

FOR HIS GLORY

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I see it is alleged as a very grave charge against me that I speak as if I were familiar with God. If it is so, I make bold to say that I speak only as I feel! Blessed be my heavenly Father's name, I know I am His child and with whom should a child be familiar but with his father? O you strangers to the living God, be it known that if this is vile, I purpose to be viler, still, as He shall help me to walk more closely with Him! We feel a deep reverence for our Father in Heaven which bows us to the very dust, but for all that we can say, "truly our fellowship is with the Father and with His Son, Jesus Christ." No stranger can understand the nearness of the Believer's soul to God in Christ Jesus—and because the world cannot understand it, it finds it convenient to sneer—but what of that?—CHS



WHO SHOULD BE BAPTIZED?

By Charles H. Spurgeon

The Lord's Table is not, on any pretense, to be approached by those who do not believe in Him with all their heart. "Away, you profane!" should be the cry of the Christian minister when he is about to dispense the sacred emblems.

Believer in Christ, you are heartily welcome! You have a right to come to the Table of your Lord if you believe in Him with all your heart. Whoever and whatever you may be, the only barrier which we can rightly set before you bears upon it this inscription, "If you believe with all your heart, you may." No, if you believe, there is no barrier, so come and welcome!

We dare not set up before the Table of our Lord any barrier which God Himself has not put there, so we invite to it all who have believed in Jesus—but we solemnly warn all those who come and partake of this ordinance without faith in Christ—that they are eating and drinking condemnation unto themselves, not discerning the Lord's body, for none have the right to approach His Table but those who, with a true heart,

believe in Christ and in Him alone.

It is equally so with regard to the other ordinance of Believers' Baptism. Whatever opinions different men may hold concerning it, the Word of God *must* stand and it is our duty to preach all that is there revealed to us.

One point that is very plain is that no one has a right to this ordinance until he is a Believer in Christ. I am astonished that any Christians should ever have imagined that this rule could be relaxed in any case—and it has often puzzled me that all Calvinists do not see that Baptism must belong to the people of God, and to them only.

Do we not rightly teach that the Doctrines of Scripture are for the comfort and instruction of the Believer? That the promises of God are, as a rule, for the Believer? That, in fact, the whole plan of God's dispensation of Grace is on behalf of the Believer, and the Believer only?

Then I cannot understand upon what ground any solitary exception should be made to the Divine Rule, and that it should be

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SOME WORDS ON PRAYER FROM THE "PRINCE OF PRAYER"

By C. H. Spurgeon

[Brother Spurgeon is known as the "Prince of Preachers" and no doubt he was. But in my experience in editing over 2,750 of his sermons, I have to say, without a doubt, he had to be, also, the "Prince of Prayer."—EOD]

Beloved, how wonderful it is when you can pray and cannot stop—when your heart pours forth devotion as the roses shed their perfume, or the sun gives his light! I love to feel my soul on the wing like the birds in spring which are always singing and flitting from bough to bough, full of life and vigor. Oh to have the soul mounting on eagle's wings and no longer groping in the earth like a mole!

To be instant, constant, eager at prayer—this is health, vigor and delight! To feel the heart in prayer like the chariots of Amminadib outstripping the wind—this is a joy worth worlds! Beloved, this finding in the heart to pray proves that the heart is in communion with God, for what

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Lest We Forget!***Time Is Measured How?***

By A. W. Pink

We call attention to what has well been termed “The Logic of the Changed Calendar”—what follows is an enlargement of some notes we made nearly forty years ago from a book entitled *The Unrealized Logic of Religion*. Few people stop to inquire for an explanation of one of the most amazing facts which is presented to the notice of everybody, namely, the fact that all civilized time is dated from the birth of Jesus Christ.

This is the twentieth century, and from what event are those centuries dated? From the birth of a Jew, who, according to the view of Infidels, if He ever existed, was a peasant in an obscure province. He was the author of no wonderful invention. He occupied no throne and He died when, as men count years, He had scarcely reached His prime—and He died the death of a criminal.

Now if the Lord Jesus Christ were nothing more than what skeptics will allow, then is it not utterly unthinkable that the chronology of the civilized world should be reckoned from *His* birth? The effect must correspond to the cause and there is no agreement between such a phenomenon and such an inadequate producer.

To have some common measure of time is, of course, a necessity of organized society, but where shall we find an adequate starting point for the calendar?—i.e., one which will be acceptable to all civilized nations?!

A world-shattering victory, the founding of some many-centuried city, the birth of a dynasty, the beginning of a revolution—some such event, it might reasonably be expected, would give time a new starting point. But no conqueror’s sword has ever cut deep enough on Time to leave an enduring mark.

The Julian era, the Alexandria era, the era of the Sileucidae—all had their brief day and have vanished. There is for civilized men but one suitable, enduring and universally recognized starting point for civilized time—and that is *the manger at Bethlehem!* And how is that strange, yet startling fact, to be explained? It was imposed neither by the authority of a conqueror, the device of priests, the enactment of a despot, nor even by Constantine—but by slow and gradual consent.

The name of Jesus Christ did not emerge in the calendar till five centuries after His death—a space of time long enough for Him to be forgotten had He been an impostor. It took another five hundred years to become universally accepted—and the process is linked to no human name.

Here, then, is a phenomenon that skepticism cannot explain—that without any conspiracy of Christian fanatics, Jesus Christ has altered the almanacs of the world! The one event which towers above the horizon of history serves as a landmark to measure time for all civilized races! The Lord of Time has indelibly written His signature across time itself—the years of the modern world being labeled by common consent the years *of our Lord!*

Every letter you receive (though penned by an atheist), every newspaper carrying the date of its issue bears testimony to the historicity of Christ! The One who entered this world to shape its history to a new pattern changed its calendar from A.M. to A.D. All that had transpired previously in human history counted for nothing. The name of the most famous of the world’s generals or of its most powerful monarchs was not deemed worthy to be imprinted upon all succeeding centuries. By a deep,

unanimous, inarticulate and yet irresistible instinct, each nation has recognized and recorded on its almanacs the true starting point of its life.

Several attempts have been made to establish another point of departure for recorded time. Islam has made a faint but broken mark upon the centuries, relating time to the sword—but the Moslem almanac is confined to but a cluster of half-civilized races. La Place, the astronomer, proposed to give stability and dignity to human chronology by linking it to the stars, but the world approved not. France sought to popularize its Revolution, and count 1793 as Year One, but her calendar lasted but thirteen years. The centuries belong to Christ and pay homage to Him by bearing *His* name!—From Brother Pink’s *Studies in the Scriptures*, August, 1947.

STILL TRUE TODAY

By Rolfe Barnard (1904-1969)

One encouraging sign of the times in our day is that SOME are beginning to examine modern evangelism. Burdened, weary of trying to pastor and motivate unsaved church members, preachers are ALMOST at the place of resorting to the Bible message and method of evangelism and missions. It may be that the time is not far off when many books will be shelved and “The Book of Books” will be preached again, when preachers will quit trying to fill the pews and begin to FILL THE PULPIT, when pastors will cease to be men-pleasers searching for a better place and become prophets of God seeking His face!

If this happens, lawless rebels will no longer talk of patronizing the Son of God, debate whether or not they will let Him in their hearts to save them, accept Jesus as their savior while they bow to the idols of materialism. But we will hear cries from smitten hearts which were heard in days gone by—“*Men and brethren, what shall we do?*” “Lord, if You will, You can make me clean.” “*Lord, be merciful to me, a sinner.*” “*Lord, remember me when You come into Your Kingdom.*”

One of the championship football teams of the past had a coach who would come into the locker room at half-time, when the team was down by two touchdowns, and say (if you will pardon the expression), “Alright, men, it’s gut-sucking time.” Every preacher knows what that means! It’s time to quit counting the cost and start paying the price! It’s time to quit building the kingdom and start tearing up some false foundations! It’s time to quit getting everybody saved and start getting somebody lost!

[Listen to many of Brother Rolf’s sermon tapes at
<http://www.sermonaudio.com>]

THE ONLY SCRIPTURAL BAPTISM IS BELIEVERS' BAPTISM

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imagined that this solemn ordinance should be left open to all the world—not merely to all the intelligent inhabitants of the world, but also be left so open that even an unconscious infant might become the subject of it!

