entire sermon at <http://www.spurgeongems.org>.

Uh, about that title of "pope" and "infallibility"

And when Jesus was come into Peter's house, He saw his wife's mother lying sick with a fever. And He touched her hand, and the fever left her: and she arose, and ministered unto them. Peter had a wife, you see. Romanists say that he was the first pope, therefore the first pope had a wife and, mark you, if other popes had had wives, there would not have been any declaration of infallibility, for there is no man who will believe himself to be infallible if he has someone near enough to remind him that he is not! But one evil usually goes with another—so it is recorded, here, that Peter had a wife as a kind of incidental rebuke of the sin of compulsory celibacy that was yet to be committed by priests and popes!—Charles H. Spurgeon—Adapted from —Sermon #2434, Volume 41—“*A Man Under Authority*”—Read/download entire sermon at <http://www.spurgeongems.org>.

**ASK YOUR PASTOR/CHAPLAIN
TO STUDY THE DOCTRINES
OF THE
ROMAN CATHOLIC CHURCH
TO DETERMINE IF THEY ARE
TRULY “CHRISTIAN”
OR NOT—AND IF NOT—TO HAVE
THE COURAGE TO EXPOSE ITS
LIES!**

Let Your Speech Always Be with Grace

Colossians 4:6

By Daniel E. Parks
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Our speech is important! Like our conduct, our speech manifests the state of our heart, distinguishes good and evil men from each other, and either justifies or condemns us, for we will be judged by God for every word we speak (see Matthew 12:34-37; cp. Psalm 19:14).

It therefore is with good reason that saints are exhorted to “Let your speech always be with grace”

The adverb *always* means “at all times”—whether in public or in private, whether in the congregation or in the world, whether with a saint or with a sinner. This does not mean that grace must always be the topic of our speech, and that we are not to converse about everyday topics such as the weather, current events, work-related issues, familial activities, and so forth. Rather, to speak always with grace means that, whatever the topic, our speech is to be characterized by grace, and never be contrary to grace, nor be graceless or ungracious or disgraceful.

Let us here consider what is included in this exhortation “**Let your speech always be with grace**”

I. *Speak of God’s unmerited favor to you*—for “unmerited favor” is one of the meanings of the Greek word translated *grace* (*charis*). Do not be like those who say “I want God to give to me what I deserve.” If God gave to us what we deserve, we would immediately be cast into hell and its everlasting death. This is true because “all have sinned” (Rom 3:23), and “the wages of sin is death” (Rom 6:23). But if we obey the exhortation “Let your speech always be with grace” we will say “I do not want God to give to me what I deserve—*death and damnation!* Rather, I want God to give to me what I do not deserve—*life and salvation!*”

In speaking of God’s unmerited favor to you, speak of His saving grace in all its aspects. For example, speak of:

God’s *electing* grace, by which He from eternity chose you to be holy and blameless before Him in love (Eph 1:4)

God’s *predestining* grace, by which He from eternity foreordained the means by which you would be saved (2 Thess 2:13), and foreordained you to be His adopted child (Eph 1:5), and foreordained you to be conformed to Jesus Christ and to be called and justified and glorified (Rom 8:28-30)

God’s *glorious* grace, by which He from eternity highly favored you to be accepted in Jesus Christ, in whom you have redemption and forgiveness and every other blessing of salvation (Eph 1:6-7, 11; et.al.)

God’s *sovereign* grace, by which He will without fail do as He graciously purposed from eternity to do

II. *Speak gracefully*—for “graceful” is another meaning of the Greek word translated *grace* (*charis*). *Graceful* means “full of grace” in the sense of being altogether lovely. This graceful speech applies even in our ordinary conversation, when the subject may be something other than God’s saving grace to us. Paul the apostle deals with this subject in Ephesians 4:29: “Let

no corrupt word [that which is rotten or worthless] proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.” In our ordinary and everyday speech, our mouth should be God’s fountain of grace, not the devil’s open sewer. Our speech should impart edifying grace, not spew corrupting pollution.

Holy Scriptures contain other exhortations in this regard, including:

“... putting away lying, ‘Let each one of you speak truth with his neighbor’ ...” (Eph 4:25, quoting Zechariah 8:16). Lying characterizes the graceless and disgraceful, not graced ones.

“... put off all these: ... blasphemy, filthy language out of your mouth” (Col 3:8). Blasphemy and profanity and vulgarity are for the blasphemous and profane and vulgar, not for graced ones.

“Neither filthiness nor foolish talking nor coarse jesting are fitting for saints, but rather giving of thanks” (Eph 5:4 adapted). Filthy and foolish talk belongs to filthy and foolish people, not to graced ones.

Speak “sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you” (Titus 2:8). While this exhortation is addressed primarily to Christ’s ministers, it applies also to everyone else who is graced by God with salvation.

