

FOR HIS GLORY

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Holy Rutherford, in his letters, has gone far to picture to us what the Christian's joy is, and so has Solomon in the Book of the Song. But carnal men cannot comprehend Rutherford, and as to the Canticles, there is no book in the Bible which staggers a worldling so much as the Song. He says, "Oh, it is a mere love tale." Of course it is to *you*, O carnal Reader, but the reason is in yourself. It was not possible for Solomon to put into language the experience of Divine Love except by the use of metaphors. He had to describe love as we have to describe God, speaking after the manner of men, and so he must speak after a natural sort and therefore the golden Canticle looks as if it were an earthly nuptial ode, whereas it is so high that the un-instructed cannot attain to it.—CHS



"I'VE KILLED OLD ROADS!"

A STORY FROM
C. H. SPURGEON'S CHILDHOOD

Some of young Charles Spurgeon's earliest years were spent with his grandparents in the village of Stambourne.

James Spurgeon, the Grandfather, was the minister of the church. Here is one of the several remarkable stories of Charles' experiences as small boy, taken from *C. H. Spurgeon's Autobiography*:

One of the members of the church at Stambourne, named Roads, was in the habit of frequenting the public-house to have his "drop of beer" and smoke his pipe, greatly to the grief of his godly pastor who often heaved a sigh at the thought of his unhappy member's inconsistent conduct.

Little Charles had doubtless noticed his grandfather's grief on this account and laid it to heart. One day he suddenly exclaimed, in the hearing of the good old gentleman, "I'll kill old Roads, that I will!"

"Hush, hush! My dear," said the good pastor, "you mustn't talk so! It's very wrong, you know, and you'll get taken up by the police if you do anything wrong."

"I shall not do anything bad; but I'll kill him though, that I will."

Well, the good grandfather was puzzled, but yet perfectly sure that the child would not do anything which he knew to be wrong, so he let it pass with some half-mental remark about, "that strange child."

Shortly after, however, the above conversation was brought to his mind by the child coming in and saying, "I've killed old Roads! He'll never grieve my dear Grandpa any more."

"My dear child," said the good man, "what have you done? Where have you been?"

"I haven't been doing any harm, Grandpa," said the child. "I've been about the Lord's work, that's all."

Nothing more could be elicited from little Charles, but, before long, the mystery was cleared up. "Old Roads" called to see his pastor and, with downcast looks and evident sorrow of heart, narrated the story of how he had been killed, somewhat in this fashion:

"I'm very sorry, indeed, my dear Pastor, to have caused you such grief and trouble. It was very wrong, I know; but I always loved you and wouldn't have done it if I'd only thought."

Encouraged by the good pastor's kindly Christian words, he went

(See *A Story* on page 5)

BLESSED SONGS!

By C. H. Spurgeon

When we come to die we will breathe our last breath to music. Then will we say, "Bring me a harper" and, like Jacob and Moses, we will sing before we depart. Our song is ready! It is the 23rd Psalm—"The Lord is my shepherd; I shall not want. Yes, though I walk through the valley of the shadow of death, I will fear no evil: for You are with me; Your rod and Your staff they comfort me." This is the kind of minstrel for me!

Don't you agree, my Brothers and Sisters? When you are ill, troubled or distressed, will you not remember your songs in the night? If such is the strain, I am of the same mind as Martin Luther, whose words I have copied out to read to you. His language is always strong. Luther speaks thunderbolts. "One of the finest and noblest gifts of God is music. This is very hateful to the devil and with it we may drive off temptations and evil thoughts. After theology I give the next place and highest honor to music. It has often awakened and moved me so that I have won a desire to preach. "We ought not to ordain young men to the office of preacher if they have not trained themselves and practiced singing in the schools."

That is pretty strong. I fear many

(See *Let Us Sing!* on page 5)

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SPURGEON SPEAKS OF HIS SUCCESS AS A PREACHER—IN 1856 (18 YEARS OLD)

Another duty to which some of the children of God are called is that of *preaching*. And here, too, we must have the Holy Spirit to enable us. Those whom God calls to preach the Gospel are assisted with might from on high. He has said, “Lo, I am with you always, even unto the end of the world.” It is a solemn thing to enter upon the work of the ministry. I will just make an observation here for in this place there are young men who are striving to enter into the ministry before they scarcely know the alphabet of the Gospel.

They set themselves up as preachers of God’s Word when the first thing they ought to do is to join the infant class in a school and learn to read properly. I know there are some to whom God has given the desire to seek the glory of His name and the welfare of souls and who humbly wait till He has opened the way. God bless them and speed them!

But—would you believe it?—a young man was baptized and received into the Church one Sunday—and he positively went off to a College on the Monday or Tuesday to ask if they would receive him! I asked him whether he had ever preached before, or addressed half-a-dozen Sunday scholars. He said, “No.” But what surprised me most was that he said he was called to the work before he was converted! It was a call from the devil, I verily believe—not a call from God in the least degree! Take heed that you touch not God’s Ark with unholy fingers!

You may all preach if you can, but take care that you do not set yourselves up in the ministry without having a solemn conviction that the Spirit from on high has set you apart—for if you do, the blood of souls will be found on your skirts! Too many have rushed into the holy place, uncalled of God who, if they could have rushed out of it on their dying beds would have had eternal cause for gratitude! But they ran presumptuously, then preached unsent and, therefore, unblest! And when dying, they felt a greater condemnation from the fact that they had taken on themselves an office to which God had never appointed them! Beware of doing that!

But if God has called you, however little talent you may have, fear not anyone’s frown or rebuke. If you have a solemn conviction in your soul that God has really ordained you to the work of the ministry and if you have obtained a seal to your commission in the conversion of even one soul, let not death or Hell stop you—go straight on and never think you must have certain endowments to make a successful preacher! The only endowment necessary for success in the ministry is the endow-

ment of the Holy Spirit.

When preaching in the presence of a number of ministers last Friday, I told the Brothers, when one of them asked how it was God had been pleased to bless me so much in this place, “There is not one of you whom God could not bless ten times as much if you had ten times as much of the Spirit.” For it is not any ability of the man—it is not any human qualification—it is simply the influence of God’s Spirit that is necessary. And I have been delighted to find myself abused as ignorant, unlearned and void of eloquence—all which I knew long before, but so much the better—for then all the Glory belongs to God!

Let men say what they please, I will always confess to the truth of it. I *am* a fool! “I have become a fool in glorying,” if you please. I will take any shameful title that worldlings like to put upon me—but they cannot deny the fact that God blesses my ministry, that harlots have been saved, that drunks have been reclaimed, that some of the most abandoned characters have been changed and that God has worked such a work in their midst as they never saw before in their lives! Therefore give all the Glory to His holy name! Cast as much reproach as you like on me, you worldlings—the more honor shall there be to God who works as He pleases and with what instrument He chooses, irrespective of man!

