

FOR HIS GLORY

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Popish rubbish was found in layers—first one doctrinal error and then another and then another, and then another, and then another—till at this time the errors of the Church of Rome are as countless as the stars, as black as midnight and as foul as Hell! Her abominations reek in the nostrils of all good men! Her idolatries are the scorn of reason and the abhorrence of faith! The iniquities of her practice and the enormities of her doctrine almost surpass belief! Popery is as much the masterpiece of Satan as the Gospel is the masterpiece of God! There can scarcely be imagined *anything* of devilish craftiness or Satanic wickedness which could be compared with her—she is unparalleled as the queen of iniquity. Behold upon her forehead the name, MYSTERY, BABELON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.—CHS



“HE GIVES MORE GRACE”

By Charles H. Spurgeon

“He gives more Grace.” Does not this mean that *He gives new supplies of Grace*? The Grace you had yesterday is of no use today. It would breed worms and stink like the old manna. The man who has no new experience of Divine Love, but tries to live on the memory of the past, will find the food very musty and apt to breed diseases. The child of God will never prosper on Tuesday through Monday’s Grace—and you will not find the supplies of Grace for last year keep you afloat during this year!

“He gives more Grace.” Grace is like a river—its waters are always sweet and fresh as it comes rushing from the eternal hills. Like the sunlight, it never sends the same beams twice! It is always fresh, always new. Blessed be God for this! There are perpetual streams of Grace. And He gives *larger supplies of Grace*. He gives new drops to the blade, He gives a greater watering to the corn in the ear, sends heavy showers when it comes to the full corn in the ear.

There is comparatively little Grace with him who is but a babe in Grace, though enough for his present need. There is more Grace for the young man who has temptations to avoid that he may cleanse his way. And there is the most

Grace for the valiant man who is strong in the Lord and in the power of His might. Little faith has Grace, but great faith has more Grace. Little love has Grace, but God gives greater Grace where there is greater love. None of us have got so far but what there is much beyond. Suppose a man says he is perfect? You may conclude that he does not know himself, or the course that lies before him, for if he is perfect in his own estimation, he has not a perfect standard to judge himself by and probably he is not so perfect in his humility as it is desirable he should be!

“God gives more Grace,” that is, *higher, larger, deeper, stronger Grace*, so that we may go from strength to strength. When it is said, “He gives more Grace,” it means that He gives higher styles of Grace, for there are differences and degrees of Grace. One man has Grace—a proportionate amount of it, but it is of one kind. Now the Grace of patience appears to me to be a higher Grace than many others, and to come late to some of us. We have not got to it yet. We have got courage and we have faith in a measure and that will produce every other virtue, doubtless, but as yet we have not the full closeness of fellowship, the perfectness of acqui-

(See *More Grace* on page 3)

FAITH

By C. H. Spurgeon

“Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.”
Hebrews 4:1, 2.

Faith must be judged of by its *power* upon the character. The man who really believes in Jesus becomes a man of *prayer*. Never had a man faith and yet despised the Mercy Seat. “Behold, he prays,” is a declaration akin to, “Behold, he believes.” How about your private prayers, then, my dear Friends? Are they neglected? Are they performed in a slovenly manner? I will not inquire so much as to your formal prayers, as to the *spirit* of prayer—does your heart, all the day long, go up to God in silent cries and secret groans?

Do you speak to God out of your inmost soul by snatches while at your work? Do you say, “My God, my Father, help me,” when none could tell that your lips are moving? If you have not the spirit of prayer, you are destitute of one of the surest signs of spiritual life—and you may conclude that

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TRUE FAITH

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your faith is dead and that you come short of God's rest.

True faith works upon us by leading us to *obedience*. When we believe in Jesus, we desire to do all that Jesus tells us. Many Christians fall short here. They want to do as little as they can and yet keep a quiet conscience. They do not read some parts of the Bible for fear they should discover duties which would be inconvenient to attend to.

Shutting the eyes to heavenly light is dangerous work! Do not knowingly neglect the smallest command of our Lord Jesus Christ, for an act of willful disobedience upon a point which may seem to be non-essential may sufficiently prove that your profession is rotten to the core because you do not delight in the Law of the Lord.

Faith works in us *separateness* from sinners. Those who believe in Jesus cannot enter into the pleasures of the ungodly. They have higher joys. Like the eagle, they disdain the carrion upon which the world's vultures feed. Shall an angel be seen rioting with the unclean and the profane, enjoying their fooleries and laughing at their excesses?

Yet the heir of Heaven is akin to angels—and it were a shame for him to stoop to that which charms only the baser part of mankind. "Holy, harmless, undefiled, separate from sinners," is the great Apostle and High Priest of our profession—and His true disciples imitate Him.

What do you say as to your faith, my Brothers and Sisters? Is it of that kind which separates you from the world? Does it inspire you to fight against temptation? Does it lead you to conquer sin? Does it impel you to walk with God? Does it put you into the light where God dwells?

Remember that text, half of which is often quoted and the rest willfully forgotten, "If we walk in the light as God is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanses us from all sin." Mark well that the cleansing by blood is joined to the *walking* in the light—why is this so seldom mentioned? Walk with God, Brothers and Sisters, then are you cleansed! But if there is no walking with God, you may well fear that your faith is not of that kind which brings the saints to their everlasting rest.

I would gladly speak with many tears and sorrowful entreaties at this time so as to press these solemn thoughts upon your minds. For, my Brethren, there is room to fear lest a promise being left us of entering into this rest, some of us will come short of it. Do not refuse to examine yourselves, for there is urgent need of it! I dare do no less than implore you to attend to the matter at once.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307.—Sermon #1177—*Fearful of Coming Short*, Volume 20—Read/download entire sermon on www.spurgeongems.org.

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way to God the Father!
Not Mary. Not Mohammed.
Not a future Messiah.
JESUS CHRIST
is the ONLY way.**

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MORE GRACE

(Continued from page 1)

escence, the keen susceptibility of the Presence of God, and certain other and higher forms of Grace of which we cannot now particularly speak. But these are not things that are reserved and laid by—He gives these higher Graces—they are to be had. There is no degree of Divine Grace which we ought not to seek—not with the covetousness that seeks Grace for a graceless object like self-exaltation, but with that sacred eagerness which longs for more Grace that God may have more Glory! God gives to His people the highest forms of Grace and, therefore, they ought to be encouraged to ask for them.