“You shall not take the name of Jehovah your God in vain, for Jehovah will not hold him guiltless who takes His name in vain” (Exo 20:7). This includes the use of minced oaths violating God’s name, such as *egad, golly, gosh, lordy, lawzy, cheese and rice, gee whiz, Judas Priest, goddam, dadgum, dagnammit, goldern, drat, omigosh* and *omigod*, We who truly love God’s name should be graceful in speaking it.

III. *Speak like Christ our Exemplar*—who caused people to marvel at “the gracious words which proceeded out of His mouth” (Luke 4:16-22). They marveled at not only the *content* of His words, but also at the *character* of them. His words were *gracious* in the sense of being kind, warm, merciful, and compassionate. He did not issue threats and imprecations (except to pharisaical hypocrites, as in Matthew ch.23). Rather, He spoke of grace and with grace gracefully and graciously. O that we might imitate Him! For Jesus Christ perfectly manifested what it is to “**Let your speech always be with grace.**”

**PRAY DAILY FOR
PASTOR PARKS...**

THE REBELLIOUS?

(Continued from page 1)

thrown up all religion, and have gone back into the world and its sins; these are apostates from the profession which once they made. To these I would give a word of encouragement, if they will turn to the Lord.

Once upon a time John Bunyan was under great temptation from the devil. This trial he records in his, *“Grace Abounding.”* He thought that God had given him up, and that he was cast away forever, and yet he found hope in this text. I have copied out a little bit which refers to it—“I feared, also, that this was the mark that the Lord set on Cain, even continual fear and trembling under the heavy load of guilt that He had charged him for the blood of his brother Abel.

“Then did I wind and twine, and shrink under the burden that was upon me, which burden did also so oppress me, that I could neither stand, nor go, nor lie, either at rest or quiet. Yet that saying would sometimes come into my mind, ‘He has received gifts for the rebellious.’ Rebellious, thought I, why surely they are such as once were under subjection to their Prince, even those who, after they had sworn subjection to His government, have taken up arms against Him; and this, thought I, is *my* very condition! Once I loved Him, feared Him, served Him; but now I am a rebel, and I have sold Him. I said, let Him go if

He will, but yet He has gifts for rebels; *and then why not for me?”*

Oh, that I could cause every despairing heart to reason in this way! Oh, that the Holy Spirit would put this argument into every troubled mind at this moment—“*And then why not for me?”* Come home, dear brother, dear sister, for there are gifts for the rebellious—*and why not for you?* I know you deserted the Lord’s Table, but the Lord of the Table has not deserted you! I know you have, as far as you could, forsworn the name of Christ, and even wished you could be unbaptized; but that cannot be, nor can the Lord leave you to perish! I know you have eagerly done evil with both hands, and perhaps now you are living in a known sin; and when you go home today you will see it before your eyes.

Nevertheless, I charge you, Return unto the Lord at once! Come to your Lord and Savior who still prays, “Father, forgive them, for they know not what they do.” Behold how in His glory He “has received gifts for men; yes, **for the rebellious also.**” O my soul, I charge you, on your own account, hang on to this most precious declaration, for you, too, have been a rebel! Would God that all my brothers and sisters would be cheered by this dear word, and take it home to themselves with a believing repentance, and a holy hatred of sin! I would print the words in stars across the brow of night—“*Yes, for the rebellious, also.*”—Adapted from Sermon #2142—Our Lord’s Triumphant Ascension—read/download/print at www.spurgeongems.org

HAVE ANY OF YOU EVER EXPERIENCED THIS?

By Charles H. Spurgeon

You perhaps may have heard the story of Mr. Whitefield, who made it his wish wherever he stayed, to talk to the members of the household about their souls—with each one personally.

But stopping at a certain house of a Colonel, who was all that could be wished except a Christian, he was so pleased with the hospitality he received, and so charmed with the general character of the good Colonel, and his wife and daughters, that he did not like to speak to them about a decision as he would have done if they had been less amiable characters.

He had stayed with them for a week, and during the last night, the Spirit of God visited him so that he could not sleep. “These people,” he said, “have been very kind to me, and I have not been faithful to them; I must do it before I go; I must tell them that whatever good thing they have, if they do not believe in Jesus, they are lost.”

He arose and prayed. After praying he still felt contention in his spirit; his old nature said, “I cannot do it,” but the Holy Spirit seemed to say, “Leave them not without warning.” At last he thought of a device, and prayed God to accept it. He wrote upon a diamond-shaped pane of glass in the window with his ring these words:—“One thing you lack.”

He could not bring himself to speak to them, but went his way with many a prayer for their conversion; he had no sooner gone, than the good woman of the house, who was a great admirer of his, said, “I will go up to his room—I want to look at the very place where the man of God has been.”

She went up and noticed on the window pane those words, “One thing you lack.” It struck her with conviction in a moment. “Ah,” she said, “I thought he did not care much about us, for I knew he always pleaded with those with whom he stayed, and when I found that he did not do so with us, I thought we had vexed him, but I see how it was—he was too tender in mind to speak to us.”