Again, dearly-Beloved, whatever is your work, *whatever God has ordained you to do in this world, you are equally certain to have the assistance of the Holy Spirit in it.* If it is the teaching of an infant class in the Sunday school, do not think you cannot have the Holy Spirit! His succor shall be granted as freely to you as to the man who addresses a large assembly. Are you sitting down by the side of some poor dying woman? Believe that the Holy Spirit will come to you there as much as if you were administering the sacred elements of the Lord’s Supper. Let your strength for the lowliest work as much as for the loftiest be sought from God! Spiritual plowman, sharpen your plowshare with the Spirit! Spiritual sower, dip your seed in the Spirit so it shall germinate—and ask the Spirit to give you Grace to scatter it that it may fall into the right furrows! Spiritual warrior, whet your sword with the Spirit and ask the Spirit, whose Word is a two-edged sword, to strengthen your arm to wield it!—Sermon #3048, Volume 53—THE HOLY SPIRIT IN THE COVENANT—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.

PRAY DAILY
FOR
YOUR
PASTOR!

**PRAY FOR GRACE
TO NEVER COMPROMISE
OUR MASTER!**

“If Christ can draw one soul to Himself, why can He not draw twenty? And if He can draw twenty, why not twenty thousand, and why not thousands of millions? Why should not we live to see many millions of souls converted to God? Let us pray to the Holy Spirit to present the irresistible attractions of Christ to the hundreds of millions in the whole human race!”—CHS—Volume 53, Sermon #3051

CALVINISM: ITS SECOND POINT

By DANIEL E. PARKS

CARIBBEAN MISSION, PO Box 305, Frederiksted, VI 00841

The foremost theologian of the Reformation of the 15th Century was John Calvin (1509-64), the Reformer of Geneva, Switzerland. He systematized the Doctrine of Salvation earlier defended by Augustine (345-430), inscripturated by Paul the Apostle, and Divinely inspired by the Holy Spirit. His doctrine was embraced by fellow Reformers throughout Europe and the British Isles.

The most noted protest against the doctrine of John Calvin was raised by disciples of Jacobus Arminius, professor in the university at Leiden, The Netherlands, 1603-09. They started their protest, called the Remonstrance, in 1610, one year after Jacobus Arminius' death. Their disagreement with Calvin's Doctrine of Predestination was presented to the Dutch Reformed Church's Synod of Dort in 1618-19 in what has come to be called the Five Points of Arminianism:

[Last month the Five Points of Arminianism were listed and the first point considered and refuted. This month we will discuss the second point and compare it to Scripture.]

2. *Conditional Election*: Election to salvation is not an act of God's Grace alone; rather, God's choice is based upon man's choice, as God chose to salvation those whom He foresaw choosing Him of their own free will to be their Savior.

We will here consider the second of the five points of Arminianism and of Calvinism (as they are summarized in *The Five Points of Calvinism* by David N. Steele and Curtis C. Thomas).

Arminianism Point #2: Conditional Election

"God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those whom He knew would, of themselves, freely believe the Gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but resulted solely from man's will. It was left entirely up to man as to who would believe and therefore as to who would be elected unto salvation. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation."

This second point of Arminianism denies what Holy Scriptures teach regarding the election unto salvation in the following respects:

1. The Arminian doctrine of election denies the declaration of Jesus Christ to the saved in John 15:16: "You did not choose Me, but I chose you." That is, the decisive factor in election to salvation is God's choice of sinners, not the sinners' choice of God. Any sinner who chooses God did so because God first chose him.

2. The Arminian doctrine of election reverses the Biblical order of predestination and faith set forth in Acts 13:48: "And as many as had been appointed to eternal life believed." That is, faith in Christ is the *result* of predestination, not the *cause* of it. This verse so bothers Arminians that they change it to read, "And as many as believed were appointed to eternal life"—as though faith in Christ is the *cause* of predestination, not the *result* of it.

3. The Arminian doctrine of election reverses the Biblical order of election and faith set forth in 2 Thessalonians 2:13, in which the saved are told, "God, from the beginning, chose you for salvation

through...belief in the truth." That is, belief in the truth is the *result* of being chosen for salvation, and in no way the *cause* of it. The Arminian doctrine would change this verse to read "God, from the beginning, chose you for salvation because He foresaw your belief in the truth."

4. The Arminian doctrine of election reverses the Biblical order of election and holiness set forth in Ephesians 1:4, in which the saved are told, "[God] chose us in [Christ] before the foundation of the world, that we should be holy and without blame before Him in love." That is, holiness is the *result* of election, and in no way the *cause* of it. The Arminian doctrine would have this verse to read, "God chose us in Christ before the foundation of the world because He foresaw we would be holy and blameless."

5. The Arminian doctrine of election denies the doctrine of unconditional election taught in Romans 9. God declares in verse 13, "Jacob have I loved, but Esau have I hated." Therefore, Jacob was chosen to salvation, but Esau was not. Why was Jacob chosen? Because of God's unmerited favor and Sovereign Grace to him, not because of any foreseen faith or any other good deed he would perform, as Arminians would posit. Paul therefore declares in verse 11 that Jacob was chosen before he had "done any good or evil [foreseen or actual], that the purpose of God according to election might stand, not of works but of [God] who calls."

Indeed, if God's election to salvation was according to our work of faith, as Arminianism asserts, none would be saved! Man is totally incapable of any work which merits God's favor in any way. Man is spiritually "dead in trespasses and sins" (Eph 2:1) and therefore totally incapable of understanding the Gospel or of seeking God (Rom 3:11). Man, furthermore, is so obstinate in his rebellion against God that Jesus Christ declares, "You are not willing to come to Me that you may have life" (John 5:40). Arminianism, by asserting God has chosen to salvation those whom He foresaw of their own free will believing the Gospel, shuts the door of salvation to everyone.

But the Sovereign Grace of God opens the door of salvation to all who will enter therein. God the Father has chosen to salvation a host of undeserving and rebellious sinners and called them to Christ—and caused them to *willingly* come to Him. Jesus Christ therefore declares in John 6:37, 44, 45, 65, "All that the Father gives Me [in Sovereign Election before the foundation of the world] will come to Me, and the one who comes to Me I will by no means cast out...No one can come to Me unless the Father who sent Me draws him...Therefore everyone who has heard and learned from the Father comes to Me...No one can come to Me unless it has been granted to him by My Father."

If you do not come to Christ for salvation, blame no one but yourself because you have refused God's sincere invitation to, "Look to Me and be saved, all you ends of the earth" (Isa 45:22). If you do, indeed, come to Christ, give Him all the glory for that "purpose of God according to election...not of works but of Him who calls."