This precious Word of God which I have before me, dear Friends, on which my heart is fondly set, and which my tongue gladly repeats, expresses *a statute of the Lord which we ought to live upon every day*. “He gives more Grace.” By the Grace of God I have got to the end of another day! Well, then, I need to go to Him again at my bedside, before my eyes are closed in slumber, and seek fresh fellowship with Him—“He gives more Grace.” What He is prepared to give most certainly I am prone to need!

Tomorrow, when I go forth to follow my calling, I know not what may befall me, for I have not trod that way before—but “He gives more Grace.” Every day there are fresh supplies of Grace as fresh needs for Grace arise. And oh, how I ought to recollect this in my pleadings for others! Should I not pray for my minister, that he might have more Grace? If I do not profit under his ministry as I could wish, I should pray more, being confident of this very thing, that, “God gives more Grace.” And if I do profit as I could wish, then I have new reasons for praying that he will continue to get more Grace, for God has promised to give it! Have I a child whom I hope to see grow up in the nurture and admonition of the Lord? As I see the budding, the beginning of Grace in him, I should plead for more Grace! And how, my Christian Brothers and Sisters in the service of the Church, should I fail to plead with God on your behalf?

Much blessed use, too, Beloved, may we make of this verse *when called to any fresh service*. If you who never preached before, should be invited to speak to a few people, do not measure your ability by your inexperience. He who calls you to more service will give you more Grace! Or should you be about to move from a little to a larger occupation, you may be timid—cast down because of the littleness of your strength—but, “He gives more Grace.” Possibly, you are entering into deeper trials. You have only been a coaster before, and you kept among the headlands near the shore. Now you are to cross the sea and get out of the sight of land. Well, the Pilot knows all about the sea which you are about to traverse—trust Him!

“He gives more Grace.” I know you have more fear. The only way to overcome it is by more Grace. Do not be over-anxious to make more provision, or trust to the exercise of more prudence, or rely upon anything you have got, else you will make shipwreck in that manner! But go to the Lord for more Grace. It is the straight way, the right way, the safe way—and in that way you will always find that more Grace will carry you through more trouble! Possibly you are about to undergo sharper tests than ever. You are to be tried this time as to whether you are really God’s servant. Well, if the Lord permits Satan to tempt you, He will give you more Grace! He who preserved you in prosperity, will preserve you in adversity! He who kept you in the high places will not forsake you in the lowlands. He who blessed your substance will not suffer you to starve in time of famine.

If you need more Grace, you shall have more Grace to supply your need! Do not be afraid, dear Brothers and Sisters, as to what may happen to you. Go

in this your strength—seek the Lord’s guidance. In all your ways acknowledge Him and He will direct your paths. If God should bid any one of us go right through a wall of stone, we are to go straight through it and He shall clear our way! He cuts the gates of brass and breaks the bars of iron asunder. Ours is to obey—not to reason or ask why! Ours is to dare and die, if need be, for Him—not to halt or draw back! When He bids us go, He will clear the way. Through the Red Sea, Israel went. “Forward,” was the word, and the floods divided and stood upright as a heap! So shall it be, if Providence should call you to the most extraordinary pathway ever trod by human pilgrims! He that calls you will preserve you and cause you to triumph in the way of obedience, for, “He gives more Grace.”

A LOCAL CHURCH

A local church is a body of Brothers and Sisters in Christ. ***We are one family. One life*** is ours, ***one love*** is ours and ***one objective*** (to know more of and to glorify the Lord Jesus Christ, and to be found in His righteousness) is ours. This is the comfort and strength of all, that we are all one with Christ in God’s sight. We cannot properly minister the Gospel of Christ without each other. One cannot say, “My presence or absence will not be noticed because I don’t preach, teach, pray publicly nor lead singing.” Your presence in the house of God to worship Him is both desired and much needed. You are a comfort and encouragement to other Brothers and Sisters. Another cannot say, “My gift will not be missed because I cannot give as much as some.” All of God’s people should give whenever and whatever they can give as the Lord blesses them. No gift is too small. What may seem small is great for the cause of Christ. The point is this—We are a family, a body, and *the eye cannot say to the hand, “I have no need of you.”* All Brothers and Sisters are equally loved of God and equally needed by one another.—Pastor Henry T. Mahan, Rocky Mt., VA

Christians are dying all over the world for the sake of Jesus Christ.

**Are you
PRAYING FOR THEM?**

Pray for the spouses and children of our incarcerated Brothers and Sisters.

Letters to Mike Gendron Of Proclaiming the Gospel:

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PO Box 940871

Plano, TX 75094

B. M., Internet, writes—As a Harvard graduate, I am fascinated by your special mission to evangelize Catholics. I received a very solid, old-fashioned Catholic upbringing but do not know for certain what I must do specifically to be saved. All I know is that I can hope and have faith in the Lord's love, justice and mercy. If you will pray that God will forgive my trespasses, I will do the same for you, in addition to asking His mother to pray for both of us.

Brother Mike replies—The Apostle John wrote his first Epistle to “you who believe in the name of the Son of God so that you may know that you have eternal life” (1 John 5:13). God wants true Believers to know (not to hope) they have eternal life. Paul wrote that once you hear and believe the Gospel of your salvation you are “marked in Him [Christ] with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of His glory” (Eph 1:13-14). If you truly have faith in the Lord's love, you will know that He demonstrated it by sending Christ to die for sinners (Rom 5:8). If you truly have faith in God's justice you will know that, “if we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness” (1 John 1:9). He demonstrates His justice by justifying “freely by His grace...those who have faith in Jesus” (Rom 3:24, 26). And if you truly have faith in God's mercy you will know that your salvation “does not depend on man's desire or effort, but on God's mercy” (Rom 9:16). God saves us, not because of righteous things we do, “but because of His mercy” (Titus 3:5). The Roman Catholic clergy does not proclaim these glorious Truths of God because they know the Truth may set you free from the death-grip they have on you. Instead they have you coming back, week after week, to receive salvation on the installment method. May God give you the Divine Grace and courage to trust Christ and His Word for the assurance of eternal life!

J. K., Brooklyn, NY, writes—I congratulate you on your honesty to the students at New Mexico State University and for not compromising the Gospel. I am astounded at the apathy of Catholics after hearing of the atrocities of the priesthood and other scandals which would make any normal person sick to their stomach. How can they continue going back and supporting their scandalous, heretical church?

P. H., Las Cruces, NM, writes—Praise God for your boldness to bring the Truth of God. In these last days, God will send those who are willing into places of high controversy where the enemy has people in bondage.

D. F., Greensboro, NC, asks—How can the Roman Catholic Church be *The Bride of Christ* when she is *The Mother of Harlots* in Revelation 17:5?