She called her daughters up. “Look there, girls,” she said, “see what Mr. Whitefield has written on the window, ‘One thing you lack.’ Call up your father.” And the father came up and read that, too, “One thing you lack,” and around the bed where the man of God had slept, they all knelt down and sought that God would give them the one thing they lacked; and before they left that chamber they had found that one thing, and the whole household rejoiced in Jesus!

It is not long ago that I met with a friend, one of whose church members preserves that very pane of glass in her family as an heirloom!

Now, if you cannot admonish and warn in one way, do it in another! But take care to clear your soul of the blood of your relatives and friends, so that it may never crimson your garments, and accuse you before God’s bar. So live, and so speak and teach, by some means or other, that you shall have been faithful to God, and faithful to the souls of men. —(Adapted from Sermon #855, Volume 15—EVERYDAY USEFULNESS—By the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org)

“DO YOU BELIEVE ON THE SON OF GOD?”

By Charles Haddon Spurgeon

“Jesus heard that they had cast him out; and when He had found him, He said unto him, Do you believe on the Son of God?”
John 9:35.

If I could, I would concentrate all *your* thoughts upon this one investigation which to each man so vitally concerns himself—“Do you believe on the Son of God?” Answer this from your own soul. I am no father confessor; be father confessors to yourselves. Let each man give his verdict at the bar of his conscience. Answer, also, as in the presence of Christ, for like the man in the narrative, you are in His presence now! Answer for yourself before the heart-searching, heart-trying God. Answer it to men, also, for this your Savior deserves of you. Be not ashamed to say outright, “I do believe on the Son of God.” This fact must not be hidden away in a corner. Remember how our Lord in Holy Scripture always puts open confession side by side with faith as a part of the plan of salvation. You will never find anywhere in the Word of God—“He that believes, and takes the Lord’s Supper shall be saved”—but you do find it written, “He that believes and is baptized shall be saved.” Why does *baptism* take such a prominent place? Partly because it is the ordained form of *open confession* of faith in the Lord Jesus Christ! The passage is parallel with that other, “He that with his heart believes, and with his mouth makes confession of Him, shall be saved.” What less can Christ expect than an outspoken faith if there is any faith at all? Will you bring to Him who redeemed you a cowardly faith? To Him that intercedes for you, a dumb faith? To Him that opened your eyes, a faith which dares not look your fellow men in the face? No! No! Speak! And speak out, and let the world know that He who died on Calvary is to you, if not to anybody else, the Son of God! The question ought to be answered—answered before men—and answered at once! Do not delay, but make haste to keep your Lord’s command.

The question ought to be answered at once because *it is of first importance*. If you do not believe on the Son of God, where are you? You are not alive unto God, “For the just shall *live* by faith.” You cannot stand, for it is written, “You *stand* by faith.” You cannot work for God, for it is faith that works by love. Where is your justification if you have no faith? “We are justified by faith.” Where is your sanctification? Does not the Lord say, “Sanctified by faith that is in Me”? Where is your salvation without faith? “Believe on the Lord Jesus Christ, and you shall be saved.” You cannot *be* or *do* anything acceptable without faith, for, “without faith it is impossible to please God.” You are in an evil case, and will soon be in a worse one unless you can say—“I believe that Jesus is the Son of God, and I trust Him as my all in all.” He that does not believe on the Lord Jesus Christ is under present condemnation, for “He that believes not is condemned already.” *Condemned already*; and therefore this question must

be answered immediately, unless you are content to abide under wrath, and content to live unreconciled to God! While sitting here you are in danger of the wrath to come. Can you be at ease?

Remember, you are losing time while you are in ignorance as to your faith. If you do not believe in Jesus, you are spending your days in death, and in alienation from God! If it is a question whether you *have* believed on the Son of God, it is no question that you are losing comfort and happiness. If you go up and down this troubled world without a knowledge of your own salvation; without an assurance of your acceptance with God, you are losing power to honor the name of the Lord by a joyful conversation. You are in an inconsistent position, and in an inconvenient one. If you really have not believed in Jesus Christ, the Son of God, you are resting short of eternal life!

Ah, dear friend, if you have not believed that Jesus is the Son of God, the hope that you will ever do so grows fainter every day! The longer a man lingers in any state, the more likely it is that he will continue there. When men have long been accustomed to do evil, the prophet cries over them, “Can the Ethiopian change his skin, or the leopard his spots?” It is an awful thing to have heard the gospel so long in vain. If even the appeals of Calvary are lost on you, what remains? Gospel-hardened sinners are hardened, indeed. Some of you have been unbelievers in the Lord Jesus Christ for 50 years, and, I fear, will die in unbelief; and what then? The portion of unbelievers is terrible. “If you believe not that I am He, you shall die in your sins.” Horrendous words! “*Die in your sins*.” That is what will, in all probability, happen to many of you; no, it will surely happen unless you believe on the Son of God! Come, therefore, to this question at once. Do not delay for an hour. If the answer is unsatisfactory, the case can be altered if attended to at once. He that has not as yet believed on the Son of God may yet do so. Still is time afforded you; do not despise the respite of mercy. Upon you shines the light of another Sunday; long-suffering is not yet exhausted. The gospel is still preached in your ears; the day of hope is not over! The Bible is still open before you, and the gate of mercy is open, also, for all who will enter by faith. Therefore I pray you to now believe on the Son of God! You may not live to see another Lord’s-Day; therefore snatch the present opportunity. Soon will the tidings come to us about you, as they have so often come about others, “He is dead,” or, “She has gone.” Since eternity can be molded by today, I pray you, awaken yourselves! Look to your faith in Jesus, for if that is right, all is well; but if that is found wanting, all is wanting.—Adapted from Sermon #2141—The Question of Questions—read/download/print entire sermon at www.spurgeongems.org