The Synod of Dort, therefore, rightly *condemned* this second of the Five Points of Arminianism as heresy and affirmed as Scriptural Truth all that it denied.

ERRORS OF ROME**VIRGIN MARY WORSHIP...**

“Oh Mary, the most sweet patron of the distressed! The most learned advocate of the guilty, and the only hope of those who despair—the illustrious SAVIOR OF SINNERS—hear and assist me, most benignant Mother of God and mercy!”

Dr. Ian R.K. Paisley

THE worship of the Virgin Mary throughout the Roman Catholic Church is one of those things which there is no denying any more than that the sun is in

“The Son of God is, in a great measure, lost and forgotten among the ignorant multitude amid the glories which surround His mother.”

the firmament. It is a prime element of the system—and were it to be taken out of her literature, her conversation, and her devotions—it

would leave a void that would look like desolation. Throughout the whole of Roman Catholicism, wherever the eye falls it lights on images of the Virgin and her child.

In some predominately Catholic countries these stare you in the face at every corner of every street. They occupy a place in every room of every house, and are prominent at every altar—they are stamped on everything. These facts are not, and cannot be denied. There is, indeed, no hesitation on the part of the priests and people in confessing them. Most Papists are no more ashamed to confess that they worship the Virgin than that they look at the sun or tread the earth.

A most intelligent and penetrating clergyman of the Church of England, Mr. Hobart Seymour, who visited and for a season sojourned at Rome [in 2002], concerning which he published a valuable book, declares that “the religion of Italy ought to be called not the religion of Jesus Christ, but the religion of the Virgin.” The Son of God is, in a great measure, lost and forgotten among the ignorant multitude amid the glories which surround His mother.

The Virgin, ever in the heart, the eye, and on the lips, is adored as their Alpha and Omega. She is, however, not merely the object of adoration! Prayers are addressed to her in order to obtain all mercies of all sorts for both worlds. She is supplicated for everything that the sinner requires, or that the Most High, Himself, can give, and constantly takes precedence over the Messiah.

The pattern prayer of Pope Innocent thus addresses her: “Oh Mary, the most sweet patron of the distressed! The most learned advocate of the guilty, and the only hope of those who despair—the illustrious SAVIOR OF SINNERS—hear and assist me, most benignant Mother of God and mercy!”

What says the reader to this? Was he really aware that this daughter of Abraham was viewed and adored as the “illustrious Savior of Sinners”? Does he observe its impiety? Let him but compare the language with that of the New Testament and see how the spirit which pervades the references which are there made to Mary correspond with it. Nothing can be more natural than the place there assigned to “the highly honored among women.”

But surely nothing can be less congruous with the notion that she was to be viewed as a Divine Person who was to determine the life and death of the human race! There is most assuredly nothing in the New Testament from which it could be imagined that she was to become the object of divine worship!

Were a Papist perusing the Sacred Scriptures to investigate them for guidance on the subject of Virgin worship he would very speedily discover the impious deception which had been practiced upon him, and with grief and scorn rid himself of the imposture.

As it is, he walks in darkness, delights himself in fiction, and builds all his happiness upon a frail human creature like himself—who was as much dependent as he is on the blood and righteousness of her own Son! Yet such is the principal object of Roman worship. By the young and old, rich and poor—on earth and ocean—she is everywhere worshipped, morning, noon, and night.

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

Trampling Underfoot The Blood Of Jesus Christ

HEBREWS 10:28-29

**By Don Fortner
Pastor of Grace Baptist Church
Danville, KY**

God the Holy Spirit declares that those who despise the Gospel of God’s free and Sovereign Grace in Christ shall, in the day of judgment, be worthy of much sorer and more severe punishment than those who despised the Law of God given by the hand of Moses to the children of Israel.

There are many proper, very sober applications of this warning. Here God Himself speaks of men who have “trodden underfoot the Son of God,” have counted the blood of the Son of God, “the blood of the covenant,” an unholy thing, and have “done despite unto the Spirit of grace.”

Those words very accurately describe the religion and the preachers of this apostate generation.

I have chosen my words deliberately and purposefully. I have chosen them, either by the Spirit of Christ or by the spirit of antichrist. I will leave that for each reader to decide. But be sure you understand this—There is no alternative between the two! Either I am God’s messenger to your soul, led to write these lines by the Holy Spirit of Christ, or I am a messenger of Satan, led by the spirit of antichrist.

All preachers of Arminian, free will, works religion. All preachers of the damning, blasphemous doctrine of Universal Atonement or Universal Redemption—all who believe, teach, and preach that the Son of God died to redeem and save all human beings, even those who perish at last in Hell under the wrath of God—are guilty of this crime. They tread under their feet the blood of the Son of God, count the everlasting blood of the Covenant an unholy thing, and do despite unto the Spirit of grace!

There is no doctrine in all the world more dishonoring to God, more blasphemous to the Lord Jesus Christ, more con-

(See Trampling on the Blood on page 6)

LET US SING!

(Continued from page 1)

would not have been preachers if they must first have been singers! Still, there is a power about song—and to sing the praises of God in Psalms such as those I have read to you is most consoling. Suppose you have done with the minstrelsy which I have now mentioned? There is, next, the music of Gospel Doctrine! I confess to you that when depressed in spirit, I love a bit of thorough Calvinistic doctrine! I turn to Coles on Divine Sovereignty and relish his plain speaking upon Sovereign Grace. The Doctrine of Election is noble music—Predestination is a glorious hallelujah! Grace abounding, love victorious, truth unchanging, faithfulness invincible—these are melodies such as my ears delight in!

The Truth of God is fit music for angels. The harps of the redeemed never resound with more noble music than the Doctrines of Grace. Every Truth of God has its melody! Every doctrine is a Psalm unto God! When my heart is faint, “Bring me a minstrel” and let him sing of Free Grace and dying love. If these do not charm you, fetch a minstrel from *experience*. Think how God has dealt with you in times of sorrow and darkness long gone by and then you will sing, “His mercy endures forever.” That 103rd Psalm might last a man from now till he enters Heaven—he need not change the strain—“Bless the Lord, O my Soul and all that is within me, bless His holy name.” He may keep on chanting it until his song melts into the hymn of the angels and he adds another voice to the chorus of the redeemed above!

If you want music, there is yet a sweeter store. Go fetch a minstrel from Calvary. Commend me for sweetness to the music of the Cross. At Calvary I hear one piece of music set to the minor key which has bred more joy beneath the skies than all else! Hear it—“My God, My God, why have You forsaken Me?” Jesus deserted is the comfort of deserted souls! Jesus crying, “Why have You forsaken Me?” is the joy of the spirit that has lost the light of God’s Countenance! That grave and solemn note can lift despair into delight! But if you want another hymn of the Cross to be sung with the accompaniment of the high-sounding cymbals, or with trumpet and sound of cornet, let me commend you to this other song of the Cross, “IT IS FINISHED.”