Brother Mike answers—“The Mother of Harlots” is, indeed, a great religious system which includes all of apostate Christianity—both Protestant and Catholic who have committed spiritual adultery by turning from the Lord Jesus Christ to idols and another gospel. Clearly the Roman

Catholic Church is the “Mother” church as she boastfully proclaims. You may want to obtain a copy of my recent message entitled, “The Coming One-World Religion”—a comprehensive overview of historical facts, current events and disturbing quotes that reveal the strategy of the Catholic Church to unite all Christians under the rule of the pope.

B.C., Las Cruces, NM, writes—I want to thank you, again, for coming to Las Cruces to reach out to Catholics and to equip us to carry on the outreach. As a result of your message some of the Catholics are now meeting with evangelicals to look at the Bible. The priest (you met with earlier this year) at Eastern New Mexico University has now come to the conclusion that he needs to worship only Jesus. He removed all the statues from the Newman Center because they detracted from Jesus. Pretty radical! My sister is going to watch your video *Another Jesus, Another Gospel*. Please pray for her and my family's salvation.

B.C., Monroe, MI, writes—Catholics often write telling you that you are ignorant and don't understand Catholicism. I have reviewed your articles and find them completely accurate using the measuring rod of Scripture. I had 16 years of Catholic education including 4 years at a Catholic seminary and was two years away from becoming a priest. The Church of Rome built her secular power over kings using the “Donation of Constantine” and the “Decretal of Isadore.” Both of these documents are admitted forgeries as stated in the Catholic Encyclopedia. The history of Catholicism is filled with murder (The Inquisition), idolatry (Marian worship), and shame (the lives of several popes such as Alexander VI, who bribed to secure the papal office and then fathered a child through an incestuous relationship with his daughter). Paul's response to incest in the Corinthian Church was to remove the Believer from the Church and to turn his flesh over to Satan that his soul might be saved in the day of Christ (1 Cor 5:1-7). It is ironic that the few voices identifying Catholicism as another gospel and warning Evangelicals against union with Catholics are former Catholics like we are. My prayer is for Catholics to see the corruption of their church and turn from it to receive Jesus as their only means of salvation.

R. R., Philippines, writes—Thanks for your book *Preparing Catholics for Eternity*. We need it because Catholicism is dominant in our country. If you could only see how the RCC operates here you would pity my countrymen. She's like a chameleon as she imitates evangelicalism with Christian praise songs, cell groups, *Life in the Spirit* seminars, etc. In the 1980's a lot of Catholics got saved. To counter this, the RCC intentionally copied things Christians do to hold back its members from leaving for Bible-believing Churches. I see many sincere Catholics here and want to reach them with the Truth of God in love. Your book will open their eyes as they objectively study the teachings of the RCC in light of the Holy Scriptures. May you continue to use the gifts God gave you to spread the Gospel of Grace.

PRAY DAILY FOR
BROTHER MIKE GENDRON...

LABORERS TOGETHER

By Donald S. Fortner, Pastor
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*“For we are laborers together with God: you are God’s husbandry, you are God’s building.”
 1 Corinthians 3:9.*

Gospel preachers, all Gospel preachers, are co-laborers in the cause of Christ. We are not rivals, but co-laborers. One is no more important than another. Some pastor large churches in large cities. Others pastor small assemblies in insignificant little towns. But each faithful servant serves Christ in the place the Lord has put him.

Some of the Lord’s servants are very well educated. Some have very little education. Some are very eloquent, gifted preachers. Others speak with greater plainness. Some may appear to be more influential. Others may appear to be less influential. I say “appear to be” because none of us really knows how God uses men. But all God’s servants faithfully preach the Gospel of Christ, telling eternity-bound sinners how God saves poor sinners by His rich, free, abundant Grace in Christ.

While it is true that one preacher may be more personally beneficial to you or me than another, that fact does not make him more important or more useful than another. Let me illustrate my point.

Who knows the name “Henry Scougal”? Very few. He was a Scottish preacher and theologian. He lived a short 27 years on this earth before the Lord took him. Just one year before his death, he wrote a lengthy letter to a friend, seeking to show his friend the way of life and salvation in Christ. At the urging of others, that letter was published as a small booklet entitled, “*The Life of God in the Soul of Man.*” That was in 1677. Fifty years later another young man read Scougal’s marvelous little tract. It was blessed of God to that young man’s everlasting salvation! His name, all who read these lines, know — George Whitefield!

Whitefield was used of God as an instrument by whom thousands have been converted. But no one would have heard the Gospel from Whitefield’s lips, had it not been for a man named Henry Scougal.

The same thing is seen in the conversion of Charles Spurgeon. No one outside Heaven knows the name of the Primitive Methodist “stand-in” preacher from whose lips Spurgeon first heard the Gospel preached with efficacy to his soul.

Let none of God’s saints ever look with scorn upon any man who preaches the Gospel of God’s free Grace in Christ! He who faithfully preaches the Gospel to two or three of the Lord’s sheep is just as important in his place, doing what God has called him to do, as the man who preaches to hundreds. He is to be heard, respected, honored, supported and prayed for just as the preachers whose names are widely known.

You who believe, are God’s husbandry. We who preach are nothing but hoes and hoses by which God works His garden. You who believe are God’s building. We who preach are nothing but tools in His hand—Laborers Together! (1 Thess 5:12-13).

HEAR HIM

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*“And there came a voice out of the cloud, saying, This is My beloved Son: **hear Him**”* (Luke 9:35). On this occasion the Lord Jesus was glorified before the Apostles. There also appeared with Him Moses and Elijah when He was transfigured. Both Moses and Elijah were occupied and discussing the Lord’s death and exodus from this life. When Peter saw this glorious sight he thought that it might be good to build three tabernacles honoring them, Moses the great Lawgiver and Elijah the mighty Prophet of God. About this time God was pleased to overshadow them with a cloud and to speak out of Heaven unto the disciple. The instructions of God were plain and simple, “**Hear Him.**” Peter, don’t build, don’t sacrifice, don’t worship Moses and Elijah—“**Hear Him.**” The command of the Gospel has not changed. The command of God is as appropriate today as it was then, “**Hear Him.**” God has given the whole testimony of Scripture as an accurate record to bear witness to the glorious Person and work of the Lord Jesus Christ. “*And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself*” (Luke 24:27). May God give us Divine Grace to do these four things—

1). Receive with confident conviction the truth to which God bears witness. Jesus of Nazareth is the Son of the most high God, “*this is My beloved Son in whom I am well pleased.*” Jesus Christ is the only way of salvation (John 14:6). God is only well pleased with those in Him (Eph 1:6). He is the only suitable and effectual Sacrifice for sin (Heb 9:12).