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Study of Ephesians 5:14

HOW CHRIST HAS LOVED US—PART 12

If we in the church want to be salt and light to our communities, to our country, and to this world, we must be about the great commission. We must be spreading the gospel of Jesus Christ. That is the message the Apostle Paul so zealously went through the known world of his day spreading. It is the one which the Lord Jesus commanded us to spread. The apostle said in Romans 1:16, “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”

And just look at what happens when the church does do that and the Lord blesses it. Take the example of the little town back in the 1850’s nicknamed “hell’s corner.” The people there were extremely ungodly and openly blaspheming and wicked. They sought to put down Christianity. Their language was foul, and alcohol was much abused. They had a prayer meeting for the express purpose of mocking Christianity. But little did they know that God had other plans. They did not realize that He would take their mocking effort and turn it into an occasion to bring revival to the whole town. Nearly everyone in town was converted to Christ.

And what is so amazing and at the same time such a good illustration of what we have been saying, is that the whole life of the town changed. There was no need to make appeals to them to clean up their language and to stop their abuse of alcohol or to chastise them about good morals. The way they lived after coming to Christ compared to the way they had been living was like the difference between day and night. Homes became true homes. People became dependable, and yes, moral. But the reason why their lives changed was that they had been changed on the inside. They now knew and loved God and lived to please Him.

And that is the very point that is being made in the verse before us. Why are we not to live in sexual immorality or any form of uncleanness? Why should we not use filthy, foolish, or suggestive speech? It is because it is simply not fitting for one whose Lord and Savior is Jesus Christ. That’s why!—PF

TELL THE LORD!

By Charles H. Spurgeon

As Rowland Hill once did, so would I do with you; it is said that Rowland once had to put up in a village where there was no other house to put up at but a tavern. And having a pair of horses to feed, and going into the best room of the inn, he was considered to be a valuable guest for the night. So the host came in, and he said, “Glad to see you Mr. Hill.” “I am going,” was the reply, “to stay with you tonight. Will you let me have family prayer tonight in this house?” “I never had such a thing as family prayer here,” said the landlord, “and I don’t want to have it now.” “Very well, then, just fetch my horses out. I can’t stop in a house where they won’t pray to God. Take the horses out.” Now being too good a guest to lose, the man thinks better of it, and promises to have family prayer. “Ah but,” said Hill, “I’m not in the habit of conducting prayer in other people’s houses; you must conduct it yourself.” The man said he could not pray. “But you must,” said Rowland Hill. “Oh but I never did pray,” the man said. “Then, my dear man, you will begin tonight,” was the answer!

The time came, and the family was on their knees, “Now,” said Rowland Hill, “every man prays in his own house. You must offer prayer tonight.” “I can’t pray, I *can’t*,” said the landlord. “What? Man, you have had all these mercies today, and are you so ungrateful that you cannot thank God for them? Besides, what a wicked sinner you have been. Can’t you tell God what a sinner you’ve been and ask for pardon?” The man began to cry, “I can’t pray, Mr. Hill, I can’t, indeed I can’t!” “Then tell the Lord, man; you can tell Him you can’t pray,” said Mr. Hill, “and ask Him to help you.” Down went the poor landlord on his knees. “O Lord, I can’t pray. I wish I could.” “Ah, you have begun to pray,” said Rowland Hill, “you have begun to pray, and you will never leave off. As soon as God has once set you to pray, faint though it is, you will never leave off! Now I’ll pray for you.” And so he did, and it was not long before the Lord was pleased, through that strange instrumentality, to break the landlord’s hard heart, and to bring him to Christ!

Now I say, if any of you can’t pray, tell the Lord you can’t. Ask Him to help you to pray. Ask Him to show you your need to be saved. And if you can’t pray, ask Him to give you everything that you need. Christ will *make* as well as *take* the message! He will put His own blood upon your prayer, and the Father will send down the Holy Spirit to you to give you more faith and more trust in Christ! Amen. —(Adapted from Sermon #470, Volume 8—THE MESSENGER OF THE COVENANT—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org).