As I understand it, the whole Gospel of Christ is addressed to intelligent individuals! I cannot see anything that I could do to any purpose if I were called upon to preach to an unconscious person. The Gospel appeals to men's understanding and heart, but if their whole mental powers are in a dormant condition, I do not see what I, as a preacher, can do in such a case, or what hearing the Gospel, itself, has upon such people. I am amazed that an unconscious baby should be made the partaker of an ordinance which, according to the plain teaching of the Scriptures, requires the conscious acquiescence and complete heart-trust of the recipient! Very few, if any, would argue that infants ought to receive the Lord's Supper, but there is no more Scriptural warrant for bringing them to the one ordinance than there is for bringing them to the other!

The Church of England Catechism is quite right when it says that repentance and faith are required of persons to be baptized, but its practice is not in accordance with that Scriptural teaching. The godfather and godmother of the child, when they bring him to the font, promise, in his name that he shall repent and believe, and that he shall renounce the devil and all his works—this is more than the child himself could promise to do, and more than I could promise to do! Or, if I did say so, I would be a liar to God and to my own soul, since it would be utterly impossible for me to fulfill such a promise! The theory of the State Church is that this promise of repentance and faith is like the paper money that we have in circulation. It is true that it is not the current coin of repentance and faith, nevertheless it is valid—the promise that the child shall repent and believe is sufficient! This seems to me to be a strange figment for any rational creature to endorse!

I will put the case thus—suppose that there is a king who has absolute dominion over his subjects—and suppose that there is a certain work to be done. Say, the insertion of glass in a window which has been broken. Further, imagine that there are two workmen, to both of whom the king gives the command, “Set to work and mend that window.” One of them says, “I will not.” The other says, “I will,” yet straightway hangs cobwebs over the broken places. It appears to me that there is not much difference in the disobedience in the two cases! And it is very much the same with those who positively refuse to obey what they know to be the plain commands of God's Word concerning Baptism—those who practically disobey those commands by substituting the sprinkling of babies for the immersion of Believers, and then bringing in the fiction of sponsorship to support their alteration of the Divine ordinance! To my mind, it is a vain attempt to evade compliance with a plain and simple command and is, therefore, worse than avowed disobedience would have been.

I can understand the position of a man who does not, in his own conscience, feel that this is an ordinance which is limited to the Believer, but I cannot comprehend the consistency of one who says that repen-

tance and faith are necessary before Baptism and who then takes the unconscious infant into his arms, sprinkles a few drops of water upon his brow and declares that he has become a child of God, and an inheritor of the Kingdom of Heaven! That seems to me to be not only the height of absurdity, but to be also a heinous sin in the sight of the Most High God.

I repeat what I have already said, that the fencing of both Christ's ordinances can be accomplished by the condition laid down in our text, “If you believe with all your heart, you may.” I cannot thrust my Brothers and Sisters from the Lord's Table if they believe in Him with all their heart, nor can I keep back from Baptism any child who believes in Jesus with all his heart. But, on the other hand, though he is gray-headed and venerable—if he is not a Believer in the Lord Jesus Christ, it is not my business, as a servant of the Lord, to alter my King's Laws so as to please him, but, rather, to say to him, “Stand back until you are in a fit state to obey my Master's commands! You are not yet entitled to share the privileges that belong to God's family. Until you have believed in Jesus and are thus proved to be one of His children, I cannot admit you as a partaker of either of the ordinances which He has ordained.”

Now I am going to practically carry out the teaching of the text by briefly and affectionately addressing our dear friends who are about to be baptized. The observance of this ordinance will awaken, in many of our minds, recollections of similar services in the past. It spreads to my remembrance a river in Cambridgeshire, with a great assembly of spectators on the banks, and a youth walking into the midst of the flowing stream and there giving himself up, spirit, soul, and body, to the service of his Master. It recalls to me the hour when I thus publicly avowed my allegiance to the King of kings and I can join with John Newton in saying to my dear Lord and Master—

*“Many days have passed since then,
Many changes I have seen.
Yet have been upheld till now
Who could hold me up but Thou?”*

Perhaps others, who have thus “put on Christ,” may be cheered, and refreshed, and stirred up by the address I shall now give to those who will presently enter the Baptismal Pool. —Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2737, Vol. 47—*WHO SHOULD BE BAPTIZED?*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

Have you prayed for your pastor/chaplain today?

Please remember to pray daily for our Brothers and Sisters in prisons. Pray for their spouses and children. Please remember their spouses and children. Pray Father will send men grounded in the Reformed faith to our jails and prisons to serve as His chaplains. Ask our Lord to use His elect in prisons to bring many to a saving knowledge of His Son, Jesus Christ. Ask the Holy Spirit to fill them so with His Divine Grace that all who come into contact with them will know they have “been with Jesus.”

“The Lord Is My Shepherd”—Psalm 23

3: The Sufficiency of This Shepherd to His Sheep

By Daniel E. Parks
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In the preceding two messages we set forth “The Identity of This Shepherd” and “The Description of This Sheep.” Now we will set forth “The Sufficiency of This Shepherd to His Sheep” by expounding what is meant by the phrase, “I shall not want.”

“I shall not *want*” may be considered in two ways—what one *desires* and what one *lacks*. Both are satisfied in and by Christ the Shepherd. He who has Christ for his Shepherd will have the one great *desire* of his soul fulfilled in the Shepherd (see Psa 27:4). And he who has Christ for his Shepherd will have all his *lack* supplied by the Shepherd because, “God shall supply all your need according to His riches in Glory by Christ Jesus” (Phil 4:19). Christ’s sheep, therefore, say, “I shall not lack.”

I. I shall not lack *rest* (v 2a)—“He makes me to lie down.” To “lie down” is to find rest. This rest is found only in Christ the Shepherd and by believing Him when He says, “Come to Me, all you who labor and are heavy laden, and I will give you rest” (Matt 11:28). It is to cease from performing works of self-righteousness in the vain hope of finding rest in them—and to repose the soul in Christ alone. It is to say, “I will both lie down in peace and sleep; for You alone, O LORD, make me dwell in safety” (Psa 4:8).

This rest will not be experienced by any who will not come to Christ. Rather, “He is driven from light into darkness, and chased out of the world” (Job 18:18).

II. I shall not lack *food* (v 2b)—“He makes me to lie down in green pastures.” Christ provides many “pastures” because, although He possesses but “one flock” (John 10:16), it is congregated in various places across the earth. He must ascertain that each sheep in every place is able to “go in and out and find pasture” (John 10:9), and that each under-shepherd in every place is enabled to “Shepherd the flock of God which is among you” (1 Peter 5:2; cp. Acts 20:28; John 21:17).

Christ provides “green pastures” because they are both “*good*[or *beautiful*] pasture” and “*rich* [or *plenteous*] pasture” (Ezek 34:14), ever living and ever fresh, never brown because of drought or searing heat. These are “pastures of *tender grass*” (as in the Hebrew text), not the dry tough weeds of false religion. These are “*lie down*-pastures,” in which the sheep may graze while resting, so that they need not wander from place to place in search of blades. These are also “*large pastures*” (Isa 30:23), with ample grass for all the sheep, because the Lord has a flock so great in number that none can count them (Rev 7:9).

These “green pastures” may represent the fullness of Christ, for He says, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you...” (John 6:53-57). To “*lie down* in green pastures” is to believe that He—very God of very God—has come in flesh and blood as “God manifest in the flesh,” and has given His flesh for the life of His people and shed His blood for the forgiveness of their sins. It is to find in Him everything the soul needs—salvation, redemption, peace, justification, sanctification, glorification.

“He *makes* me to lie down in green pastures” not by physical coercion, but by graciously permitting me to do so and by making me willing and able to do so (as in Psa 110:3). And He makes me to see that I would be a fool to do otherwise!

But whereas Christ says of His sheep, “I will feed My flock, and I will

make them lie down,” He says to of the self-righteous, “I will destroy the fat and the strong, and feed them in judgment” (Ezek 34:15f)—“with wormwood, and...water of gall” (Jer 9:15).

III. I shall not lack *drink* (v 2c)—“He leads me beside the still waters.” Christ provides many “waters” because, as with the aforementioned “pastures,” He ascertains that each sheep in every place has not only food to eat, but also water to drink. He says, “I give waters in the wilderness and rivers in the desert, to give drink to My people, My chosen” (Isa 43:20).

These “waters” include three things. First is *Christ*, “the fountain of living waters” (Jer 2:13) and, “a fountain...opened...for sin and for uncleanness” (Zech 13:1). “Waters [that] burst forth in the wilderness, and streams in the desert” so that “The parched ground shall become a pool, and the thirsty land springs of water” (Isa 35:6f). Second is the *Holy Spirit*, who causes “rivers of living water” to flow from the heart of a Believer (John 7:38), and is “in him a fountain of water springing up into everlasting life” so that he “will never thirst” (John 4:14). Third is *God’s eternal love and Grace*, “a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb” (Rev 22:1), “a river whose streams shall make glad the city of God” (Psa 46:4).