All music lies there. Condensed into those three words you have the harmonies of eternity, the melodies of the infinite! Angels themselves, when on their loftiest key, did never sing a canticle so sweet. “Consummatum est” is the consummation of song. “It is finished”—sin is blotted out, reconciliation is complete, everlasting righteousness is brought in—and believing souls are saved! Hallelujah! Hallelujah! Till the day breaks and the shadows flee away, “Bring me a minstrel” and let us sing unto Him that loved us, and washed us from our sins in His own blood! To Him be Glory forever and ever. Amen!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #1612, Volume 27—*The Minstre!*—Read/download entire sermon at <http://www.spurgeongems.org>.

A STORY FROM C. H. SPURGEON’S CHILDHOOD

(Continued from page 1)

on with his story.

“I was a-sitting in the public-house just having my pipe and mug of beer, when that child comes in—to think an old man like me should be took to task and reprov’d by a bit of a child like that! Well, he points at me with his finger, just so, and says, ‘What are you doing here, Elijah? Sitting with the ungodly; and you a member of a church, and breaking your pastor’s heart. I’m ashamed of you! I wouldn’t break my pastor’s heart, I’m sure.’

“And then he walks away. Well, I did feel angry, but I knew it was all true, and I was guilty. So I put down my pipe and did not touch my beer, but hurried away to a lonely spot, and cast myself down before the Lord, confessing my sin and begging for forgiveness. And I do know and believe the Lord in mercy pardoned me. And now I’ve come to ask you to forgive me; and I’ll never grieve you any more, my dear Pastor.”

It need not be said that the penitent was freely forgiven and acknowledged a Brother in the Lord, and the Lord was praised for the wonderful way in which it had all come about.

The genuineness of the backslider’s restoration is evident from the testimony of Mr. Houchin, the minister at Stambourne who succeeded Mr. Spurgeon’s grandfather, and who has also ascertained from official records the correct way of spelling “Old Roads” name.

Mr. Houchin writes—“Thomas Roads was one of the old men of the table-pew—an active, lively, little man, but quite illiterate—not much above a laborer, but he kept a pony and cart, and did a little buying and selling on his own account... I found him an earnest and zealous Christian, striving to be useful in every way possible to Him; especially in the Prayer Meetings and among the young people, opening his house for Christian conversation and prayer.

“He only lived about four years of my time and was sustained with a cheerful confidence to the end. When near death, on my taking up the Bible to read and pray with him, he said, ‘I have counted the leaves, Sir.’ I said, ‘Why? What did you do that for?’ and he replied, ‘I never could read a word of it and thought I would know how many leaves there were.’ This was very pathetic and revealed much. We had a good hope of him, and missed him greatly.”—From C. H. Spurgeon’s *Autobiography*, Volume 1, pages 23, 24. Available from Pilgrim Publications. For more information, see their website:

<http://www.pilgrimpublications.com/spurgeon.htm>

Pray for Brother Alan Roman of Mexico City who is recovering from lung cancer. Praise our Master’s Holy Spirit for keeping him faithful in translating Spurgeon sermons into Spanish, even during this trial. Pray our heavenly Father will use the sermons to draw millions of Spanish-speaking Roman Catholics to His Son, Jesus Christ.

**PRAY DAILY FOR
GRACE TO BE
OBEDIENT
TO GOD’S WORD.**

PRAY FOR GRACE TO HUNGER AND THIRST FOR RIGHTEOUSNESS.

WILL THIS BE PART OF YOUR OBITUARY?

By Charles H. Spurgeon

I believe that *when the Christian sorrows, he ought to be as glad as he is sorrowful*. Put your sadness in one scale and your gladness in the other scale—then see if the reasons for praise are not as weighty as the reasons for grief.

Then you will say, “She is gone—here is a tear for her. She is in Heaven—here is a smile for her. Her body is with the worms. Weep, eyes. Her soul is with Jesus! Shout, lips! Yes, shout for joy! The cold sod has covered her, she is gone from my sight, she sleeps in the sad, sad grave—bring me the clothes of mourning. No, she is before the Throne of God and the Lamb—blessed forever!

“Lend me a harp and let me thank my God! She has joined the white-robed host on yonder blessed plains! O hearse and funeral, O shroud and garments of woe, you are most fitting for her! I have lost her and she, herself, with many a pang and struggle, has passed through the Valley of the Shadow of Death, but O joyous face! O songs of gladness! O shouts of rapture! You are equally becoming!—For when she passed through the Valley of the Shadow of Death, she feared no evil, for Your rod and Your staff did comfort her. Now, beyond the reach of death’s alarms, she does bathe her soul in seas of bliss—she is with her Lord.”

And now, Beloved, we shall soon all of us die. In a few more years I shall have a gravestone above my grave. Some of you, I hope, will say, “There lies our minister who once gathered us together in the House of God and led us to the Mercy Seat and joined in our song. There lies one who was often despised and rejected of men, but whom God did nevertheless bless to the salvation of our souls and sealed His testimony in our hearts and consciences by the operation of the Holy Spirit.”

Perhaps some of you will visit my tomb and will bring a few flowers to scatter on it in glad and grateful remembrance of the happy hours we spent together. It is quite as probable that your tombs will be built as soon as mine. Ah, dear Friends! Shall we write on your tombstones, “She sleeps in Jesus”? “He rests in the bosom of his Master”? Or will we have to speak the honest truth, “He has gone to his own place”? Which shall it be? Ask yourselves, each one of you, where will your soul be? Shall it mount up there—

*“Where our best friends, our kindred, dwell,
Where God our Savior reigns.”*

Or—

*“Shall devils plunge you down to Hell,
In infinite despair?”*

You can ascertain which it will be! You can tell it by this—Do you believe on the Lord Jesus Christ? Do you love the Lord Jesus? Do you stand on Christ, the solid Rock? Have you built your hope of Heaven on Him alone? Have you, as a guilty sinner, cast yourself at His Mercy Seat, looking to His blood and righteousness, to be saved by them and by them alone?

If so, fear not to die—you shall be safe, whenever the summons comes to you! But if not, tremble, tremble! You may die tomorrow—you must die one day. It will be a sad thing to die as to be lost beyond recovery. May God Almighty grant that we may be all saved at last, for Jesus’ sake! Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3077, Volume 54—DEATH—A SLEEP—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.]