“You who feel no desire to honor the Master; you who care nothing for the spread of His kingdom; you who are satisfied to hold your heads down, and not boast and glory in Him—stand back and assist us not! But you who would help His kingdom; you who love His name; you who are the debtors of His grace—help the cause everywhere, and help it this day! For Christ’s sake, I ask it of you, and by His grace you will not deny me!”—Last words of CHS asking for financial help to build a chapel in Wandsworth.—(Sermon #472, Volume 8—BELIEVERS—LIGHTS OF THE WORLD—for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org)

Letters to Mike Gendron of Proclaiming the Gospel: ptg@pro-gospel.org ~ www.pro-gospel.org ~ PO Box 940871, Plano, TX 75094

K. R. C., Oreland, PA—I just viewed your DVD with Dr. Reagan of Lamb & Lion Ministries, twice. It was totally impressive! Your credentials from Dallas Theological Seminary are a big plus, and the way you come across professionally in describing the differences between Catholicism & Evangelicals is unique (like their different gospel). My heart is warmed by your holy boldness and I want to encourage you and your team to continue speaking out and proclaiming our awesome gospel of Christ alone wherever the Lord opens doors. Don't ever lose your zeal!

Anonymous, Internet—Who in the world do you think you are? Why do you have to say mean things of a pope who did so much for humanity? You call yourself a Christian yet you trample over his body. You say he did not know the gospel—what makes you think that you know it? The Pope's actions will always outweigh anything you preach. I feel so bad for the people who believe the trash that comes out of your mouth. You must know that you are the one who does not know the gospel—that's why you have to resort to talking about the Pope just so you can get people to read your B.S.

C. A., Long Grove, IL—Thank you for your ministry of God's Word and your **true biblical** love for Catholics. I came out of the Catholic Church and praise God for people who speak the truth of God. You are a faithful man and may God continue to bless your ministry to the glory of His Holy name!

A. V., Boyne Island, Australia—I cannot tell you how much I appreciate your messages on DVD. What blessings! They have helped my husband and I understand the Word of God more clearly. Lately we have felt very alone in our walk with God as we would warn others about false teachers and doctrines, but they would not listen. Not only is the true gospel of our Lord disappearing and hard to find, but so are true believers. God bless you for sharing the truth and equipping the believers.

J. & H. D., Syracuse, NY—Since taking your seminar we are seeing doors open for opportunities to share with Catholics. We are also encouraging others who know Catholics to witness to them. We feel so much more equipped for evangelism and we hope to continue to improve in our understanding and experience at sharing God's truth with Catholics! Thank you!!

Dr. T. D., Coral Springs, FL—Things are getting more and more interesting every day. We have been looking for a good church for almost a year and can't seem to find one. They are either in the business of entertainment, preaching wrong doctrine or using the marketing strategies of the world like Rick Warren. More and more churches with less and less of Jesus.

L. S., Wellington, NV—We invited a few friends to our house to watch your DVD so they could have an idea of what the Roman Catholic Church teaches. We were shocked when one of them told me she thought the Roman religion wasn't so bad. Mike, thank you for caring for the lost souls who are deceived in such a cruel way by the many trappings of Romanism.

G. B., Tinley Park, IL—Your article on the *Emerging Church* was extremely well written and accurate. We have so many dear 'Protestant' friends who don't even know what they are reformed from! We must travel two hours for a church where the full council of God is preached to a congregation who desires to worship God in Spirit and in truth. Since our past includes Catholicism (mystical rituals) and seeker-friendly churches (entertainment, skits, musicals, and topical preaching), it is so humbling to be in a church where God is exalted and revered. It is not about us—how we feel or what we want—it is about worshipping our sovereign God as He commands and deserves! May God continue to use you to faithfully remind us to hold fast to God's truth...so we will not be deceived and God will be glorified!

K. C., South Padre Island, TX—I was a Catholic for 38 years, until a tract caused me to compare Scripture vs. Tradition and now I am free, free indeed! Praise our Father, Son & Holy Spirit for providing deliverance! Thank you for being a staunch supporter of God's Word in contrast to man's religions. It is refreshing to hear such commitment from preachers in the present age! Wrongful and anti-biblical ecumenism is a work of the deceiver. You will be acclaimed a true hero in eternity! This life is a time to fight for God's truth, which you do extremely well. Praise Jesus!

S. & S. S., Pinehurst, NC—I need to purchase some of your DVD's to educate some Christians who simply don't understand the deception of the Catholic Church. Your 16-panel tract, *Roman Catholicism: Scripture vs. Tradition* is the best gospel tract for Catholics that I have ever seen in my life! I get volunteers to put gospel tracts by the hundreds on cars while the poor (spiritually bankrupt) deceived Catholics are inside celebrating the attempted representation of the crucified Christ (transubstantiation). I was glad to hear that you make it a point to witness to priests and nuns and distribute tracts as you and your team travel around the world.

A PRISONER, YET FREE IN CHRIST? TELL OTHERS!