These are “*still waters*,” and therefore *deep*—is it not true that “still waters run deep”? (It is said that sheep will not drink from disturbed water). These are *deep* waters because “the river of God is full of water” (Psa 65:9), “full of *majesty*” (Psa 29:4), “full of the *goodness* of the LORD” (Psa 33:5), “full of *righteousness*” (Psa 48:10), “full of *compassion*” (Psa 78:38), “full of Your *mercy*” (Psa 119:64)—full of everything His sheep need. And these are “waters of *rest*” (as in the margin and Septuagint). Christ does not lead His sheep to riverbeds that often are bone-dry, but during flash floods become valleys of torrents that sweep away all who in their way (as in Judges 5:21)—such dangerous places are for those who follow false shepherds.

“He *leads* me beside the still waters” because He is a leader of sheep, not a driver of goats. And He is not like the Judas-goats of false religion who lead their sheep to the slaughter.

“He leads me *beside* the still waters,” not *into* them. If sheep are led into water, their wool becomes so saturated that they are in danger of drowning. When they must cross the troublesome deep waters of this life, He carries them while assuring them, “When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you” (Isa 43:2).

IV. I shall not lack *restoration* (v 3a)—“He restores my soul.” The basic meaning of the Hebrew word translated, *restore*, is “turn about, return.” Here the emphasis is on, “refresh.” There is an analogy to sheep whose wool becomes so great that they become top-heavy and become cast on their backs so that they are unable to get up (see Psa 42:5f). How does Christ restore?

First, Christ *converts* the soul in regeneration (Psa 19:7)—“The law of the LORD is perfect, converting the soul” (the Hebrew

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BROTHER SPURGEON GIVES HIS PERSONAL TESTIMONY

“All the paths of the Lord are mercy and truth unto such as keep His Covenant.” They say there is no rule without an exception, but there is an exception to that rule. All God’s dealings with His people are gracious and faithful. Sometimes the ways of God are full of Truth and mercy manifestly—they have been so to me in many a notable instance. I hope I do not trouble you too often with personal experiences. I do not narrate them out of egotism, but because it seems to me that every Christian should add his own personal testimony to the heap of evidence which proves the Truths of our God. If I tell you about John Newton, you answer, “He is dead,” but if I tell you of Charles Haddon Spurgeon, he stands before you!

Some 10 days ago I was called to bear a baptism of pain. I had a night of anguish and the pangs ceased not in the morning. How gladly would I escape from these acute attacks, but it seems I may not hope it! I felt worn down and spent. Far on in the morning my ever-thoughtful secretary came by my bedside and cheered me greatly by the news that the letters brought tidings of considerable help to the various enterprises. In fact, there was far more coming in than is at all usual at this season! A legacy was reported of £500 for the Orphanage and £500 for the College. Another will was mentioned in which the Orphanage was made residuary legatee. Living friends had also sent large sums as by a kind of concert of liberality! They did not know that their poor friend was going to be very ill that morning, but their Lord knew, and He moved them to take away every care from His servant. It seemed to me as if my Lord said to me, “Now, you are not going to fret and worry while you are ill. You shall have no temptation to do so, for I will send you so much help for all My work that you shall not dare to be cast down.”

Truly in this the paths of the Lord to me were mercy and truth! Many and many a time have I been lost in wonder at the Lord’s mercy to His unworthy servant. I bow my head and bless the name of the Lord and cry, “Why this to me? “Ah, Brothers and Sisters! One can bear rheumatism or gout when mercy flows in as a flood! “Shall we receive good at the hand of the Lord and shall we not receive evil?” Seeing it all comes from the same hands, we should receive it with equal cheerfulness. Now will I suffer with patience and endure with tranquility, for the Lord has dealt graciously and tenderly with His servant! I have often found His consolations abound in proportion to my tribulations, insomuch that I am on the look-out for the mercy when I begin to feel the smart, even as a child looks for the sweet when he finds himself called upon to take medicine. Those more closely around about me say, “Now that you have a bad time of personal suffering, you will see the Lord doing wonderfully for you”—and they are not disappointed. Indeed, I serve a good Master—I can speak well of Him at all times—and specially do I find Him kind when the weather is rough around His pilgrim child!

Have you not found it so in your way? Come, dear Friends, you cannot speak this morning, for one at a time is enough for a public assembly, but you can speak when you have had your dinners and your children are round about you. Tell them how gracious God has been to you in your times of trouble. Utter exceedingly the memory of His great goodness.

Mark you, when we cannot see it, the Lord is just as merciful in His ways to us. We may not expect to be indulged and pampered by being made to see the mercy of God, like silly children that will be in a pet and a fume unless their father stuffs their mouths with sweetmeats and their hands with toys. God is as good when He denies as when He grants! And

though we often *see* the marvelous tenderness of our God, it is not necessary that we should see it to make it true. Our God is wise as a father and tender as a mother—and when we cannot comprehend His methods, we still believe in His love. This is not credulity, but a confidence to which the Lord is fully entitled! There can be no doubt about it, that “all the paths of the Lord are mercy and truth unto such as keep His Covenant.”

I hear some say, “These things do not happen to me. I find myself struggling, alone, and full of sorrow.” Do you keep the Covenant? Some of you professing Christian people live just any way and not by Covenant rule. You do not live to God. You do not keep His Covenant. You do not observe His testimonies. You are not living consecrated lives! Therefore, if you do not enjoy His mercy and His truth, do not blame the Lord! The text says that all His paths are mercy and truth “unto such as keep His Covenant.” Remember the saying and do not expect the blessing apart from it. O child of God, be more careful to keep the way of the Lord—more concentrated in heart in seeking His Glory—and you shall see the loving kindness and the tender mercy of the Lord to you. God bless this feeble testimony of mine to all who are assembled here this morning!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #1975, Volume 33—*The Covenant*—Read/download entire sermon at <http://www.spurgeongems.org>.

HENRY MAHAN QUOTES

THE most humbling and challenging thing that I face . . . the great concern of my heart . . . is that my generation experience a return to the preaching of the Gospel of God’s Grace. This generation is plagued with a gospel of works and are strangers to the Gospel of redemption. I want a return to the message used of God in other days to awaken men to their need and to reveal the Grace and Glory of the Lord Jesus Christ.

Rolf Barnard used to say, “The twofold message of grace is: 1.) *All flesh is grass!* and 2.) *Behold your God!*” This is the message that takes away all of the glory and dignity of the flesh and proclaims the redemptive Glory of Christ. The results of this message will be a sense of the awesome holiness of God, the inability and sinfulness of the flesh and the total sufficiency of the Person and work of Christ. Perhaps once again we will hear men and women cry, “Depth of mercy can there be, mercy still reserved for *me!* Can my God, His wrath forbear, and me, the chief of sinners, spare?”

True faith is built upon the strongest evidence possible—the WORD OF GOD! True faith is a total dependence upon the LORD JESUS CHRIST for all our needs, such as forgiveness, sanctification, peace and eternal life. The Believer renounces all confidence in his flesh, rejoices only in Christ Jesus and worships God in spirit. He feeds upon Christ as the Bread of Life, embraces Christ as his wedding garment, derives all strength and comfort from Christ and trusts himself to the care of Christ as his Shepherd, Teacher, Priest and King. This is the life of faith!

My Shepherd

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word here translated, *convert*, is the same as that which in our present text is translated *restore*). Second, Christ *revives* the soul when it becomes sorrowful—as He did for the Psalmist when he prayed, “Why are you cast down, O my soul? And why are you disquieted within me? Hope in God; for I shall yet praise Him, the help of my countenance and my God.” (Psa 42:5f, 11). Third, Christ *cleanses* the soul when it becomes sinful—because, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9; see the Psalmist’s account in Psa 51). Fourth, Christ *reinvigorates* the soul when it becomes weak—as He did for the body of Samson in his last mighty feat (Judges 16:28ff). Fifth, Christ *returns* the soul when it strays—as in the parable of the lost sheep (Luke 1:3-7).

V. I shall not lack direction (v 3b)—“He leads me in the paths of righteousness for His name’s sake.” These “paths” are well-worn tracks, because Christ the Shepherd uses the same paths for all His sheep in every age.