2). Because of Who He is, we should hear Him with profound reverence, “*Holy and reverend is His name*” (Psa 111:9). His teachings are not the philosophy of men, but rather the doctrine of God, “*My doctrine is not Mine but His that sent Me*” (John 7:17). Therefore we should quickly receive His Word as, “*light*” and “*life*” as the only foundation of faith.

3). We should hear Him with unconditional obedience. God told King Saul that it was better to obey than to sacrifice (1Sam 15:22). We are commanded to repent and believe the Gospel (Acts 17:30). Our Lord said, “*Go you into all the world, and preach the gospel to every creature. He that believes and is baptized shall be saved; but he that believes not shall be damned*” (Mark 16:15-16). May God give life and Grace to hear and obey Him.

4). Hear Him with joyful confidence. We can believe His word and trust His Grace with certain expectation that the Lord Jesus Christ fulfilled and honored God’s holy Law, made full and eternal redemption for our sin, entered into Glory as our forerunner and is seated at God’s right hand (Heb 1:3; 6:17-20; 8:1; 9:12).

LANTANA GRACE CHURCH in Crossville, TN, will host a Bible conference June 18-20. Scheduled speakers are Pastors Tom Harding, Tim James, Bruce Crabtree and Missionary Daniel Parks. Bro. Donnie Bell is the host pastor. Telephone: 931-788-6195 — Email: dlb50@frontiernet.net

Study of Ephesians**PURPOSES OF PASTORS — PART TWO**

At this point, we will take the second phrase in verse 12 to see what the Apostle has in mind. After telling us that the purpose of the pastor is to perfect or equip the saints, he says, “for the work of the ministry.” It is ironic that pastors are usually the ones who are called ministers. What this verse is saying is that EVERY BELIEVER IS A MINISTER. Every Believer is a minister because, as Paul said back in verse 7, “unto EVERY ONE OF US is given Grace according to the measure of the gift of Christ.” And the work of the pastor is to equip Believers for whatever work of ministry God has called them to do. Each Believer has a unique spiritual gift, and each gift must be developed.

As each Believer sits under the preaching of the Word of God, he or she will grow in Grace and in the knowledge of the Lord. Believers walking the narrow way of the Christian life need to be cheered, encouraged and comforted by the great Truths of God’s Word. They are in a great spiritual battle and they need to renew their strength and mount up with wings like eagles. Believers need to have their minds and hearts set on Heaven and their faith on eternal realities so that they long for things above and go higher and higher in love and devotion to the Lord.

Much more could be said about the equipping of the saints and, Lord willing, we will see more about this later in this passage. But let us hasten on to another point which we must consider, especially in light of the condition of the Church in our day. HOW is the pastor to do all these things? What is he to do so that people are converted and become Believers in the Lord Jesus Christ? How is he to labor for the sanctification of God’s people and to equip them for the ministry God has for them? The answer to all of these things is the same. The pastor must faithfully preach the Word of God. God uses the preaching of the Word to save and sanctify and equip His people!

The Scriptures are full of commands to pastors to preach the Word of God. When Paul was saying what he thought would be his final good-bye to the Elders of the Ephesian Church, he gave them this charge as recorded in Acts 20:32—“So now, brethren, I commend you to God and to the word of His Grace, which is able to build you up and give you an inheritance among all those who are sanctified.” It is the Word of Grace that is able to “build up” Believers.

Paul wrote a letter to Timothy, who was a pastor, and gave him many instructions about how to carry out his charge. He told him in 2 Timothy 3:16-17, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” Now, having told Timothy about the profitability and necessity of the Word of God, he starts the next Chapter by saying this to him—“I charge you, therefore, before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the Word! Be ready in season and out of season. Convince, rebuke, exhort, with all long-suffering and teaching” (2 Tim 4:1-2).

The sad fact is that many pastors today entirely “miss the boat” in this regard. We are not to preach philosophy. Oh yes, we may mention it by way of contrast to show how empty and useless it is in answering man’s deepest questions. We do not get our message from the newspaper. We are not there to entertain people or necessarily make them feel good. We are not to see to it that the sermon does not run over 20 minutes because some people wouldn’t like that. It is not the primary purpose of pastors to attract a crowd. Now indeed, we would love to see the churches full of those

who are hungry to hear the Word of God, and we pray for that very thing. But we must never compromise the Truths of God or water down the message of God’s Word in order to try to make it more palatable for the unbeliever. If a pastor sees his position rightly, he will see that he has been called by Christ and has a message to deliver from Christ. And that message is found in the Bible! Peter wrote to the Asian Believers of his day in 1 Peter 2:2, “As newborn babes, desire the pure milk of the Word, that you may grow thereby.”

The word of man cannot feed the soul. Man’s teachings and ideas and philosophies come and go. Only the Word of God is timeless truth. Its message never loses its relevance. The Word of God remains changeless, absolute truth because God, Himself, is changeless.

But there is something else we must say about the method of preaching, and that is that the Word of God must not only be taught, it must also be applied. There is a very dangerous tendency among some Christians to pay great attention to the teachings of the Bible, but not to want the message of the Bible brought to bear on their lives. I know of a man who was seeking a call to a Church and was told by the congregation that he was not called because they didn’t want to have so much application in the preaching. They just wanted the preacher to tell them what the passages mean. But the pastor who stops with explanation has done only half his job in preaching. I would simply invite anyone to look at the way the writers of Scripture have written the Scripture, and it is evident immediately that there is not a single writer who stopped with teaching. Every single writer applies his message and, sometimes, in the strongest possible language.

The Word of God unapplied will do no good. It is only as we apply the teaching of the Bible that it changes us. God’s Word is profitable for doctrine, yes. But that doctrine is designed to reprove us, correct us, instruct us in righteousness, and to equip us for every good work!

There is a good analogy here with our physical bodies. Our bodies need not only food, but also exercise. If we only take in food but never exercise, the body becomes sluggish and overweight and less effective. But when the fuel of the food is utilized in exercise, energy

(See *Ephesians* on page 8)

Do You Come to God In God’s Own Way?