A sailor who had long been a prisoner in France, gained his liberty. He went into Seven Dials, bought a cage full of birds, and when he had paid for them, he opened the cage and let them all fly! People cried with wonder, "What did you buy them for?" "Oh," he said, "I bought them to let them fly. I know what it is to be a prisoner, myself, and I cannot bear that birds should be shut up in a cage." Go to those who are what you were—caged birds—and let them fly by telling them of Jesus, and the ransom price! Seek out poor, bound sinners, and proclaim freedom to them. Proclaim liberty wherever you are in the name of Christ!—
CHS, Sermon #2138, 1890

ARE YOU WILLING TO GO OUTSIDE THE CAMP IN 2017?

By Charles H. Spurgeon

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

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

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

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

But let me put it to you in another way. I beseech you Christian men and women, come right out and be your Master's soldiers wholly *for the church's sake!* It is the few men in the church, and those who have been distinct from her, who have

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

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

And now, lastly, *for your Master's sake*. What have you and I to do in the camp when He was driven from it? What have we to do with hosannas when He was followed with hoots, “Crucify Him! Crucify Him!” What have I to do in the tent while my Captain lies in the open battlefield? What have we to do to dwell in our ceiled houses, and to be peaceful, and to have the smile of men, while Jesus is hounded to His death and nailed to the accursed cross? By the wounds of Christ, Christian, I beseech you, mortify the flesh with its affections and lusts; by Him who came unto His own, and His own received Him not, expect not to be received even by your own! By Him who was the heir, and of whom they said, “Let us kill Him,” I pray you expect the same treatment from the same world! “Shall the servant be above his Master, or

(See *WHY WAIT* on page 9)

WHY WAIT UNTIL 2017?

(Continued from page 8)

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

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

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

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

MORE SPURGEON QUOTES

"Because that gospel is preached, there is hope for you! When there is no hope, there will be no presentation of the gospel. God must, by an edict, suspend the preaching of the gospel before He can suspend the fulfillment of the gospel promise to every soul that believes! Since there is a gospel, take it! Take it now, even now. God help you to do so!—1892, Sermon #2249

"Your Sunday schools are admirable, but what is their purpose if you do not teach the gospel in them? You get children together and keep them quiet for an hour-and-a-half, and then send them home—but what is the good of it?"—1887, Sermon #1987

"A congregation is a strange aggregate—it is like the gatherings of a net, or the collections of a dredge. If it is a very large one, it is especially remarkable. What strange varieties of creatures meet in the Noah's ark of a crowded house of prayer! If anybody could write the histories of all gathered here, the result would be a library of singular stories."—1887, Sermon #1991

NOTABLE QUOTE OF CHARLES H. SPURGEON

"John 16:13— *Howbeit when He, the Spirit of Truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatever He shall hear, that shall He speak: and He will show you things to come.* See, my dear brothers in the ministry, how little store the Holy Spirit sets by originality? We have men, nowadays, straining to be original! Strain the other way, for listen, 'He shall not speak of Himself'—not even the Holy Spirit—'He shall not speak of Himself; but whatever He shall hear, that shall He speak.' He is the repeater of the Father's message, not the inventor of His own! So let it be with us ministers. We are not to make up a gospel as we go along, as I have heard some say. We are not to shape it to the times in which we live, and suit it to the congregations to which we speak. God forbid! Let this be true of every one of us, 'He shall not speak of himself; but whatever he shall hear, that shall he speak'"—1893, Sermon #2307

THE GOSPEL OF JESUS CHRIST IN SEVEN WORDS:

"THE LORD SAYS, BEHOLD ME, BEHOLD ME."

(ISAIAH 65:1)

CHS

Pray diligently and daily for our Brethren in prisons during the holiday season. If at all possible, try to visit inmates during this time. Remember, in most situations you need to be on an inmate's *visitors list*. Your pastor may have contacts to help you get involved. Write me if necessary—P.O. Box 291301, Kerrville, TX 79029-1301—EOD

HAVE YOU A BROKEN HEART?

By C. H. Spurgeon

Many are brokenhearted from a sense of guilt. This is the best form of broken heartedness in the world! When the hammer of God's law comes down with its 10 strokes, and every commandment pounds the heart to powder, it is well. When a man once hears the law of God proclaimed from burning Sinai with a voice of thunder, he ceases to trifle and is sorely afraid. He learns that God is angry with the wicked every day—"If he turns not He will whet His sword; He has bent His bow and made it ready"

His heart fails him as he hears this terrible declaration. Then is a man in bitterness as one that mourns for his only son, even for his first-born. Oh, that I should ever have lived to make my God my enemy; that ever I should have been so base, so ungrateful to my best Friend! Oh, cursed heart, to have loved its idols and have hated the Most High! Some of us knew, in the days of our conviction, what it was to hate the light of day and to dread the darkness of night; to long for our bed that we might sleep, and yet to toss there restlessly upon a pillow harder than Jacob's stone. O sin! Sin! Sin! If its weight is once felt; if the terrors of God once break loose upon an awakened conscience, the misery reaches to agony, and the agony nears to death!

But, beloved, our Lord Jesus has come to heal the anguish of the conscience by declaring that there is forgiveness with God that He may be feared, and He can be just and yet the justifier of sinners who believe. Thus is it written, "The blood of Jesus Christ His Son cleans us from all sin." "He that believes in Him is not condemned."