We here will consider three “paths of righteousness.” First is “the path of *Christ* our Righteousness,” the path of *salvation*. He is identified as “Jehovah Our Righteousness” (Jer 23:6), and He declares “I am the way...No one comes to the Father except through Me” (John 14:6). Second is “the path of imputed righteousness,” the path of *justification*, in which the righteousness of Christ is charged to the account of those who believe in Him (Rom 3:19-4:8). Third is “the path of *practical* righteousness,” the path of *sanctification*, in which the sheep are taught the precepts of Christ’s Law by which their lives are to be governed (as in Psa 119:97). Every such path is a “*right* path” (Prov 4:11) and the “path of the *just*” (Isa 26:7). The righteous confess of Christ, “Righteousness will go before Him, and shall make His footsteps our pathway” (Psa 85:13).

Christ leads His sheep in the paths of righteousness “for His Name’s sake”—so that they may magnify Him as a gracious and merciful God and so that they may rightly be identified by the name, “Christians,” (as in Acts 11:26).

But on the other hand, “those who leave the paths of uprightness to walk in the ways of darkness” will find that every such path “leads down to death” (Prov 2:13, 18).

(To be continued)

LET'S STOP INFERRING AND SIMPLY THROW AWAY ALL DENOMINATIONAL BAGGAGE AND READ/LISTEN TO GOD'S WORD!

In 1857 the Kentucky Baptist pastor, J.S. Coleman, held a debate in Calhoun, Kentucky, with Dr. Kaskey, a Cumberland Presbyterian champion, on the doctrine of Baptism. In his speech, Dr. Kaskey argued that since households were baptized by the Apostles, it is reasonable to infer that infants were in these households and, therefore, *infant* Baptism is Scriptural.

Dr. Coleman, in his reply, spoke as follows—“I am surprised at Bro. Kaskey’s limited information concerning Lydia’s house. He has inferred that Lydia had children under the age of accountability and, therefore, these children were baptized. I am surprised, Sir, that you do not know that Lydia was a widow and a traveling cloth-merchant and that she never had but one child, and that was a daughter who had married a red-headed, one-eyed shoemaker and had moved off to Damascus and had not been at home for years, and that her household at that time consisted of herself and servants, who assisted her in her business. I am surprised, Sir, that you did not know this.”

Kaskey, in his confusion, spoke out and said, “Dr. Coleman, how do you know what you just said?” In a lion-like voice the reply came, “I inferred it, Sir, just like you inferred that there were infants in the household.”

[J.S. Coleman, (1827-1904), was a great Baptist preacher and church planter in the Green River valley area of Kentucky. He edited several Baptist papers, served as moderator of local associations 29 times and moderator of the Kentucky General Association 16 times. He was a strong defender of historic Baptist doctrine and as a result of the above debate a young Methodist lawyer in Calhoun became a Baptist. This man was named Pope Yeaman and he became a great preacher and leader among Missouri Baptists. The above information is taken from the 1900 book, “*Pillars of Orthodoxy*.”]—Submitted by Brother Ben Stratton from the internet.

47 complete volumes, in pdf format, of C. H. Spurgeon sermons—over 2750 individual sermons—available at <http://www.spurgeongems.org>—and now each volume can be downloaded in a zip file! All FREE—by God’s Grace. All Praise to Him!

THE BIBLE IS NOT FOR LAZY MEN! OR FOR THE PROUD...

“Ah, my reader, the Bible is not the lazy man’s book, nor can it be soundly expounded by those who do not devote the whole of their time, and that for years, to its prayerful study. It is not that God would bewilder us, but that He would *humble* us, drive us to our knees, make us dependent upon His Spirit. Not to the proud—who are wise in their own esteem—are its heavenly secrets opened.”—A.W. Pink. *Salvation from Sin* first published in serial form in Brother Pink’s *Studies in the Scriptures*, from July through October, 1938.

“Martin Luther was assured of the Truth of the Gospel and never doubted that it would prevail, though earth and Hell were leagued against it. When he came to die, his old enemy assailed him fiercely, but when they asked him if he held the same faith, his ‘yes’ was positive enough.

“They need not have asked him—they should have been sure of that. And now, today, the Truth proclaimed by Luther continues to be preached, and will be till our Lord Himself shall come. The Holy City will need no candle, nor the light of the sun, because the Lord Himself will be the light of His people—but till then we must shine with the Gospel Light to our utmost.”—CHS



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

***YOUR CHRISTIAN LIFE
 WEARY?—YOU
 INSULT GOD!***

“Ah,” we say, “the same old thing week after week.” That is our attitude towards our life and we become weary. But if you regard the Christian life as a dreary task you are insulting God. If you and I come to regard any aspect of this Christian life merely as a task and a duty—and if we have to goad ourselves and to set our teeth in order to get through with it—I say we are insulting God and we have forgotten the very essence of Christianity. The Christian life is not a task. The Christian life alone is worthy of the name, life. This alone is righteous and holy and pure and good. It is the kind of life the Son of God Himself lived. It is to be like God Himself in His own holiness. That is why I should live it. I do not just decide to make a great effort to carry on somehow.

How have I got into this life—this life that I am grumbling and complaining about and finding so difficult? There is only one answer—because the only-begotten Son of God left Heaven and came down to earth for our salvation. He divested Himself of all the insignia of His eternal Glory and humbled Himself to be born as a Baby and to be placed in a manger. He endured the life of this world for 33 years—He was spat upon and reviled. He had thorns thrust into His head and was nailed to the Cross to bear the punishment of my sin.

Be not weary in well-doing. My Friend. If you think of your Christian life with this sense of grudge, or as a wearisome task or duty, I tell you, go back to the beginning of your life, retrace your steps to the wicket gate through which you passed. Look at this world in its evil and sin, look at the Hell to which it was leading you, and then look forward and realize that you are set in the midst of the most glorious campaign into which a man could ever enter, and that you are on the noblest road that the world has ever known!—D. M. Lloyd-Jones

“Let me pull you by the sleeve, my Brothers and Sisters—you who say, ‘I am a Christian.’ You believe that God is ‘a rewarder of them that diligently seek Him.’ Do you seek Him diligently? How much of the Scriptures have you read during the last week? How many hours have you spent in prayer? ‘Hours?’ you ask! ‘Say minutes.’ How much have you lived for God during the past month? What have you done with a distinct view to His glory? What souls have you tried to win? What Truths of God have you tried to teach? What virtues have you tried to set forth? You say that He is ‘a rewarder of them that diligently seek Him’—do you despise the reward? Are you content with having made a profession of religion?”—CHARLES HADDON SPURGEON—1901, Sermon #27440

**LONGING TO BE
 LIKE CHRIST**

HYMN #5

A hymn by Donald S. Fortner

Grace has inspired a great desire
 Within my heart to be
 Conformed to Christ, my blessed Lord,
 In His humanity.

This great desire I seek, I know,
 Cannot be here performed:
 My sinful flesh forbids such hope,
 While living in this form.

Still I must strive to be like Christ,
 Who lived and died for me:
 The law that motivates my heart,
 My Rule of life is He.

His boldness in His Father’s cause,
 Submission to His will,
 His life of love and purity,
 Is my example still.

So, Savior, intercede for me,
 And by Your Spirit’s pow’r
 Cause me to follow in Your steps
 Until my dying hour.

Then I shall drop this robe of flesh,
 And rise to meet my God:
 Freed from all sin and perfect then,
 I’ll be like Christ my God!

(Tune: *Must Jesus Bear the Cross Alone?*)
 Long Meter 86.86.

From *Songs of Grace*, by Donald S. Fortner,
 Grace Baptist Church of Danville,
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Study of Ephesians**ONE BODY ~ 1**

We have begun to look at the great theme of the first half of Ephesians 4. We saw in verse 3 the theme of unity which only the Holy Spirit can create but which we, as Believers, are instructed to maintain. But how can we, who still are, in many ways, prone to sin and selfishness, work for something bigger than ourselves? Paul's answer is found in verses 4-6, where he shows us the basis of our unity in the Church. In a remarkable series of seven phrases all beginning with the word, "one," the Apostle unfolds the realities which lie behind the unity of the Church. Ephesians 4:4-6—"There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."

As a preliminary consideration, we should note that in Scripture certain numbers are used repeatedly to refer to certain ideas. Frequently Scripture uses the number, seven, to convey the idea of completeness and, at times, to indicate perfection. For example, the very beginning of the Bible shows us that God made the entire creation in six days and rested the seventh. And from that time we have continued to have this cycle, which we call a week, made up of seven days. In the sacrificial system, blood of various sacrifices was to be sprinkled seven times. The Apostle John introduces his account in Revelation 1:4—"John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne."