By C. H. Spurgeon

In Christ we draw near unto God. Attempt not to approach unto Jehovah, who is a consuming fire, except through the Incarnate God. Tell me, is your faith fixed upon Him whom God has set forth to be the Propitiation for sin? Do you come to God in God’s own way? He will not receive you in any other! If you reject the way of salvation through the blood of the Lamb, you cannot be keeping the saying of Christ, for He says, “He that has seen Me has seen the Father”—and He says this of none else

THE “I AM”S OF JESUS CHRIST—PART 5

“I AM THE GOOD SHEPHERD”

By Daniel E. Parks, Pastor
Sovereign Grace Baptist Church, PO Box 305, Frederiksted, VI 00841

Jesus Christ declares in John 10:11, “I am the good shepherd.” Throughout this tenth Chapter of John’s Gospel, Jesus Christ expounds upon His relationship with those persons whom He identifies as “My sheep.” Sheep and goats are the two categories into which God divides all mankind (e.g. Matt 25:31-33ff). Jesus Christ identifies the goats as all those persons who will not trust in Him for salvation. He says to them, “But you do not believe, because you are not of My sheep” (v 26).

The sheep are all believers in Jesus Christ. Accordingly, He, here, in John 10, identifies “My sheep” as all those persons who have been given to Him by His Father, (v 29), and who will follow Him upon hearing His voice calling them through the Gospel (vv 3f)—and who will not desert Him in order to follow a heretic (v 5).

The qualifications of Jesus Christ as the “Good Shepherd” of God’s sheep are set forth throughout John 10.

1) Jesus Christ is the Good Shepherd because He is approved by God (vv 1-3a): “Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens.” God will not permit His sheep to be led by anyone but Jesus Christ!

2) Jesus Christ is the Good Shepherd because He has given His own life for the sheep (v 11): “The good shepherd gives His life for the sheep.” Thieves and robbers are concerned only for their own welfare and advancement—and will pursue it at the expense of the lives of their followers. Jesus Christ is concerned for the welfare and advancement of His sheep and has sacrificed His own life for their salvation and safety. (Here is also set forth the doctrine of Particular Redemption or Limited Atonement, as Christ did not die for the sins of goats).

3) Jesus Christ is the Good Shepherd because He knows each of His sheep (v 14): “I know My sheep.” Jesus Christ knows each of His sheep by name (v 3) and has a personal relationship with each of them, even though they are so many as to be “a great multitude which no one

could number” (Rev 7:9). None but the Omniscient Son of God could be such a Good Shepherd.

4) Jesus Christ is the Good Shepherd because He will bring all His sheep into His fold (v 16): “And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice, and there will be one flock and one shepherd.” These “other sheep” are God’s elect who had not yet been converted when Jesus Christ uttered these words. Every one of God’s elect will be added to the fold of Jesus Christ when they believe the Gospel. And the fact that they will comprise “one flock” with “one shepherd” means that each will be known and loved in the same manner by Christ as are all the rest. None of the Good Shepherd’s sheep is shown any less favor than is any other (see Gal 3:28; Col 3:11).

5) Jesus Christ is the Good Shepherd because He will lose not even one of His sheep (v 28): “And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.” Some professing Christians speak of being “saved today but lost tomorrow.” They evidently do not know this Good Shepherd. They evidently have, instead, believed “another gospel” and are following “another Jesus” (2 Cor 11:4). He who believes in Jesus Christ will never lose his salvation!

6) Jesus Christ is the Good Shepherd because He is Divine (v 30): “I and My Father are One.” Jesus Christ and His Father are two distinct Persons of one Divine Essence, each being worthy of the same honor (John 5:23). God’s sheep, therefore, praise Jesus Christ in the words of Psalm 23: “Jehovah is my shepherd; I shall not want...” He is their “good [or ideal] shepherd,” their “great shepherd” (Heb 13:20), their “chief shepherd” (1 Peter 5:4), and “the Shepherd and Overseer of your souls” (1 Peter 2:25).

Is Jesus Christ, the Good Shepherd, *your* Shepherd?

ASK OUR LORD TO BLESS PASTOR PARKS.

BROTHER SPURGEON ADMITS HE USED HUMOR IN HIS PREACHING

Oh, Brothers and Sisters, I would not like to have an unconsecrated hair on my head, or an unconsecrated hour of the day, or an unconsecrated ability! Every mental power which God has given to a man ought to be used for God’s cause. No ability which is essentially natural to us may be excused from bowing its neck to the yoke of the Lord Jesus Christ.

Sometimes, when I have said a humorous thing in preaching I have not asked you to excuse me, for if God has given me humor, I mean to use it in His cause. Many a man has been caught, his ear arrested and his attention won by a quaint remark. If anyone can prove it is a wickedness, and not a natural ability, I will abandon it. But if it is an ability of nature, it ought to be consecrated and used for the cause of Christ!

Whatever you can do, if it is a right thing to do, and God has made it a characteristic of your being, do it for Jesus! If you cannot speak like Mr. Moody, sing like Mr. Sankey—somehow or other try to help promote the Glory of the Lord Jesus Christ, for you are not your own—“You are bought with a price.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1163, *Redemption and Its Claim*, Volume 20—Read/download entire sermon on www.spurgeongems.org.

EPHESIANS

(Continued from page 6)

and growth result. And so it is with learning the Word of God. Learning the Truths taught in the Word is only the first step. If we are left untouched and undisturbed and unmoved, week after week after week under the preaching of the Word, then something is radically wrong. Yes, the intellect must be fed, but by the Holy Spirit we want that Truth of God to move the heart and change the life.

And so we conclude by pointing out how important this God-given means is to the Church. God has given some Apostles and Prophets who gave us the Scriptures. And now, pastor-teachers are to take this truth and build up the saints with it.

Now it should be evident that what we have been saying does NOT mean that we look to a man or to men for blessings. The men with these gifts are but channels and instruments through which God works. They are messengers for Christ. There is no room for boasting because Christ has given these gifts as He was pleased to do.

But some today have gone to the extreme of neglecting this God-given means. And that is harmful both to themselves and to the Church at large. If, as Paul says here, Christ Himself has given these gifts to the Church for the purpose of its equipping and edification and perfecting, then for anyone to fail to sit under the teaching of some pastor who is faithfully preaching the Word of God is to shut out one of the great means that has been given for his spiritual good and for the good of the Church at large.

These gifts have been given to the Church by Infinite Wisdom and are designed, with God's blessing, to accomplish functions very vital to the well-being of the Church. How can we expect the edification of individual Believers and the Church as a whole to take place if we reject or neglect this Christ-given means?—PF

**PRAY FOR OUR BRETHREN
IN NORTH DAKOTA.
PRAY OUR LORD WILL USE
THEM FOR
A TRUE
REVIVAL
IN THAT AREA.**

JESUS CHRIST MANIFESTED

By Charles H. Spurgeon

The Jew never dreamed of seeing God anywhere but in the Temple. He went up to its sacred courts that in the various services of God's house he might behold the beauty of the Lord. The High Priest, on the Day of Atonement, saw God in the mysterious light which glistened between the wings of the Cherubim—the light called the Shechinah, the only manifest indwelling of Deity, the only Light of God which human eye could clearly behold. The Temple, I say, was God's unrobing place. To every High Priest, a favor akin to that accorded to Moses, was given. Moses was put into the clefts of the rock that He might see the skirts of Jehovah's robe—so every High Priest of the Jews, and every Jew in his High Priest, saw in the Temple as much of God as could be seen under that dispensation.