**PRAY DAILY FOR BROTHER MIKE GENDRON TO BE
USED MIGHTILY IN FINDING THOUSANDS
OF THE ELECT—AND USED AS AN
INSTRUMENT TO BRING THEM TO CHRIST.**

TRAMPLING ON THE BLOOD OF OUR MASTER

(Continued from page 4)

trary to the Spirit of Grace and to the Word of God, or more damning to the souls of men than the doctrine of universal atonement.

When I use the terms *Universal Atonement* and *Universal Redemption*, this is what I mean: Universal Atonement is the damning delusion of men which teaches that the Lord Jesus Christ died to make atonement for the sins of all human beings without exception. It is the teaching that, by His blood, Christ merely made atonement *possible* for all, though He actually procured it for none.

Universal Redemption is that doctrine which says Christ shed His blood to redeem and save *all* people, that He made salvation possible for all and provided a way for all to be saved, though He did not actually secure and guarantee anyone’s actual redemption and salvation by the shedding of His blood.

It is clearly the teaching of Scripture that the Lord Jesus Christ actually and effectually redeemed and made atonement for every sinner for whom He died at Calvary. The death of Christ was not a gamble. Nothing was left to chance. He, by His sin-atonement blood, effectually and infallibly secured the everlasting salvation of God’s elect. To say, as most do, that He died to redeem those who yet perish under the wrath of God is to trample His blood underfoot as a common, unholy, useless thing!

Such doctrine makes the blood of Christ of no effect. It is the most odious form of blasphemy imaginable.

(More of Pastor Fortner’s work can be found at <http://grace-for-today.com>)

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A Study of Ephesians

ONE BAPTISM – PART 1

We come today to the sixth of seven phrases in Ephesians 4:4-6 which demonstrate the unity of the Church. Our focus is on the phrase “one baptism,” found in Ephesians 4:5. This may be surprising to some because the subject of baptism is one which is notorious for dividing Christians. How, then, can it be listed as one of the things which unites us? As we seek to answer this question, let us keep in mind that whatever the Apostle means by this phrase, “one baptism,” it MUST be a true basis for unity for ALL Believers and not only for those of a certain persuasion about a particular method or mode of water baptism. Because this is true, there are certain erroneous interpretations of this phrase which we must reject

Roman Catholicism and some other denominations have taken this phrase to refer to *baptismal regeneration*. By baptismal regeneration I am referring to the belief which says that the sacrament of water baptism actually gives new life to the recipient. Those who hold to this view believe that baptism itself conveys new life to the recipient and that the guilt of original sin is removed by it. Another view, which is held by many in the denomination named Church of Christ, is that baptism is necessary for a person to be saved. They go so far as to teach that a person who believes on the Lord Jesus Christ and who is not baptized by immersion is not saved.

Also related to this error is the teaching which some of the Reformed persuasion hold, which says that by having their infant children baptized, they are put into a situation which assures that they will be saved. This view is sometimes referred to as “presumptive regeneration.”

We must reject all of these views, for they have no basis whatever in Scripture. The point that is repeatedly made throughout the New Testament is that NOTHING, absolutely nothing which man does, even if it is in obedience to a command of Scripture, must be added to faith in Christ as a requirement for salvation! The entire Epistle to the Galatians is taken up with proving to the Galatians that they could do nothing to save themselves or in any way to add to their salvation. Apparently there were some Jewish men who had come to the Galatians and were telling them that they needed to be circumcised in addition to believing on the Lord Jesus Christ in order to be saved. In the strongest possible terms, Paul tells the Galatians that if they accept that teaching, they will be following a false gospel and will undermine their own salvation! So baptismal regeneration, or any variation of it, cannot possibly be what the Apostle has in mind by the phrase “one baptism.”

Another interpretation of this phrase says that Paul is referring to a particular mode of baptism. Baptists, Presbyterians and many others are ready to assert that there is one correct mode of baptism and that it is that mode which is being referred to here. But again, this cannot be the case, for this is an issue over which the Church remains obviously divided. Some say Baptism is by immersion; some say it is by sprinkling or pouring. Perhaps not until eternity will there be unanimity on this issue. But remember, whatever Paul means here, it is something which INEVITABLY leads to unity.

Yet another interpretation of this phrase, and one which has much to commend it, is the view which takes this to refer simply to the

sacrament of water baptism—that it simply refers to the fact that all true Christians believe that we must obey the teaching of the Lord Jesus to baptize all those who become His disciples. Though this view has much to commend it, it also has an obstacle that I believe rules it out. Consider, for example, the thief on the cross who ended up becoming a Believer just before his death. Jesus said to him in Luke 23:43, “Assuredly, I say to you, today you will be with Me in Paradise.” Yet it was obviously impossible that he should have been baptized. He was saved although he had not been baptized.

Am I implying that Baptism is unimportant? God forbid! Jesus Himself commanded in Matthew 28:19—“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” But let us keep in mind that many things in Scripture are commanded of Believers, yet obedience to these commands is never to be considered part of earning or contributing to our salvation in any way.

Let us assert once again that baptism itself cannot save anyone. No one can make a Christian but God. Baptism cannot make an infant a Christian, nor can it make an adult a Christian.

So what is the true meaning of the phrase “one baptism”? I believe that the Apostle is referring to that which baptism signifies and represents. In other words, baptism here is to be understood as the spiritual realities which are being pictured when a person receives baptism. If we consider the Scriptures on this point for a few moments, I believe that we will see that this interpretation is truly a basis for unity among all true Believers.

One of the main things signified by the ceremony of baptism is the washing away of sins. All Believers, even though they may disagree about HOW MUCH water is to be used in Baptism, agree that we are to use water. The Scriptures specify baptism with water because water is such a perfect picture of something we are all familiar with in everyday life. The use of water is naturally associated with washing. In Christian Baptism, the use of water is a picture of the washing away of our sins.

After the Apostle Paul was dramatically converted on the road to Damascus, a disciple named Ananias came to him and gave this command in Acts 22:16—“And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.” Some have tried to say that this verse teaches baptismal regeneration, that one is saved by being baptized. “After all,” they say, “doesn’t Ananias say to Saul that if he is baptized, his sins will be washed away?”

But look at verse 13 of Acts 22, and you will see that this cannot possibly be what Ananias meant. For here Ananias refers to Saul as “BROTHER Saul.” In other words, Saul was already converted when Ananias came to him. What, then, did Ananias mean when he said to Saul, “Arise and be baptized and wash away your sins?” I believe that what he was saying to Saul is that he should now, like all Christians, go through the service of Baptism in order to signify and to give a picture of the reality of what had already happened to him.—PF

(Continued next month, Lord willing).

LISTEN UP!