In our passage there are seven phrases containing the word, "one." Note that these seven phrases are structured around the three Persons of the Godhead. In verse 4, "one Spirit" refers to the Holy Spirit. In verse 5, "one Lord" is a reference to the Lord Jesus Christ. And in verse 6, the phrase "one God and Father of all" is a reference to God the Father. We learn from this that the unity of the Church is related to the unity of God Himself. The Church is one because God, whose Church it is, is one God. We should note that the order of presenting the members of the Godhead is the reverse of what it usually is. Paul speaks first of the Spirit and last of God the Father, rather than the usual order of Father, Son and Spirit. We can see the reason for this when we remember that Paul has just spoken of the Holy Spirit in verse 3. He starts with the Spirit since the Church is made up of those who have been regenerated by the Holy Spirit, the One who indwells each Believer. Then he moves to Jesus the Lord, for Jesus is the Head of the body into which the Holy Spirit places us. And finally, the picture expands to the very broadest horizon, taking in the mind of God and the eternal plan of God the Father as being the ultimate reason why there is unity in the Church.

Now we are ready to begin to look at the phrases which center around the Holy Spirit. The first one mentioned is "one body." This analogy is often used to show the relationships of Believers in Christ both to Christ Himself and to one another. Again, it is important for us to point out something that has already been stated in verse 3. The unity which the Apostle is talking about here is one that is internal and established by the Holy Spirit. One need think for only a moment to

realize that most of the relationships of the various parts of a physical body are internal relationships. There are obvious external connections among some of the parts, but these are not the vital connections. The vital connections are the internal ones. As the Old Testament explains, the life of flesh is in the blood. The blood is an internal part of the body which gives life to all the parts. Similarly, it is the life of God in the soul of each Believer that provides the unity which Believers have. Though the Church is made up of all types of people from many nations, having different languages and skin colors, all the members have the same life within. All have been made alive and placed into the body of Christ by the Holy Spirit.

The body analogy teaches us that the unity among us is not based on external organization. The Church is not an organization but an *organism*—something alive. The body is not a mere collection of parts, created independently and then put together in some way. The body is one entity, but it is made up of many members. Though it is one body, there is great diversity within the body. While there are many things that all the parts have in common, there is great diversity in the gifts, talents, personalities, and functions of the various members.

We read in 1 Corinthians 12:14-20—"For in fact the body is not one member but many. If the foot should say, 'Because I am not a hand, I am not of the body,' is it, therefore, not of the body? And if the ear should say, 'Because I am not an eye, I am not of the body,' is it, therefore, not of the body? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, yet one body."

Paul asks us to imagine the ridiculous situation of having a body that was nothing but an eye. Now, no one will deny that the eye is one of the most vital parts of the body. Yet what would happen if all we had was an eye? We could do nothing about what we see. Some parts of the body may be more prominent than others, yet God has every part in the body for a specific purpose. It is false humility for any Believer to think of himself as unnecessary. Every part of the body has a vital function—and every member is needed.

Continued, Lord willing, next month.—PF

PRAY DAILY FOR OUR TROOPS IN IRAQ.

**PRAY FOR GRACE
TO BE
OBEDIENT
TO THE
WORD OF GOD.**

The History and Falsehoods of Romanism

The Origin of False Doctrines

By Professor CAM Noble

The ignorance of the average Protestant concerning the teachings of the Roman Church is astonishing. Many Protestants express surprise at some of the errors that can be pointed out in this unscriptural system. It is also surprising to find how many Roman Catholics are totally ignorant concerning many of the doctrines of their own church.

According to the Church of Rome, all Protestants are heretics and anathema. The Church of Rome claims that it, alone, is the true church and that there is no salvation outside it. This is sometimes denied by Roman Catholics, but is abundantly documented by the statements and decrees of Popes and church councils. Too few of us here in Northern Ireland see Romanism in its true light, despite having been some of the most tragic victims of its tactics for centuries.

“The vast majority of the doctrines and beliefs of Rome have no basis whatever in the Bible.”

As long as there is not a Roman Catholic majority in any country, Rome can carefully disguise her true aims and beliefs. If you want to see Rome as it really is, just step across the border into the Irish Republic or go to Mexico, Spain or any other predominantly Roman Catholic country. Ask the missionaries who have labored and suffered in these lands—non-Roman Catholics are accursed by the Church of Rome.

The vast majority of the doctrines and beliefs of the Church of Rome have no basis whatever in the Bible. They were added at a later date, contrary to the clear warning of the Bible in Revelation 22:18. Here is a list of the main unscriptural doctrines and the dates on which they were made official. All Roman Catholics are forced to accept them without question—

1. The daily mass, 394 A.D.
2. The doctrine of purgatory (Pope Gregory), 593 A.D.
3. Prayers to the Virgin, Queen of Heaven, 600 A.D.
4. The first Pope (Boniface III), 610 A.D.
5. Kissing the Pope’s foot began in 709 A.D.
6. Temporal power of the Pope declared in 750 A.D.
7. Worship of images, relics and cross, 788 A.D.
8. Holy water, blessed by a priest, 850 A.D.
9. Veneration of St. Joseph, 890 A.D.
10. Canonization of dead saints (Pope John XV), 995 A.D.
11. Lent and Good Friday began in 998 A.D.

12. The mass declared to be a sacrifice of Christ, 1050 A.D.
13. Celibacy of the priesthood and nuns, 1079 A.D.
14. The rosary introduced by Peter the Hermit, 1090 A.D.
15. Selling indulgences began in 1190 A.D.
16. Doctrine of transubstantiation adopted in 1215 A.D.
17. Confession of sins to human priest, 1215 A.D.
18. Adoration of the water (Pope Honorius), 1220 A.D.
19. Interpretation of Bible forbidden to laity, 1229 A.D.
20. Scapular declared a charm against dangers, 1287 A.D.
21. Communion under one kind, 1414 A.D.
22. Seven sacraments declared, 1439 A.D.
23. Superstitions of the Ave Maria (Pope Sextus V), 1508 A.D.
24. Tradition established as infallible authority, 1545 A.D.
25. Apocryphal books added to the Bible, 1546 A.D.
26. Immaculate conception of the Virgin Mary, 1854 A.D.
27. Infallibility of the Popes, 1870 A.D.
28. Mary declared to be the Mother of God, 1931 A.D.
29. Assumption (translation) of the Virgin Mary, 1950 A.D.

This is only a partial list of the false doctrines that the Roman hierarchy has added to the Bible. All of them are without a shred of Divine authority. If space permitted, we could show that three-quarters of these traditions and dogmas accepted by the Roman Catholic Church are of pagan origin. This has even been admitted by prominent Roman Catholics themselves.

Cardinal Newman, one of the authorities most respected by Rome itself, writes on page 359 of his book *The Development of the Christian Religion*: “Temples, incense, candles, votive offerings, holy water, holidays, and seasons of devotions, processions, blessing of fields, sacerdotal vestments, priests, monks and nuns, images [...] etc. [...], are all of pagan origin.”—<http://www.ianpaisley.org>

**PRAY DAILY OUR LORD
WILL RAISE UP
ANOTHER LUTHER TO, BY HIS GRACE,
DRAW MILLIONS TO HIS SON,
JESUS CHRIST,
OUT OF THE
HERETICAL SYSTEM
KNOWN AS
ROMAN CATHOLICISM.**

Letters to Mike Gendron Of Proclaiming the Gospel:

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

S.C., Boulder, CO—I have very exciting news to share after our three-way phone conversation with my 82-year old parents! The Holy Spirit's power went through your words on the phone and your Gospel tracts that you sent my Mom and Dad. My Dad now sees the truth very clearly and will leave the Catholic Church. This, to me, is a stunning victory. Words can't describe how I feel. I can't take it all in. I am startled beyond belief! As I told you before, I've been witnessing fervently and passionately to my parents for 12 years, and they have never listened to me. But as you know, God often uses someone outside of the family such as you and your words, which were applied by the Spirit of the living God. My Mom, however, is very upset. I told her that if this is of God (which we know it is), she should submit to His word. I'm hopeful she will come around. I am very appreciative of you taking the time out of your busy schedule to evangelize my parents!