See then, Friends, it is fitting that the place where Christ makes the Sacrifice should be the place of manifesting God to man! We declare, without fear of controversy, that there is more Divinity in the wounded body of Christ than in all the round world besides! If any man would see God unto perfection, let him behold yon bleeding Man! If he would see God's love, let him behold the Son of God, Incarnate, suffering in the sinner's place! If he would see God's justice, let him behold the Only-Begotten of the Father, pierced with every arrow out of Heaven's quiver, wounded in every part and particle of His spirit and His body, that He may bear the curse for guilty men!

If he would see God's Omnipotence, let him behold it in Christ, bearing the sin of the world, and yet with unbroken bones. If he would see the wisdom of God, let him discover it in

(Continued on page 11)

**DO ALL YOU DO
FOR THE
GLORY OF CHRIST!**

REFLECTIONS

Gems gleaned by
Jim Robinette

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

DUTY OF LIVING TO THE GLORY OF GOD

We were created and redeemed for the sole purpose of praising and glorifying our Creator—and if we refuse or neglect to do this, we transgress the great law of creation, frustrate the end of existence, leave unperformed the work for which we were made, do all in our power to prove that we were created in vain and to cause God to repent of having made us. Should the sun refuse to shine, should the showers refuse to descend, should the earth refuse to bring forth food or should trees in a fruitful soil continue barren—would you not say that it was contrary to Nature and to the design of their creation—and that since they no longer fulfilled this design, they might properly be reduced to nothing again? And do you not see that while you refuse to praise God, your conduct is equally unnatural and that you may justly be made monuments of His everlasting displeasure? What would only be unnatural in inanimate creatures, is the height of folly and wickedness in us because we are capable of knowing our duty, and are under innumerable obligations to practice it! Let the sun then refuse to shine, the showers to descend and the earth to be fruitful—but let not rational creatures refuse to praise their Creator, since it is the purpose for which they were created!

HOW CAN CREATURES GLORIFY GOD?

If it is asked how creatures so feeble and ungrateful as we are, can glorify God, I answer, by conducting ourselves in such a manner as naturally tends to make Him appear glorious, amiable and excellent in the views of His creatures. A son, for instance, honors his parents when he evidently loves, reverences, confides in and obeys them—because such conduct tends to make those who know him think favorably of his parents. A subject honors his sovereign when he cheerfully submits to his authority and appears to be contented and happy in his government—because this tends to give others a favorable opinion of his sovereign. So men honor and glorify God when they show by their conduct that they consider Him the most perfect and best of Beings, and love, reverence and confide in Him as such—for these things naturally tend to excite a high estimation of God in the minds of their fellow creatures.—By Edward Payson, 1783-1827. Published in *Legacy of a Legend*, by Solid Ground Christian Books, Vestavia Hills, AL, 2001.

OPEN WIDE!

By Charles Haddon Spurgeon

“What do you want Me to do for you?”
Mark 10:51.

The generosity involved in our Lord’s question, “What do you want Me to do for you?” supplies us with *a strong incentive to boldness at the Throne of Grace*. This is our last thought. Should we not seek much liberty in prayer when we are encouraged by such liberality, such a profusion of Grace? Let us not be so reluctant to ask while our Lord and Master is so ready to supply! “Open your mouth wide, and I will fill it,” says our God. A traveler thinks that this passage must bear an allusion to a custom which prevails in the East and was practiced not many months ago by a Persian Shah. The monarch told one of his subjects to open his mouth, and when the man had done so, he began to put into it diamonds, pearls, emeralds, rubies and all sorts of jewels! Well, though I suppose that these are not very pleasant things to have in one’s mouth, I can readily understand that a man who knew he was to have as many of them as he could hold in his mouth would open his mouth rather wide! And are not God’s mercies so rich that they are like diamonds of the first water and jewels beyond all price? Surely there should be no need to press the exhortation—we do not ask enough. This is a complaint which was never brought against any poor mendicant in quest of this world’s comforts, and yet it is a complaint which God brings against us! Our puny souls do not crave so much as His infinite bounty is willing to bestow! Let us so account of God as that courtier whom Alexander bid to ask what he would. He asked so much that the king’s treasurer was staggered at the demand. Not so Alexander the Great! He said, though it was much for a subject to ask, it was not much for Alexander to give! Let the riches of God’s Glory, rather than the meanness of your own estate, measure the compass of your requests, when He says, “What do you want Me to do for you?”

Now the Savior is present with us in Spirit. He will soon be here in Person. I think I hear His voice as He puts this question, in loving tones, to each one of us, “What do you want Me to do for you?” You aged folks who have passed your “best days” (as they are called, though I hope your best days are really now coming), what do you want Christ to do for you? You venerable saints, if you have little to ask for yourselves in this world, what will you ask for us who are bearing the heat and burden of the day? You soldiers of Christ, who are in middle life, what do you want Christ to do for you? Have you no children to pray for, no household mercies to seek, no troubles from which you would be delivered? And you young men and maidens, the Master says to you, “What do you want Me to do for you?” If you can, I trust you will put up a desire while you are in your pews. If not, let the question greet you at the bedside where you have bowed so often. Pause a while before you pray. Think what you shall ask. It may be that the Lord, who appeared unto Solomon and said, “I will give you whatever you shall ask,” may have appeared to you to make this the night of mercy. Ask not wealth of Him, ask not honor, ask not rank and station, but ask Him to give you His dear Son! Ask to have the Savior to be yours forever—and if you ask this, it will be a wide-mouthed prayer, but God will answer it, and you shall have this grateful response, “According, to your faith be it done unto you.” Amen.—Adapted from the *C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #3491, Volume 61—THE SAVIOR’S CHARITY—Read/download the entire sermon, free of charge, at www.spurgeongems.org.

Brother Spurgeon Comforts His Master

I think that we sometimes feel the greatest love to dear friends when we find others doing them despite. When David found that Jonathan’s body had been dishonored by the Philistines, that they had taken away the bodies of King Saul and his sons to hang them on the wall of Bethshan, then was he sorely troubled and his love broke forth again in sighs, cries and tears.