By Charles Haddon Spurgeon

*“By the Grace of God I am what I am.”
1 Corinthians 15:10*

The word, Grace, in Scripture, also means something else besides free favor—it very often means *operative power*. When the Spirit of God works savingly upon the heart, the influence which He exerts is called His Grace. So the Apostle means here, “By the Grace of God I am what I am” that is, “Whatever I am that is right, God made me that. If I am regenerate, I must have been born-again from above by the power of God. If I have repented, my repentance was the gift of God. If I have believed, my faith was the work of God. If I have perseverance in faith, that perseverance has been the effect of the work of God in my soul. If I have ever prayed an acceptable prayer, it was God’s Grace that enabled me to do it. If I have ever sung God’s praise so as to please Him, that praise was first written in my heart by the Holy Spirit.”

“What have you which you have not received?” is a question to which the answer from every true heart is, “I have nothing which I have not received, except my sin. But all I have that is good must have come from God.” If any of you are to be saved, God must save you. Sinner, you are lost, and lost beyond recovery by any hand but that which is Divine and Omnipotent! “It is not of him that wills, nor of him that runs, but of God that shows mercy.” Let that text roll like thunder over the heads of those who think that they can save themselves. The Lord must do it from first to last! His is the first act of Grace when He quickens the spiritually dead—and His must be the last act of Grace when we lay down our vile bodies and our spirit enters into the joy of our Lord!

Now, these two things being true, and being surely believed among us, that salvation is by the free favor of God and that it is by the power of Divine Grace, I think I may say that if Paul had been here, he would have pushed this matter a little further. There are some of our dear Brothers and Sisters, and true Brothers and Sisters, too, who do not see the Doctrines of Grace quite clearly. They see men as trees walking, for they seem to attribute the fact of their salvation in part to themselves. I do not say as to merit, for I believe they abhor that idea. And I do not say as to power, for I believe they hold as earnestly as we do that the sinner is dead in sin and that the power to act comes from the Holy Spirit. But, somehow or other, they make a great deal more of man’s will than I think they should, just as, on the other hand, some speak too little of the will of man and treat men as if they had not any wills, but were so many logs of wood! There is Truth of God on both sides of the question and, as some of my Brothers preach the other view of the Truth, I will preach that view of it which my text gives me.

If I am a saved man, how came I to be saved? Somebody asks, “But why are you saved, and not other men?” My dear Friend, there are two questions there, so I must take them one at a time. Will you kindly let me take the first one, only altering it thus—Why are you saved? If you are saved, there is a great difference between you and others who are not saved. You were once a lover of pleasure and of the world, but you are now a lover of God. Now, somebody made that difference, and whoever did it did a good job, so let his head be crowned! Here is the crown. Now, Sirs, upon whose head shall I put it? Have *you made yourself to*

differ from what you used to be, and from what others still are? Are you prepared to wear the crown? You bow your head and say, “Oh, no! Let the Lord have the Glory of it.” Well, then, it is quite evident that God has made a difference between you and others and that it was a commendable thing for Him to do so. And as it was commendable for God to do it, it must have been so for God to purpose to do it. And if it was commendable for Him to purpose to do it the day He did it, it was commendable for Him to purpose to do it from all eternity! And thus we get back to the old and glorious decrees and Covenant of Divine Grace of which some are so afraid, though, as surely as this Book is written of God, it stands there that He has, “from the beginning,” chosen His people unto salvation. “By the Grace of God I am what I am.”

If there is an Antinomian here, he will very boldly declare the meaning of this passage. But I will speak as boldly as he does and dare to do it with the Truth of God on my side! I am sure that this is pure unadulterated Truth of God, that Grace, Grace, Grace, Grace saves the soul from beginning to end. But if you ask me, “Why is a man lost?” then the Antinomian and I will differ altogether. I say if he is lost, it is his own fault—it is his sin and his willful rejection of Christ that cause him to be lost. And if there is any Arminian here who will lay the guilt of sin on the sinner’s conscience, I can do that as much as he can, and I believe I shall have Scripture with me in so doing! Damnation is all of man from first to last—and salvation is all of Grace from first to last! Someone asks, “How do these two things agree?” No, Brother, how do these two things *disagree*? If you will tell me when they quarrel, I will try to reconcile them. They stand in this Book side by side as two grand Inspired Truths of God and they should be preached side by side! They never did fall out and they never will. If you love self-righteousness, they will quarrel with you—but they will never quarrel with each other.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3084, Volume 54—PAUL’S PARENTHESIS—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>]

**PRAY YOUR PASTOR WILL STUDY
THE DOCTRINES OF THE
ROMAN CATHOLIC CHURCH TO
DETERMINE IF IT IS TRULY
“CHRISTIAN”
—OR NOT—
—AND IF NOT—
TO HAVE THE COURAGE
TO EXPOSE ITS LIES!**

Letters to Mike Gendron of Proclaiming the Gospel:

ptg@pro-gospel.org
http://www.pro-gospel.org

V. R., Tampa, FL, writes—I spent 3 months combing through the Bible and the Catechism before I found your website. Your articles on the John Ankerberg web site have been outstanding. Being a lifelong Catholic I was shocked to discover what I was a part of. At first I must admit there was strong denial on my part, but I just kept going over and over what I read until it finally sunk in. All during that time span some incredible things happened that proved that God was revealing the truth to me. Now I realize I could have saved a lot of time by just reading your book *Preparing Catholics for Eternity*. My entire family and many of my friends are still Catholic and I am determined to continue giving them the true Gospel. Some have expressed interest on moving the discussion further. I plan on using materials from your ministry to hopefully complete their conversions, God willing. So I have been trying to devour as much information from your ministry as I can. As you know there is a lot of Catholic hostility towards you (especially on the Catholic Answers website). I know it cannot be easy for you and Jane. Know that we will be praying for you to keep up the faith and your great work for God.

Bill H., Internet, writes—**Mike, come home to the Faith. Why are you so angry towards the Church? Why do you listen to others who don't have the truth? Go to the Real Presence website and read Father John Hardon, S.J. You are so confused about the Bible. You can't accept the New Testament unless you submit to the authority of the Catholic Church which determined which books are divinely inspired.**

Brother Mike answers—I am angry towards any religious institution that shuts the Kingdom of Heaven to those who want to enter (Matt 23:13). If God puts you on the narrow road that leads to eternal life, you will be angry as well. My theology is built on the solid foundation of God's Word, not the opinions of men. I urge you to build your theology the same way; test the teachings of everyone and then reject everything that does not conform to Scripture. The common thread through all false teaching is an adherence to an authority that suppresses or denies the Infallible Truth of God's Word. The Roman Catholic Church did not exist when the canon was closed in the first century. How do we know? You cannot find any of the following Catholic traditions in the church of the Apostles: priests offering sacrifices for sin, purgatory, indulgences, infallible popes, Mary as a sinless mediatrix, etc. By the way, it was God alone who determined the canon and chose which authors He would inspire to write the Scriptures (2 Peter 1:21). I pray you will leave your false religion and come to Jesus who is the author and Perfecter of the true faith.