C.F., Internet—Your material about Catholicism is mind boggling! Why would you expend so much time and effort bearing false witness and promulgating bigotry and hate? Protestant Reformation theology has successfully accomplished two things: 1) it has generated thousands of churches in disagreement about doctrine and hermeneutics, and 2) it has cultivated a stronger, more populous, more influential Catholic Church. Case in point: Over 500 years ago the sovereign heads of many nations were warring with the Catholic Church. Now the heads of those same nations do homage to the Pontiff of the Holy Roman Catholic Church. Consider Elizabeth I who persecuted Catholics, now Elizabeth II curtsies to the Popes. Perhaps all Catholics should be thankful for the Reformation and it's aftermath because of the positive strengthening influence it has had on Holy Mother Church. If you and your ilk successfully drew 150,000 Catholics a year away from the Church, what net effect is that? Over 200,000 Protestants converted to the Catholic Church in 2007 in the USA alone. Your work will never have any deleterious effect on the Church. Enjoy yourself.

Brother Mike replies—It is not our work to draw away precious souls from a false religion—that is accomplished through the sanctifying work of the Holy Spirit as He applies the Word of God to their hearts (2 Thess 2:13-14). Our work is to earnestly contend for the faith and to make disciples of Jesus Christ by faithfully proclaiming His Gospel. As we do the work God has prepared for us, **He will build His Church**. Roman Catholicism has a large following because anyone can become a Catholic by the simple act of being sprinkled by a priest. On the other hand, no one can become a Christian unless the Father draws them to His Son and gives them the gift of faith (John 6:44, Eph 2:8-9). I pray you will turn from your popes and idols and seek God through His Word. "If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever" (1 Chron 28:9).

N.W., Internet—One of my friends called me amazed and overjoyed after hearing one of your DVDs in which you clearly present the Gospel. I had loaned it to her because we were concerned about her for years. Now I believe she was actually saved as a result of hearing your Gospel presentation. Glory to God!

G. E., Lubbock, TX—Thank you so much for your words of encouragement. At this difficult time, they are like water to a thirsty sponge! We think it is also amazing that God timed your newsletter and article so perfectly. Our old church is taking a firm stand *against* repentance and lordship and has called our defense of it "anathema." I'm horrified at how the Gospel is being misrepresented by some, yet so grateful for you making it so clear and fighting the fight. I know God will really use that! I also know He is so much mightier than all the mistakes our old church is making. Thank you for being used by Him this way!

Gretchen S., Internet—I was both alarmed and hurt by the video message on your website about the last days for Catholics. You misrepresented more than a few

facts regarding the Catholic church. I can appreciate your interest in attacking the church but your time and energy would be better spent evangelizing in places where Christ is not yet known. As Catholics we believe that the only way to the Father is through the Son and if we are in error, you should not worry. You should be proclaiming the Good News where it is unknown and leave us to our Judge, the Sovereign Creator of all that is, was, and ever shall be.

Brother Mike's reply—I pray the pain you felt from watching the video message will encourage you to examine yourself to make sure your faith is in Christ alone. You are the one who should be "worried" about being in error. Those who embrace the false gospel of Catholicism are destined for the Great White Throne judgment where they will tremble with incredible fear as their sins are judged. There will be a Prosecutor but no defender, an indictment with no rebuttal, an unsympathetic Judge with no jury, a verdict of guilty with no possibility of parole, an eternal sentence with no appeal into a prison with no possibility of escape. If you continue to reject the Savior by pursuing salvation through good works, indulgences, law-keeping and sacraments, this horrifying scene is what you can expect.

V. H., Dallas, TX—I just finished reading your article *Calling People to Repent and Believe the True Gospel*. No one who reads that article can ever plead ignorance as to what the Gospel is and what God requires of us. I share your concern for those who profess to be Christians and yet give no evidence that they are new creations in Christ. We cannot muster up faith, but God gives us faith and also His Spirit to teach us the Truth of God and to enable us to live it! The world is becoming so evil and filthy. But God is still in control and He is working out His godly purposes in the lives of those who are His. May He be praised!

J. T., Internet—Thank you for your tracts that expose the lies that deceive so many people. My wife and I hand out Gospel tracts every day. This should be done by every Believer. Many people are falling into Hell because they have been deceived by dreadful lies.

L. H. Del Rio, TX—You have a tough but much needed ministry. A staunch Roman Catholic is not much different from a brain-washed Muslim. I can say that because I was a devout Catholic for 44 years and 13 of those years as a dedicated nun. They are taught that they have the only truth and therefore they ooze with a judgmental attitude arising from their aura of superiority. The Catholic system with all its gobbly-goop is totally demonic! Sad, but absolutely true. I just thank and praise God for saving me out of that black hole.

R. L., Watertown, WI—Your article *Calling People to Repent* is right on the money. Very clear. Very direct. I fully agree that our churches have really failed the world. It's our job to call the churches into account and be salt and light.

VISIT BROTHER MIKE'S WEB SITE AT
[HTTP://WWW.PRO-GOSPEL.ORG](http://www.pro-gospel.org)
AND, PLEASE—
PRAY DAILY FOR HIM.

The Joy of Prayer!

(Continued from page 1)

is prayer but the breath of God in man returning from where it came?

Prayer is a telephone by which God speaks in man. His Heaven is far away but His voice sounds in our soul! Prayer is a phonograph—God speaks into our soul and then our soul speaks out again what the Lord has spoken! Conversation must always be two-sided. God speaks to us in this Book—we must reply to Him in prayer and praise.

If you do not pray, my Brothers and Sisters, why, then, you have shut the gates of Heaven against yourself and there is neither coming in nor going out between you and your Lord! Prayer keeps up a heavenly commerce acceptable to God and enriching to your own souls. Do you find yourself mightily moved to pray? Then the Lord is very near to you! The Beloved has come into His garden to eat His pleasant fruits—take care to feast Him with your love!

Prayer in the heart is the echo of the footsteps of the Bridegroom of our souls who is seeking communion with us. Open wide the doors of your soul and let Him in and then detain Him and constrain Him, saying, “Abide with us.” When we find prayer in the heart, we may know that our heart is accepted of God and the prayer, too.

Brothers and Sisters, when a desire comes to you again and again and again, take it as a favorable omen regarding your supplication! If the Lord should especially prompt you to any one desire—laying your child, perhaps, more than usual upon your heart, or causing the name of a friend to constantly occur to you so that you find yourself frequently praying for him—take this as a token from the Lord that He would have you turn your thoughts in that direction and that a blessing is in store for you. If a certain Church which seems to need revival is laid upon your soul, or a township or a district, mark well the fact.

Suppose you find your heart going out towards a special country or city, bearing your mind there and working to pray with tears and entreaties—grieving because of its sin and entreating that God would remember and forgive—be sure that this is a prophecy of good to that place and redouble your petitions! When the gale blows, the navigator spreads his sails to catch the wind!

And when the Spirit, who blows where He wills, comes upon you, influencing you to this or that, be sure to spread all sails! Reckon that the inclination to pray is the foretaste of the coming blessing! As coming events cast their shadows before them, your desire is the shadow of the mercy which God is sending down to you. He moves you to pray for it because He, Himself, is about to give it!

Thus I have shown that it is well when we find it in our hearts to pray a prayer, for it proves the heart to be, in many respects, in a healthy condition.—Adapted from *The C.H. Spurgeon Collection*, Ages Software, 1.800.297.4307.—Sermon #1412, Vol. 24—*Where True Prayer Is Found*—Read/download entire sermon at <http://www.spurgeongems.org>

WORD TO SEMINARIANS AND CHRISTIAN SERVANTS

By Charles Haddon Spurgeon

Next, walk humbly with God in *all your aims*. When you are seeking after anything, mind what your motive is. Even if it is the best thing, seek it only for God. If any man, or any woman, tries to work in the Sunday school, or if anyone preaches in the open-air, or in the House of God with a view of being somebody, with the idea of being thought to be a very admirable, zealous Brother, then let this word come into your ears—“Walk humbly with your God.” There is a word which Jeremiah spoke to Baruch which we sometimes need to have said to ourselves—“Seek you great things for yourself? Seek them not.” You young men of the College, do not always be hunting up big places. Be willing to go to small places to preach the Gospel to poor people. Never mind if the Lord sends you right down to the lowest slum—go and let your aim always be this—“I do not desire for myself anything great except the greatest thing of all, that I may glorify God!” “Walk humbly with your God.” You are the kind of man who will be promoted in due time if you are willing to go down. In the true Church of Christ, the way to the top is downstairs! Sink yourself into the highest place. I say not this so that even in sinking you may think of the rising—think only of your Lord’s Glory. “Walk humbly with your God.”