Whenever the Lord Jesus is believably received, the heartbreak of remorse is ended, and the sinner rests at the foot of the cross. When the Holy Spirit applies the blood of atonement, the blood of the heart's wound ceases to flow. The griefs of Jesus end our grief; His death is the death of our despair! Substitution is the charming word which opens the gate of hope! If heartbreak is present here this morning, it is my Lord's own specialty. In dealing with this He is altogether at home, for He delights in mercy! I have seen Him apply the liniments to the wounds with tender, downy-fingered hands, swathing the limb with hands so soft, and yet so strong that the gash has closed, never to open again! So speedy and so sure is His surgery that the broken heart has begun to sing as soon as He has touched it! Do it again, great Master! Do it at this very hour! Say, poor sinner, "Lord, do it to *me*." He can heal when all others have failed. He can heal you *now!*—

*"When wounded sore, the stricken soul
Lies bleeding and unbound,
One only hand, a pierced hand,
Can save the sinner's wound."*

Another brokenness of heart is felt by those who regard themselves as outcasts. Few of you have ever felt that dreadful weight upon the soul. It is as a dreadful millstone about the neck. The woman whose sin may not be in God's sight more gross than that of others is yet regarded by society as utterly fallen and defiled—a thing to be flung from hand to hand, and cast on the dunghill as a faded flower! Words cannot describe the shudder which passes over the mind of one betrayed and deceived when she perceives that she is, from now on, numbered with castaways. A like thing happens to the man who has been guilty of embezzlement, or some other form of dishonesty. He is found out, prosecuted by his employer, set before the court, and sent to prison to be, from then on, a branded criminal. Ah me, how dreadful must be the waking up on the first morning in a prison cell! He who was once courted will, from now on, be shunned; he is a broken man without a character; marked by all as an outcast.

Ah, poor man, poor woman, Jesus receives sinners such as you! Some of us have known what it is to feel as if we were shut out from hope and from the mercy of God. We thought that He would not hear our cries. It was of no use for us to pray, so our fears told us; God could not have mercy upon such gross transgressors; He must leave us to ourselves and to our sins. We thought that He had set us up to be the targets of His arrows and to stand, like Pharaoh, the monuments of His wrath against the proud! Yet were our fears all false, for our Lord Jesus, who came to bind up the brokenhearted, has bound up all our wounds, and we are happy in Him.

Fallen ones, He will restore you and give you rest! It is the glory of the Christian Church that it receives into its brotherhood the fallen and the outcasts as soon as they repent. The world offers no room for repentance, but in the church, all are penitents! When Jesus forms the center of a church, there will be a ring of sinners attracted. Do we not read, "Then drew near unto Him, all the publicans and sinners for to hear Him"? Never did He drive them back, but He welcomed them—"This man receives sinners and eats with them." Listen poor crushed one! However low you may have fallen, come to Jesus, for He will not cast you out! Come to His true servants, for it will be their joy to restore you. When the gates of respectability are shut, the gates of mercy and Christian love are still open! Return, O wanderer! A welcome awaits you! Jesus will make you whiter than snow. Though you may well believe that He asks Himself concerning you, "How shall I put *you* among the children?" yet He will do it, for He lifts the beggar from the dunghill—

*"That Christ will receive Him no sinner need fear,
The poorer the wretch, the more welcome here!
Though you may be outcast and banished afar,
Your welcome is certain, come just as you are."*

—From Sermon #1604, Volume 27—*Heart Disease Curable*

REFLECTIONS

Gems gleaned by Jim Robinette
<http://www.actionuganda.net/>

FREE FROM THE CURSE

The curse upon Adam is the lash wherewith an angry conscience scourges a sinner. The freedom from this curse is only found in the vengeance [which] God exacted of the Redeemer for the sins of all that return to Him by repentance. Both the death and resurrection of Christ concur [work together] to the same end, namely, our justification (Rom 14:9). But [they do so] in different manners: His death as the meritorious cause, His resurrection as declarative of the sufficiency of His death to that end that as the Son of God and Surety of men, He had performed whatever He undertook in His being a sacrifice. But the first act of relying faith is about Him as a bloody victim. As often as the Israelites were stung by the fiery serpents, they were to look up for health to the serpent lifted up; a type and emblem of the death of Christ. Upon every sin of a believer, the sacrifice is pleaded in heaven by the Priest and ought, in the remembrance of it, to be renewed in the repeated acts of our faith.—From *Christ Crucified—A Puritan's View of Atonement*, by Stephen Charnock Edited by Maurice Roberts. Published by Christian Heritage, 1996, Great Britain

GROWTH IN GRACE

Another mark of “growth in grace” is increased *spirituality of taste and mind*. The man whose soul is “growing” takes more interest in spiritual things every year. He does not neglect his duty in the world. He discharges faithfully, diligently, and conscientiously every relation of life, whether at home or abroad. But the things he loves best are spiritual things. The ways, and fashions, and amusements, and recreations of the world have a continually decreasing place in his heart. He does not condemn them as downright sinful, nor say that those who have anything to do with them are going to hell. He only feels that they have a constantly diminishing hold on his own affections, and gradually seem smaller and more trifling in his eyes. Spiritual companions, spiritual occupations, spiritual conversation appear of ever-increasing value to him. Would anyone know if he is growing in grace? Then let him look within for increasing spirituality of taste.