Dr. S. H., Stevensville, MD, writes—I wanted to give you a briefing on our witnessing efforts during the Pope's visit to Washington, D.C. We took a team of six to the stadium and handed out 5,000 of your tracts to the throngs of people entering. We expected to find some thrown away, but I am happy to report that we found very few on the ground and we re-used most of those! We had a few people tell us how wrong we were to try to lead people out of the Roman Catholic church. One fellow told us our efforts were very "disingenuous," and a couple of people tried to persuade us to return to the "other church." We had opportunities to clarify the meaning of certain passages of Scripture like Matthew 16:18-19 (the rock upon which the church is built) and James 2:17 (dead faith contrasted with genuine faith). You may have to expand your website and be prepared for some interesting mail in coming days. Thank you for producing your great and informative tracts and for getting them to us in such a rushed way! We trust God will use them for His purposes and glory. We pray God's continued blessings on you and Jane!

J. R. Pleasanton, TX, writes—I still listen to your appearance on Catholic radio and praise God for blessing you with the boldness to never be shaken from the truth of His Word. I felt Satan trying to prevent you from staying on track, but God enabled you to be strong and firm in presenting vital Scriptures. Often you remind us not to let the opposition get us off the Gospel message. You truly demonstrated that very thing on Catholic radio. I pray for you and your ministry as well as for your good health and safety as you continue in God's work and in His will.

M. C., Internet, writes—**You obviously do not have the first clue as to what the two thousand year history of the Gospel in Catholic Tradition is all about. Instead you have been trained solely by Reformation thinking, which is a repudiation of the accepted Gospel of Christ among the majority of all Christians worldwide. For you to say the Gospel of the Catholic Church is not the Gospel of the Bible shows your absolute ignorance of the Gospel.**

Brother Mike answers—The Gospel of God revealed in the Bible is by grace through faith in Jesus Christ alone (Eph 2:8-9; 1 Cor 15:1-4; Eph 1:13). The Gospel of the Roman Catholic religion revealed in its Catechism declares that salvation is through baptism, receiving sacraments, doing good works, indulgences, purgatory, law-keeping and participating in the on-going sacrifice of the Eucharist. How can you say there is no difference?

REFLECTIONS

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

Reflections is a Christian meditation sent by ACTION Uganda Ministries and is meant to encourage and edify.

Daniel's Blessing

Daniel Nzapalaha was born in Democratic Republic of Congo in Kisangani on January 28, 1999. His father is Samuel Nzapalaha, a Christian pastor, and his mother is known as Mama Daniel.

She writes that in giving birth to Daniel she experienced many problems. In fact, the labor was long and very difficult and she thought that she or Daniel might die. Mama Daniel thanks God that she and her son survived. Daniel was sick as a very small child but walked normally until the age of two.

He experienced a high fever then and was admitted to a hospital in the DRC and after leaving the hospital did not walk again. Mama Daniel notes that this is when his legs began to bow. When we first met Daniel he could not walk but crawled and his legs were badly deformed. His legs bowed forward and were so curved that his legs resembled the letter 'C'. He was experiencing much pain from his deformity and would try to walk with his friends but then would cry.

Doctors from Belgium and Holland had before treated Daniel but no improvement was made. The family came to Uganda as refugees because of the war in the DRC. She writes that she and her husband lost hope for Daniel because they were then strangers in a foreign country and without resources. She writes, "But God had a good plan for Daniel."

We realized that Daniel badly needed medical attention and took him to Mulago Hospital, the largest and most up-to-date medical facility in Uganda. One doctor there told us that there was nothing that could be done for Daniel. But we remembered an Italian doctor who had helped another youth that we work with who had been shot in the arm. We took Daniel to this doctor about 1 year ago.

Mama Daniel writes: "God use Pastor Jim and Andrew Dreger, ACTION Uganda Ministries and churches in Canada. The treatment of Daniel is God's promise after five years. This offer to Daniel is a miracle and a dream."

Daniel is now walking and using crutches after a year of surgeries, therapy, much love and prayer.

Mama Daniel writes: "To conclude, may God bless Pastor Jim and Kappy Robinette, ACTION Uganda Ministries and Andrew Dreger and churches in Canada to fulfill God's will in Daniel's life. This is God's way in our lives, to fulfill His purposes. We also thank God for Milton Opoya. Let the name of the Lord God be glorified forever. Amen."

We want to thank Andrew Dreger for his heart to help Daniel financially and morally. And we thank the Lord for Daniel and His healing mercy to our young friend.



WHY WAS JESUS CHRIST “ABOUT HIS FATHER’S BUSINESS”?

By Charles H. Spurgeon

One part of His Father’s business was to send into the world a perfect *example for our imitation*. God had written different books of examples in the lives of the saints. One man was noted for one virtue and another for another. At last God determined that He would gather all His works into one volume and give a condensation of all virtues in the Person of our Lord Jesus Christ. Now He determined to unite all the parts into one, to string all the pearls on one necklace and to make them all apparent around the neck of one single Person.

The sculptor finds here a leg from some eminent master and there a hand from another mighty sculptor. Here he finds an eye and there a head full of majesty. He says within himself, “I will compound those glories, I will put them all together. Then it shall be the model man. I will make *the statue par excellence*, which shall stand first in beauty and shall be noted ever afterwards as the model of manhood.”

So said God, “There is Job—he has patience. There is Moses—he has meekness, there are those mighty ones who all have eminent virtues. I will take these, I will put them into one. And the Man Christ Jesus shall be the perfect model of future imitation.” Now, I say, that all Christ’s life He was endeavoring to do His Father’s business in this matter. You never find Christ doing a thing which you may not imitate. You would scarcely think it necessary that He should be baptized. But lo, He goes to Jordan’s stream and dives beneath the waves, that He may be buried in Baptism unto death and may rise again—though He needed not to rise—into newness of life.

You see Him healing the sick, to teach us benevolence; rebuking hypocrisy to teach us boldness; enduring temptation to teach us hardness, wherewith, as good soldiers of Christ, we ought to war a good warfare. You see Him forgiving His enemies to teach us the grace of meekness and of forbearance. You behold Him giving up His very life to teach us how we should surrender ourselves to God and give up ourselves for the good of others. Put Christ at the wedding. You may imitate Him. Yes, Brothers and Sisters, and you might imitate Him, if you could, in turning water into wine, without a sin.