And I must say, tonight, that *I love my Lord all the more because of the insults others heap upon Him*. When I have lately seen books written against His atoning Sacrifice. When I meet with men calling themselves Christians who speak lightly of the sacred Expiation and even of the Divine Person of the great Sacrifice, my heart first burns with indignation against the traitors—true successors of Judas—and then my soul cries, “My Savior, by the dishonor that they put on You, I love You all the more! By the shame that they again cast on You, as though You were a hundred times crucified, I vow to serve You with a hundredfold energy and force of concentrated love, for Your love to me was wonderful.”

Some can speak lightly of Christ. Perhaps they never knew such love as He has shown to me. Some can despise His blood. Possibly they were never washed from such sins as mine. Some think lightly of His faith. Perhaps they have never had such communion with Him as my heart has known. I must say to Him, “Your love to me was, is, and always shall be wonderful, passing all loves supposable in Heaven or earth besides.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2336, Volume 39—*The Love of John and the Love of Jesus*—Read/download entire sermon at <http://www.spurgeongems.org>.

“LET THEM PRAISE HIS NAME WITH THE DANCE”

(Psalm 149:3 & 150:4)

By Daniel E. Parks, Pastor
Sovereign Grace Baptist Church, PO Box 305, Frederiksted, VI 00841

The Hebrew word here translated *dance* (*māchôl*) means, “skip or leap for joy.” It is elsewhere contrasted to “mourning” (Psa 30:11; Lam 5:15). Synonymous to it is another Hebrew word also translated *dance* (*râqad*), which also is contrasted to “mourning” (Eccl 3:4).

Jehovah tells His saints there is “a time to dance” and it is contrasted to “a time to mourn” (Eccl 3:4). I suggest to you that a time to dance is the festive occasion when Jehovah has performed some glorious feat for the salvation or deliverance of His people. Let them *mourn* when they become aware of their sin (James 4:8-10); let them *dance* when they are made aware that Christ has saved them.

We find examples of appropriate times to dance recorded in Holy Scriptures. Miriam led the women of Israel in dancing as they sang The Song of Moses after witnessing Israel’s salvation by Jehovah at the Red Sea (Exo 15:20). The women of Israel danced when David returned from the slaughter of the Philistine champion Goliath (1 Sam 18:6). David danced with all his might before Jehovah when his Lord restored the Ark of the Covenant to its rightful place (2 Sam 6:14). The begging cripple healed through the ministry of Peter the Apostle afterward danced, for he was found “walking, leaping, and praising God” (Acts 3:8).

Who in his right mind would object to, “Let them praise His name with the dance!”?

Observe also the contrary dancing of the ungodly in Biblical days. The idolaters in Israel danced around their idol (Exo 32:19). Herodias’s daughter, Salome, danced for the entertainment of Herod (Matt 14:6 / Mark 6:22)—assumedly sensually—and resulting in the beheading of the Gospel preacher John the Baptist!

We find the same ungodly dancing in false religion today. And it is diametrically opposed to sacred dancing.

- Sacred dancing is performed after feats of salvation performed by Jehovah. Sacrilegious dancing is performed to exhibit the skills of dancers.

- Sacred dancing is performed spontaneously. Sacrilegious dancing is performed at times scheduled by men and often advertised in advance.

- Sacred dancing is performed by ordinary saints, both young and old, both men and women. Sacrilegious dancing is performed by artists who are generally nubile like a Salome, not matronly like a Miriam.

- Sacred dancing is unrehearsed. Sacrilegious dancing requires devotion to choreography.

- Sacred dancing is performed before Jehovah. Sacrilegious dancing is performed before men and their altars and idols.

- Sacred dancing is spiritual, not designed to appeal to the flesh. Sacrilegious dancing is sensuous and sensual—if not voluptuous.

- Sacred dancing is performed to the praise of Jehovah’s glory. Sacrilegious dancing is performed for the pleasure of men and women.

And we are not surprised if sacrilegious dancers desire to have the heads of Christ’s ministers denouncing their sin and shame delivered to them on a platter!

The Lord and Savior Jesus Christ prophesied the dancing of His New Covenant Church in Jeremiah 31:13—“Then shall the virgin [which the church is, according to 1 Cor 11:2] rejoice in the dance, and the young men and the old, together, for I will turn their mourning to joy, will comfort them, and make them rejoice rather than sorrow.” Like saints in Biblical days, we dance when He delivers us from bondage and slavery and destroys our enemies, and as we sing The Song of Moses and of The Lamb.

We dance when Christ, our David, returns from the slaughter of our Goliathan foes. We dance in times of revival, when our “ark” is delivered from Philistinian people and restored to its rightful place. We dance when Christ heals us from spiritual crippledness and beggary—and when we behold Him doing the same for our loved ones. And as Solomon’s Shulamite typifies Christ’s bride, we His Church perform before Him The Dance of the Two Camps (Sol 6:13)—which refers, perhaps, to the two camps of the saints, those yet on earth and those already in Heaven.

Who in his right mind would object to, “Let them praise His name with the dance!”?

Proverb 11:31

*If the righteous will be recompensed on the earth,
How much more the ungodly and the sinner?*

This Proverb is not without difficulty in its meaning. Indeed, it is not without difficulty in even its translation, for the Septuagint (the Greek translation of the Hebrew Old Testament), translates it, “And if the righteous scarcely are saved, where shall the ungodly and the sinner appear?” When the Divinely-Inspired penman of 1 Peter 4:17f quotes this Proverb, he does so from the Septuagint. We therefore cite Peter’s text as a most worthy commentary on this proverb—“For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? Now ‘If the righteous one is scarcely saved, where will the ungodly and the sinner appear?’”—Daniel E. Parks

GOD DOES HEAR THE PRAYERS OF THE WICKED!

By C. H. Spurgeon

Let it be remembered that frequently, even when the ungodly and the wicked have asked of God, they have received. Full often in the time of their distress they have called upon God and He has answered them. “How can you say that?” asks one. No, I say not so, but so says *Scripture*. Ahab’s prayer was answered and the Lord said, “see you how Ahab humbles himself before Me? Because he humbles himself before Me, I will not bring the evil in his days: but in his son’s days will I bring the evil upon his house.” So, also, the Lord heard the prayer of Jehohaz, the son of Jehu, who did evil in the sight of the Lord (2 Kings 13:1-4).

The Israelites, also, when for their sins were given over to their foes, cried to God for deliverance and they were answered—yet the Lord Himself testified concerning them that they did but flatter with their mouth.