Walk humbly with God, also, *in studying His Word and in believing His Truth*. We have a number of men, nowadays, who are critics of the Bible. The Bible stands bound at their bar, no, worse than that, it lies on their table to be dissected and they have no feeling of decency towards it. They will cut out its very heart. They will rend asunder its most tender parts, even the precious Song of Solomon. The Beloved Apostle’s Gospel, or the Book of Revelation is not sacred in their eyes. They shrink from nothing—their scalpel, their knife—cuts through everything. They are the judges of what the Bible ought to be and it is deposed from its throne. God save us from that evil spirit!

I desire to always sit at the feet of God in the Scriptures. I do not believe that, from one cover to the other, there is *any* mistake in it of any sort whatever, either upon natural or physical science, or upon history or anything whatever! I am prepared to believe whatever it says and to take it, believing it to be the Word of God, for if it is not all true, it is not worth one solitary penny to me. It may be to the man who is so wise that he can pick out the true from the false, but I am such a fool that I could not do that. If I do not have a Guide, here, that is Infallible, I would as soon guide myself, for I shall have to do so, after all. And I would have to be perpetually correcting the blunders of my guide—but I am not qualified to do that and so I am worse off than if I had not any guide at all.

Sit down, Reason, and let Faith rise up! If the Lord has said it, let God be true and every man a liar! If science contradicts Scripture, so much the worse for science—the Scripture is true, whatever the theories of men may be. “Ah,” you say, “you are an old-fashioned fogey.” Yes, I am. I will not disclaim any compliment which you choose to pass upon me and I will stand or fall by this blessed Book! This was the mighty weapon of the Reformation—it smote the Papacy—and I shall not throw it down, whoever does. Stand still, my Brother, and listen to the voice of the Lord, and “walk humbly with your God” as to His Truth.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2328, Volume 39—*Micah’s Message for Today*—Read/download entire sermon at <http://www.spurgeongems.org>.

PRAY FOR GOD’S ELECT IN PRISONS.

ABOUT THE “R” WORD!

By Charles H. Spurgeon

Many persons have mistaken ideas of what repentance is. Some confuse it with morbid self-accusation. It must have struck you, in reading the autobiographies of certain good men, that in the description of their lives before conversion they put the coloring on very heavily. I do not think they are always wise in so doing, but it must not be forgotten that, very often, they write their own biographies in years when, through having seen much of God’s love, they get a clearer apprehension of what sin really is. They do not write their life history when its various events occur and I do not suppose that, at the time, they regarded themselves as being such sinners as they afterwards believed themselves to have been.

I advise you, dear Friends, to beware of making yourselves out to be worse than you really are. There are some persons who could not do so if they tried, but there are others who, having been, by Divine Providence, brought up in the ways of godliness, have never gone into open sin as some of their fellows have done. They have been sinful enough, God knows, and as they themselves will know when later years shall have shed more light on their character, but let them not try to mimic the expressions of persons of more advanced years. Do not call yourself “the chief of sinners” if you are not. And do not suppose that repentance means the exaggeration of your evil life into something more evil than it really was. It is enough for you to go and confess the truth and to be sorrowful that you have once forgotten your God—that your thoughts have been turned away from the true center—that you have lived for yourself and hence have been an enemy of the Most High. Go and confess that to the Lord, but do not bring against yourself a morbid self-accusation which is not true in God’s sight.

Again, some think that repentance means *the dread of Hell and a sense of wrath*. Men ought to dread Hell—it is a thing to be dreaded, indeed, as they know who are enduring its torments. Men ought to fear the wrath of God. It is a very solemn reflection that every unconverted person in the world has the wrath of God abiding upon him and will have it abiding on him until he escapes to the refuge provided in the atonement of Christ Jesus. But a sense of God’s wrath against sin is not repentance! It generally goes with it, it frequently attends it—but repentance is a change of mind with regard to sin—with regard to everything and it is a consciousness that sin is sin—that you have committed it. It is a sorrow to you that you have committed it and a resolve, in God’s strength, that you will escape from it—a holy desire and longing to be rid of sin which has done you so much mischief.

And there is very much of real repentance which is not accompanied by a dread of Hell at all. It is sweetened by a sense of love rather than embittered by a dread of vengeance. Do not, therefore, confuse things that differ.

A very gross mistake is made by some who imagine that *unbelief, despondency and despair* are repentance. These things are wide as the poles asunder! No doubt there are many who ultimately come to Christ who, for a time, think they are too great sinners to be saved. Do I commend them for thinking so? Far from it! They imagine a lie! And how can it be right for us to believe that which is untrue? No doubt many who come to Christ do, for a while, despair of ever being saved—but is it necessary that you and I should do so? By no means, for to despair of being saved is to give the lie to God’s own Truth—and that can never be the right thing for anyone to do! God is true and He has declared that whoever will trust His Son shall be saved. If I turn round and say, “I cannot be saved and I cannot trust Christ,” I do, as far as in me lies, pour indignity upon God! I insult

Him, for I doubt His Word and I distrust His Son, who is worthy of all confidence! That sort of thing cannot be repentance—on the contrary, it is as something that needs to be repented of! If you have no such doubts and no such despair, be glad you have not, for they are not of God—they are evil! To come like a little child and say, “I know that I have done wrong, and I am very sorry for it and I wish to be set right. I find that Christ can set me right and I trust Him to do it”—that is the way to repent of sin and trust the Savior! And He who does so is accepted of the Father.

Neither let anybody mistake *Satanic temptations* for repentance. It is very true that when some persons are coming to Christ, Satan is very eager to keep them away and, therefore, he plays all kinds of tricks in order to turn them aside, or to cast them down lest they should be saved. But do you think that these Satanic temptations are any part of true repentance? Then you make me smile—you might as well say that if a child were coming to his father and a dog were to howl at him and try to frighten him away, that the howling of the dog were a part of the child’s coming! By no means—they are a hindrance to him and, I pray you, never think that the devil’s temptations can do you any good! The less of him you have, the better will it be for you. It is better to go seven miles over hedge and ditch to miss the devil, than to have one conflict with him—and if you do not have conflicts with Satan in coming to Christ, do not wish for them or think that they are at all necessary to your truly being a believer in Jesus! Come to Him and welcome! And if there is nothing in your way, come all the more readily and cast yourself down at His dear feet and take the mercy which He freely gives to all who trust Him!

Do not let me be misunderstood in another observation that I make, namely, that the repentance which saves the soul—the repentance which is necessary to salvation—is not a *full and complete view of the guilt of sin*. You will understand me when I say that no man living has ever had a full and complete view of the guilt of sin, but that we all see the guilt of sin more as we grow in Grace than we do at the first. The value of Divine Grace grows with a man. As experience strengthens his judgment and enlightens his heart, his true estimate of the guilt of sin will daily increase. I suppose that the truest repentance is that of a man who is just entering Heaven. Therefore, the repentance which saves is not absolutely perfect or fully developed. If there is but this germ of it—that you sincerely wish to be delivered from sin—if you sincerely hate the sin which you did once love—you have the repentance that saves you!

And though you will hate sin more, by-and-by, and you will be able to avoid it more, by-and-by, as you are more completely sanctified by the Holy Spirit, yet the necessary thing at the first, by which a soul closes with Christ, is a turning from sin, a loathing of it—and if you have that, you have true repentance! But not else. Repentance is also a sense of shame for having lived in it and a longing to avoid it. It is a change of the mind with regard to sin—a turning of the man right round. That is what it is and it is worked in us by the Grace of God. Let none, therefore, mistake what true repentance is and seek for what they need not wish to have.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2743, Volume 47—MISTAKEN NOTIONS ABOUT REPENTANCE—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

SALVATION BY WORKS—NO REST THERE—EVEN FOR POPES!

By Charles H. Spurgeon

*“Ask for the old path, where the good way is, and walk in it,
and you shall find rest for your souls.”*
Jeremiah 6:16.

Well, now, according to the way of justification by works, they tell us that a man is accounted just before God because of his good works, especially such as his attendances at the various ceremonies of the church, his reception of “sacraments” and the like. But I am bold enough to say that no one in the church of Rome has ever or ever could have, legitimately, any rest of heart through his own good deeds, either living or dying!

I have purposely added the word, “dying,” because I want you to note what is the highest state of blessing to which the best Catholics hope to attain at death. When I was in Rome I stood in the church of St. John Lateran and I saw there a notice that there was to be “a mass for the repose of the soul of his eminence, Cardinal Wiseman.” “Well,” I thought to myself, “if there ever was a man who served his church well, and who was distinguished, not only as a saint, but as a prince of the church, surely this was the man—yet when the cardinal dies, he goes somewhere or other—I do not know where, but it is somewhere where he has not any repose because there are to be masses for the repose of his soul!”