It is a sign of *not* growing in grace when we grow more worldly. Perhaps once we mounted into higher orbits, we did set our hearts on things above, and speak the language of Canaan. But now our minds are taken off heaven, we dig our comforts out of these lower mines, and with Satan compass the earth. It is a sign we are going downhill, and our grace is in consumption. It is observable, when nature decays and people are near dying, they grow more stooping. And truly, when men's hearts grow more stooping to the earth, and they can hardly lift themselves to an heavenly thought, if grace is not dead, yet it is ready to die.—Thomas Watson, 1660—From *Holiness*, by J.C. Ryle. Published 2001 by Nolan

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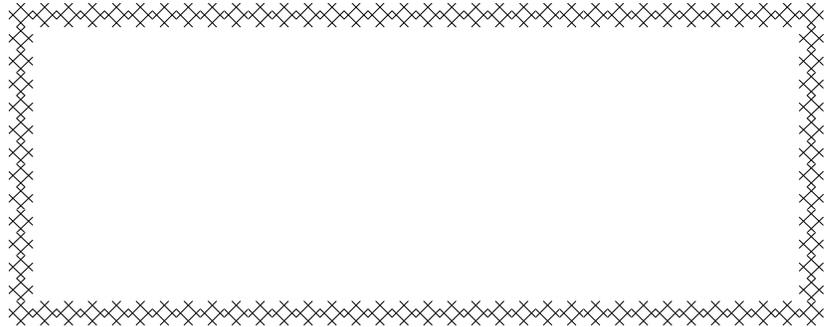
Jesus Christ is the
ONLY way to
 God the Father!
 Not Moses. Not Mary.
 Not Mohammed.
 Not a future Messiah.
 Jesus Christ is the
ONLY way!
 (John 14:6).

Let me tell each of you who may be reading this that I truly love Jesus Christ. But for His grace I could not say it, or write it, or *think* it. I have loved Him for such a short time, just 29 years—He has loved me for *eternity*; before the world was created, Jesus Christ loved *me*. How I pray that every person who may be reading this has been loved from before “the foundation of the world” by my Master!—Emmett O'Donnell

For HIS Glory Prison Ministry
Emmett and Ann O'Donnell
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Kerrville, TX 78029-1301

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Just as
you have
received
Christ
Jesus
as Lord,
continue
to live in Him.
Colossians 2:6



Pray for Grace to be *used* for the
honor and glory of Jesus Christ.

In This Issue...

...and by God's grace, *every* issue, our only purpose is to honor Jesus Christ.

SWEET LOVE...

BY C. H. SPURGEON

I have heard of one good man who carried out to the letter great love to Christ. He was rich. He prospered much in business. A very sincere friend who might take great liberties called upon him and said, "My dear brother, you are so prosperous that I am afraid lest your heart should depart from God." The other replied, "No, my brother, I thank you for the warning, but I am not in that danger, for I enjoy God in everything." Years went on—riches took to themselves wings and fled away. The rich man was brought to the depths of poverty; he even knew what it was to need bread. The same friend came to see him, and he said, "My dear brother, you remember what I said to you in your prosperity? Now, I am afraid, lest in your adversity, you should grow unbelieving, and so dishonor your Lord." But the other said, "Dear brother, I thank you for your warning as I said before, but I am not in danger, for as before I enjoyed God in everything, now I enjoy everything in God."

Oh, this is a sweet way of living, when our love to Christ is such that we find Christ in everything! We see the marks of His pierced hands on our daily bread, and see the blood mark upon the garments which we wear. It is good, too, when suffering and needing times shall come, to find we are rich because we have Christ and can sing—

*"You, at all times, will I bless;
Having You, I all possess;
How can I bereaved be,
Since I cannot part with Thee?"*

I shall not say any more upon this subject. Only pray that the Lord may give to this church a larger number of consecrated men and women, and ask of you, for I make a point of it to remember that this must always be a labor of love if it is to be acceptable! No man ever does anything for the Lord acceptably which he would rather not do; no man ever gives to the Lord acceptably that which he would rather withhold. The service of Christ is perfect freedom; to serve Him day and night is to enjoy perpetual liberty! Only try it, dear brothers and sisters! You who are low in divine grace, and weak in your faith, doubting and unbelieving, do more for Christ! Make your consecration more perfect; and your light shall come forth as brightness, and the glory of your soul as a lamp that burns!

May the Lord now add His blessing. Amen.—(Adapted from Sermon #521, Volume 9—THE POWER OF AARON'S ROD—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org)