Does this stagger you? Does He not hear the young ravens when they cry? Do you think He will not hear *man*, that is formed in His own image? Do you doubt it? Remember Nineveh! The prayers offered at Nineveh—were they *spiritual* prayers? Did you ever hear of a Church of God in Nineveh? I have not, neither do I believe the Ninevites were ever visited by converting Grace—but they were, by the preaching of Jonah, convicted that they were in danger from the great Jehovah—and they proclaimed a fast and humbled themselves! And God heard their prayer and Nineveh, for a while, was preserved.

Many a time in the hour of sickness and in the time of woe, God has heard the prayers of the unthankful and the evil. Do you think God gives nothing except to the good? Have you dwelt at the foot of Sinai and learned to judge according to the Law of *merit*? What were *you* when you began to pray? Were you good and righteous? Has not God commanded you to do good to the evil? Will He command you to do what He will not do Himself?

Has He not said that He “sends rain upon the just and upon the unjust” and is it not so? Is He not daily blessing those who curse Him and doing good to those who despitefully use Him? This is one of the glories of God’s Grace, that when there is nothing else good in the man, yet if there is a cry lifted up from his heart, the Lord deigns, full often, to send relief from trouble.

Now, if God has heard the prayers, even, of men who have not sought Him in the highest manner—and has given them temporary deliverances in answer to their cries—will He not, much more, hear *you* when you are humbling yourself in His sight and desiring to be reconciled to Him? Surely there is an argument here!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1091. Volume 19—*Prayer Certified of Success*—Read/download entire sermon on www.spurgeongems.org.

Neglect of *private* prayer is the locust which devours the strength of the Church.—CHS

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JESUS CHRIST MANIFESTED

(Continued from page 8)

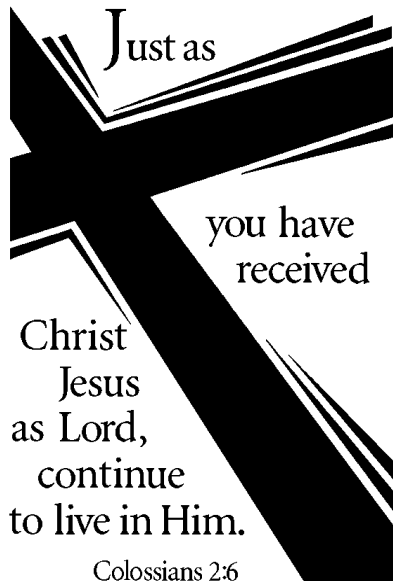
the ignominious Cross where the Savior expiates the sin of man! There is no attribute of God which is not clearly seen in the Cross! It is not one solitary star, but it is like the Pleiades—a constellation of the brightest stars—all in Christ! I see not the stars, but the sun in Christ! I see not the *robes* of Deity, but *Deity* itself! Here I see not Heaven’s pearly gates, but Heaven unfolded to each eye. Here I see not merely God’s works, but verily God’s heart—not so much the attributes of the Almighty, as Almighty God, Himself! Turning aside from the burning bush of Calvary, where Jesus burns with fire and is not consumed, I say, “We have seen God! We have seen Him face to face!” I must repeat it—that nowhere else is God to be so clearly seen as in the Cross. Those who refuse to see God in Christ, presently become callous to the evidence of the eternal power and Godhead anywhere!

“Charity” is the cry I hear. “Charity” is lauded everywhere! Yes, more charitable than Christ, I suppose, some would have us to be in our toleration of heresy! But what says the Scripture? It says, “Other foundation can no man lay than that which is laid.” What does it say? “There is none other name given under Heaven among men whereby we must be saved.” Do you remember the emphatic saying of the Apostle Paul? “If any man preaches any other Gospel than that you have received, let him be anathema maranatha.” This new charity, I know nothing of, nor did our fathers before us! The Puritans and the Covenanters could bleed and die, but they could not yield the blood-red flag of the Cross of Christ! Our blessed ancestors, the Albigenses and Waldenses, from whom, in a direct line, we sprang, could dare the snows of the mountains and stain them crimson with their bloody feet, but they could not surrender the Truth of God! Those early confessors of the faith, from whom we have sprung, could suffer at the harlot’s hand—the harlot of *Rome*—and shed their blood like water for the Lord God of Hosts! This was the rallying cry, from which they could never depart. “We can see in Christ the only way of salvation.” Without controversy God was manifested in the flesh. He has worked out an Atonement for His people. By that blood-besprinkled path we enter into Heaven. Yes, dear Friends, the Doctrine of the Atonement, or rather the Atonement, itself, is God’s only meeting place with man! And it is God’s only place of Revelation to man, if man would see Him rightly and distinctly!—Adapted from the *C. H. Spurgeon Collection*, Version 1.0, Ages Software.—Sermon #3477, Volume 61—ARAUNAH’S THRESHING FLOOR—Read/download the entire sermon, free of charge, at www.spurgeongems.org.

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In This Issue...

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

WHAT SPURGEON FEARED

By Charles H. Spurgeon

What a difference there is between our preaching at one time and our preaching at another! How often do I bless God in the evening for that which I groaned over in the morning, when my spirit has been bowed, my tongue tied, and I could not preach as I would! It is a grand thing for the minister to be humbled in the sight of his hearers, when you discern that it is not the man in whom the power is vested, but it is his God whose might you cannot resist!

My fear often is that your smiles may provoke His frowns and He may withhold His blessing from me because you attribute to some genius of mine an influence which His Spirit, alone, could exert. When I was only a lad, a stripling fresh from the country, you said when there were conversions, "How God helps him!" I am jealous of you, now, lest you should not say the same thing! God will take away His blessing when you refrain from offering Him the praise! If you once ascribe what is done in any degree whatever to the creature, or to any power that he has, you will excite the jealousy of his Lord!

Remember the lessons that the spouse was taught? [Song 3:1-4.] Means and ordinances are just what God likes to make them. Even Divine institutions are beggarly elements when He forsakes them. They can be nothing better than matters of duty and they may be very far from being matters of privilege. When He wills it, He can make His ministers do exploits. The least of all His servants shall be mighty as David was when He slew the giant, Goliath, with only the sling and stone.

We are nothing of ourselves! The hand that moves the instrument is everything! If you would come to Christ, or seek after Christ, looking too much to the means, you will have to return, again, with the mournful cry, "I sought Him, but I found Him not." Such, then, are the unsuccessful efforts to regain communion with Christ.—Adapted from the *C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #3485, Volume 61—THE DEJECTED LOVER—Read/download the entire sermon, free of charge, at www.spurgeongems.org.

PRAY FOR GRACE TO BE HOLY.