Put Christ at a funeral. You may imitate Him—“Jesus wept.” Put Him on the mountaintop. He shall be there in prayer alone and you may imitate Him. Put Him in the crowd. He shall speak so that if you could speak like He you should speak well. Put Him with enemies. He shall so confound them that He shall be a model for you to copy. Put Him with friends and He shall be a “friend that sticks closer than a brother,” worthy of your imitation. Exalt Him, cry hosanna and you shall see Him riding upon a “colt, the foal of an ass,” meek and lowly.

Despise and spit upon Him, you shall see Him bearing contumely and contempt with the same evenness of spirit which characterized Him when He was exalted in the eye of the world. Everywhere you may imitate Christ. Yes, Brothers and Sisters, and you may even imitate Him in that “the Son of Man came eating and drinking” and therein fulfilled what He determined to do—to pull down the vain Phariseism of man which says that religion stands in meats and drinks, whereas, “Not that which goes into a man defiles a man but that which goes out of a man, that defiles the man.”

And that is wherein we should take heed to ourselves, lest the inner man be defiled. Never once did He swerve from that bright true mirror of perfection. He was in everything as an Exemplar, always doing His Father’s business.

Pray DAILY for our President.

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

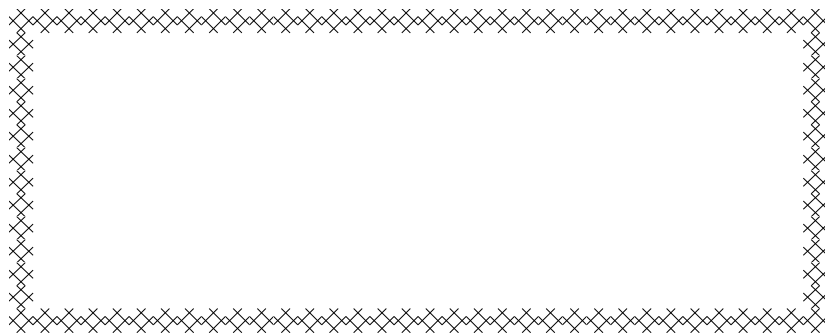
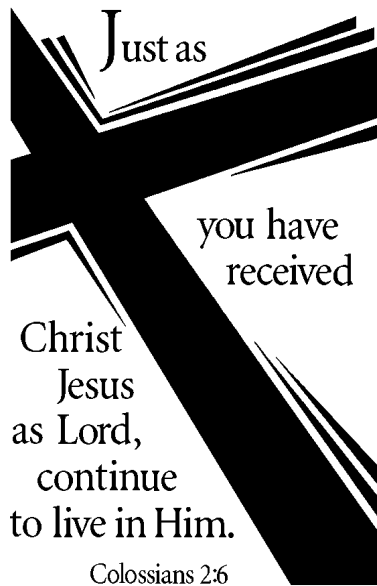
**DO YOU PRAY THAT THE HOLY SPIRIT WILL PREPARE THE
HEARTS OF HEARERS BEFORE YOUR PASTOR PREACHES? DO
YOU ASK THE HOLY SPIRIT TO PREPARE YOUR HEART?
DO YOU ASK HIM TO PREPARE YOUR PASTOR’S HEART?**

**PRAY FOR YOUR SPOUSE. PRAY FOR YOUR
CHILDREN. PRAY FOR THE ELDERLY.
PRAY FOR THE HOMELESS.**

WILL YOU SPEAK UP FOR JESUS CHRIST?

“Many Believers who are vigorous in many respects, are troubled with a hesitancy in their *testimony*—they cannot speak up for Jesus. Whenever they try to say a good word—nervousness, or something akin to it—restrains them. They say with Moses, ‘Lord, I am slow of speech.’ They hesitate, or are still. There is no cure for hesitancy in the confession of Christ equal to *faith*! Observe Moses. He is so hesitating that God gives him Aaron to be his spokesman! But read through the history and Moses is the better orator of the two! Aaron has a golden mouth, but by degrees the confidence that Moses feels in his commission enables him to rebuke Aaron. And when Aaron goes up to Mount Hor to sleep in the arms of God, Moses stands up and in that last sermon he delivered, and that Psalm he sung before the assembled multitude, you cannot detect the slightest trace of slowness of speech! The man overcome his weakness by *faith*—a holy faith gave him a holy *courage*—and the tongue once bound became unloosed. I should advise some of you to try it. A strong dose of the essential oil of *believing* taken every morning and evening would enable you to tell sinners all around what a dear Savior you have found.”—CHS

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

In This Issue...

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

SUFFER THE LITTLE CHILDREN

By Charles H. Spurgeon

Now, dear Friends, especially you who have your children around you, if you ask me, “When shall I commence to train them for God?” I answer, “Straightway.” “But they are so young.” Well, never mind how young they are, you will find bad tempers and many other evils springing up from the hearts of even the smallest children! And the time to repress them is as soon as they appear. You will find that Satan will take the earliest hour that he can find for doing his deadly work. He is always up in early the morning and he will try, if he can, to sow the tares in that little plot of ground. Take as early an hour as Satan takes and ask God, by His Grace, that you may teach your child the things of eternal life “straightway.” I would say to you, dear Mother, if you have never talked with your daughter about her soul, do it this very night. “But,” you reply, “when I get home, she will be in bed.” If so, then wake her up, but do talk and pray with her tonight! And then let her fall asleep again. Begin this holy service at once if you have neglected it until now.

And you, dear Father, if you have never yet personally spoken to your children about the Savior, you cannot tell the power you might have over them if you would do so. I shall never forget when my father spoke to me, as a boy, about my soul, and asked me to pray. I remember with what shamefacedness I declined the attempt—and how wounded I felt, in my heart, to think that I was not able to pray. I had my groans and crying unto God in secret, but they were deepened and intensified by the question that he had put to me. O dear parents, do begin at once, that they may become God’s children while yet they are your children! A little boy once said, “Father, please take me to Chapel with you tonight.” “My Dear,” the father replied, “you are too young. I will take you when you grow older.” “Father,” answered the child, “if I don’t go now, very likely when I get older, I shall not want to go at all.” And, alas, that is often the case. Take them, therefore, while they are yet little, where they may get a benefit to their souls and “bring them up in the nurture and admonition of the Lord.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2618, Volume 45—“Straightway”—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

“Owing to many Christians not doing what they ought to do in the day of battle, Romanism is still in this land, and infidelity is rife. If, in the days of Elizabeth and Cranmer, men had acted up to the light they then had we should not be as we now are, a semi-Popish nation. Had Luther himself been faithful to some of the light to which he shut his eyes he might have inaugurated a more perfect Reformation than that for which we are still devoutly grateful to God and for which we always cherish his memory.”—CHS