As there were for the repose of the soul of the late pope. Now, if even popes and cardinals go where they do not have any repose, where do ordinary Catholics go? It must be a very poor outlook for them! If I were in their place, I would turn Protestant, trust in the Lord Jesus Christ and go to Heaven when I die! There is nothing to be had, you see, for money. The best thing that man can do is not worth anything in the sight of God—so let no one of us place the slightest reliance upon it.

Take any other form of this error and you will find that there is no rest in it. The common, somewhat diluted Protestantized doctrine of salvation by works has just the same flaw in it. If I am to be saved by my own works, when may I know that I have done enough? Never! Never! Even if I *could* have ever done enough in quantity, I shall soon undo it all by some sin or mistake which would make it valueless! And if I should persevere in well-doing even to the end of my life and do the best I can all the while, have I not reason to fear that I might still fall short of the Divine standard because my motive or my spirit is faulty and so, at the last, I would not have the quantity of good works necessary to make me a Christian? Unless you lessen the requirements of the Law of God, salvation by works can only be possible upon the condition of absolute perfection—but absolute perfection is beyond any man’s reach, seeing that he has already sinned!

If, however, you lower the standard and say that *sincere* obedience will avail instead of perfect obedience, who is to decide as to the sincerity? How is a man to be certain, even then, he is always sincere? May he not, sometime or other, have a mixture of insincerity with his love? And if so, may not that, like a little leaven, sour the whole lump?

So unsatisfactory and unreliable is this doctrine of salvation by works that Cardinal Bellarmine, who was one of the greatest of the Romish theologians, towards his latter end used words something like these—“that, while it is right to tell the people that they must be saved by their works, yet, inasmuch as few persons can ever tell that they have done sufficient good works to merit salvation, it is, probably,

upon the whole, safer to trust in the blood of Jesus Christ than in our own works.” And I hope that the cardinal himself did so!

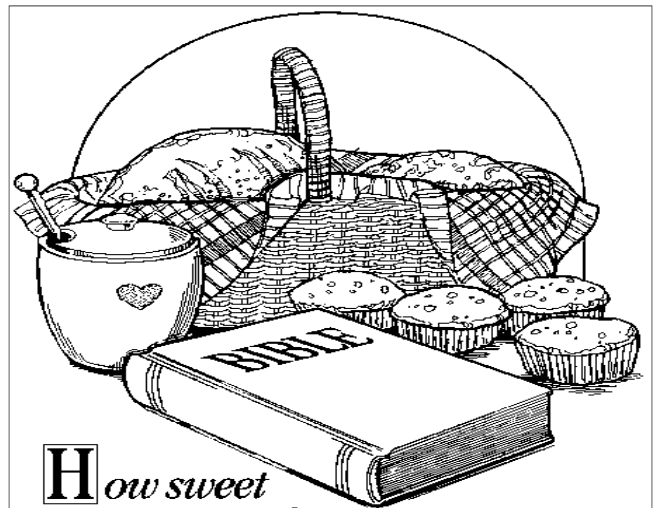
If you put your trust in the blood of Jesus and rely for salvation upon what Christ has done, you may not only say that it is, upon the whole, safer than trusting in what you do, yourself, but you may be *sure* that it is altogether the better, the more Divine, the truer way—for among many other blessings, it gives you peace and rest, which the other system never does and never can!

To be continually flogged, like the galley slave tugging at the oar and to have your conscience always crying, “Do, do, do this and you shall live! Fail in doing this and you shall die,” is to live a dog’s life, a slave’s life—no, it is to remain dead in trespasses and sins!

But when you come to the Gospel plan of salvation—“Believe and live! Trust Christ and you are both accounted righteous and made righteous! Rely upon what Jesus Christ has done and suffered and is still doing!” And then you have God’s Word to rely upon, “He that believes on the Son has everlasting life.” “He that believes on Him is not condemned.” “He that believes and is baptized shall be saved.” When I have complied with the conditions God lays down, that is, when I have believed in Jesus and have been baptized, I say, “It is enough, my Lord! Your servant is saved—here I find rest unto my soul.”

O Beloved, ask for the old path of pardon through the Savior’s Sacrifice, and walk in it, and you shall find rest unto your souls! —

Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2748, Volume 47—REST AS A TEST—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

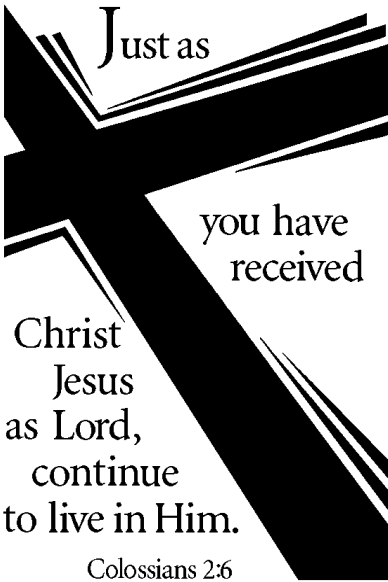


How sweet
are your words to my taste,
sweeter than honey to my mouth.

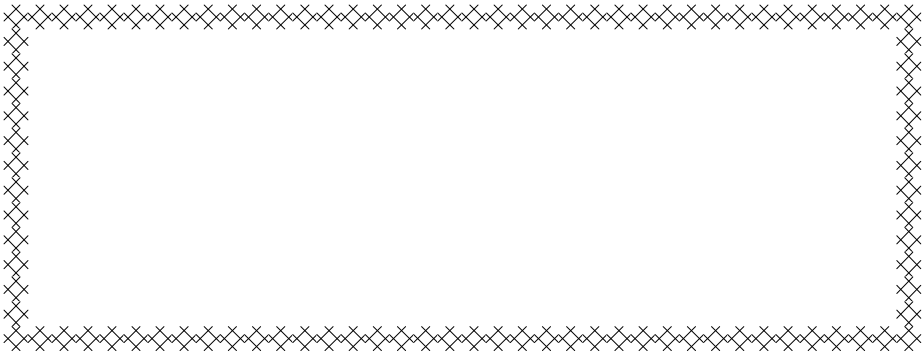
—Psalm 119:103

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PRAY FOR OUR TROOPS IN IRAQ.

In This Issue...

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

Now, be sure of this, if a man has a fine character, but does not deserve it—if he allows a piece of dishonesty to go on—I do not wonder that he cannot believe in Jesus Christ! How could he? A man so false through and through—how could he believe the Truth of God? If a man has lived in the dark all his life, do you wonder that the light makes his eyes ache and that, therefore, he hates it?

If a man has been incrusting in filth from his birth and thrived in it, there is no wonder that he judges purity to be quite a superfluity. Believe in Jesus Christ? O, Man, while you are acting so vile a part, there is no wonder that you cannot believe in the honest, truthful Savior!

Now, is there anybody here who wears before the eyes of men a fair character and yet, in secret, is anything but what he ought to be? O Sir, if you cannot believe in Jesus, I can very well comprehend your difficulty! But, O, may God make you sincere—may He turn you into that honest and good ground on which the Seed will grow, for it never will grow in a hypocrite's heart, let us

**IS THE
POPE
REALLY
“INFALLIBLE”?**
By C.H. Spurgeon

preach to him as long as we may!

Dishonest people who have received honor have a further difficulty, namely, that *always receiving this undeserved honor, they deceive themselves into believing that they deserve it.* A man who deludes other people, by degrees, comes to delude himself! The deluder first makes dupes of others and then becomes a dupe to himself.

I should not wonder but what the Pope really believes that he is “infallible” and that he ought to be saluted as, “His Holiness.” It must have taken him a good time to arrive at that eminence of self-deception, but he has got there, I dare say, by now, and everyone who kisses his feet confirms him in his insane idea!

When everybody else believes a falsehood concerning you, you come, at last, to believe it yourself, or at

least to think that it may be so. The Pharisees, being continually called “the learned rabbi,” “the holy scribe,” “the devout and pious doctor,” “the sanctified teacher,” almost believed the flattering compliments!

They used very grand phrases in those days and doctors of divinity were very common, almost as common as they are now! And the crowd of doctors and rabbis helped to keep each other in countenance by repeating one another's fine names till they believed they meant something.—Adapted from *The C.H. Spurgeon Collection*, Ages Software, 1.800.297.4307.—Sermon #1245, Vol. 21—*Why Men Cannot Believe in Christ—Read/download entire sermon at <http://www.spurgeongems.org>*

**PRAY FOR GRACE TO BE
USED BY OUR LORD.**

**PRAY FOR OUR
PRESIDENT.**

**SAVED? THANK GOD
FOR YOUR SALVATION!**