

FOR HIS GLORY

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I was looking back through former volumes of my sermons and I noticed how often a sermon occurs without a date upon it. I know what that denotes. It means that I was ill and in great pain. Two or three times in almost every year I have to hear the Lord preach to me in the chamber of sickness and I am unable, therefore, to preach to you. These were bitter things at the time. But I bless the Lord for them all and for raising me up again and again and renewing my strength. He will not leave me now. Cannot you also turn to your diaries and remember the loving-kindnesses of the Lord and speak well of His name? All this will be to you a fire of coals and fish drawn from the deep sea.—CHS



ARE YOU ON THE LORD'S SIDE?

By Charles H. Spurgeon

You must be aggressive if you are on “the Lord’s side.” These sons of Levi, as soon as they declared that they were on the side of Jehovah, had to come forth to smite and slay His enemies. So must you, if you are a follower of the Lord (Exo 22:36). There is nothing that the devil likes better than to be left alone. I am often asked, “Why do you not preach what you believe and leave other people’s doctrine alone?” Ah, just so! Why don’t I? And why did not the Lord Jesus Christ leave the devil alone and let false teachers alone? And why does not the Gospel let error and falsehood alone?

When the Lord Jesus Christ came into the world, one part of His work was to destroy the works of the devil. The demons said to Him, “Let us alone: what have we to do with You, You Jesus of Nazareth? Have You come to destroy us?” His answer was, “Hold your peace and come out of him.” And when the demons say to us, “Leave us alone,” we reply, “That is the very thing that we cannot do and that we dare not do!” We must not let falsehood, and sin, and error alone! Christ Himself said, “Think not that I am come to send peace on earth: I came not to send peace, but a sword.” His faithful servants are to follow His example—to quarrel with error, to fight against sin—to be aggressive against everything that is opposed to our Lord and His Truth!

The devil is quite ready to make a league of peace with us, or to agree to a truce and say, “Now, do not go on fighting any longer. Let us shake hands and be friends. There can be no reason why I should not continue to be the prince of the power of the air, and Christ should also have His disciples—only let them be very decorous and quiet—and mind their own business.” But we will make no such wicked league or truce as that, for we are to resist the devil! As Peter writes, “whom resist steadfast in the faith.” The sons of Levi had to kill the adversaries of God and so must you who are on “the Lord’s side.”

You must also *let love to God rule all nature’s ties* if you are on “the Lord’s side.” Moses expressly commended Levi for this—“Who said unto his father and to his mother, I have not seen him; neither did
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JOY!
JOY!
JOY!

By C. H. Spurgeon

*“Fear not, Abram: I am your shield, and your exceeding great reward.”
Genesis 15:1.*

God is so fully ours that we enter into fellowship with Him and receive of His sacred influences till we are changed into His image, even by the Lord, the Spirit. As you read the story of Abraham, you can see many of the attributes of God reflected in the character of His noble servant.

Now, child of God, you should mourn that you are so little like God, but you should also rejoice that you are already made somewhat like Him and that when He shall appear, in whom your life is hid, you shall be like He is, for you shall see Him as He is.

Oh, it is worthwhile to have lived, is it not, notwithstanding all the cares of life, when this is to be the end of it all? Though man is born unto trouble as the sparks fly upward, blessed be God for an existence that has for its end that we should be made partakers of the Divine likeness and should be lifted up to be the sons and daughters of the

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NO COMPROMISE!

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he acknowledge his brethren, nor knew his own children.” They were so jealous for the Lord of Hosts, that they would not tolerate idolatry in their nearest kith and kin! Happily, Brothers and Sisters, we have not to fight anybody with a sword of steel! God forbid that any of us should ever take the life of a fellow creature! Our one weapon is the two-edged sword of the Spirit which is the Word of God!

The force we use is the force of the love of God in Christ Jesus our Lord. But, I charge you, never do a wrong thing, or even a *questionable* thing, in order to please father, or mother, or wife, or child. And never allow any wrong to go unrebuked in the dearest friend you have, for, “faithful are the wounds of a friend.”

Some have condoned sin to please a wife or a husband, but they who are faithful to God must also be faithful to the members of their own household. This may involve persecution for themselves, but they must be willing to bear it for Christ’s sake—and they must not yield an inch, or an iota, in any matter of principle, or any question of truth and right—even to the beloved of their heart.

Can you do this? If so, you are worthy to be counted among those who are on “the Lord’s side.”—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2884, Volume 50—“WHO IS ON THE LORD’S SIDE?”—Read/download the entire sermon, free of charge at <http://www.spurgeons.org>.

PRAY DAILY
FOR
YOUR
PASTOR!

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Most High and dwell with Him in perfection forever!

I thank God for His great Truth of the immortality of the soul, even with all the dreadful risks of everlasting wrath that surround it! It is worth the risk to have the possibility of becoming like God and we who have believed in Jesus have gone beyond the possibility, for we have the earnest and the assurance, the pledge and the token of the good work commenced within us, which, when it is perfected, shall make us like God Himself!

O my Soul, bow yourself before the Lord in reverent and adoring gratitude! You were almost like the devil by nature and what are you even now? You are dust and Deity combined, for the Holy Spirit dwells in you! That body of yours must crumble back to dust, but, by-and-by, it shall be refashioned in glory and in power, and then, creature as you are, you shall be near and like your God! Is not this an “exceedingly great reward” to even now be in process of preparation for so wonderful a climax as that?

I must also mention that God is our “exceedingly great reward” in another sense, namely, that *He deigns to visit us and speak with us*. We have been moved by Divine influences. I am, of course, addressing myself only to those who have been born from above and are believers in the Lord Jesus Christ. Upon you, Beloved, God has already bestowed a great reward, for He has raised you from your death of sin and His Spirit abides in you, fashioning and forming you unto perfection.

And the Lord has, I trust, often spoken with you. If not often, whose fault has it been? Some of us can testify that He has drawn very near to our spirits at times. Do you not remember some happy seasons when you felt that you could not have borne any more delight? I mean when you were so happy that to have been happier might have made you run the risk of death from excess of joy!?

Oh, the indescribable bliss, the heavenly joys of a soul when it feels the love of Christ shed abroad in the heart by the Holy Spirit who is given unto it!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2814, Volume 49—ABRAHAM’S GREAT REWARD—Read/download the entire sermon, free of charge at <http://www.spurgeons.org>.

The Lord willing, **Grace Baptist Church of Danville**, Danville, Kentucky, will host our **29th Annual Sovereign Grace Bible Conference** on Friday, Saturday and Sunday, August 29th — 31st, 2008. We want you to attend. **Donald S. Fortner, Pastor**
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DO SOMETHING!

By Charles H. Spurgeon

You Christian people with your grand illusive projects, how they melt away! Some of you would have done a great deal that is useful by now if you had not dreamed of doing so much that is imposing. Oh, what wonderful plans for evangelizing London, for converting the whole Continent of Europe to Christ—float in the brain, or evaporate in a speech—and nothing is done! We are like a certain Czar of Russia, of olden times, who always wanted to take a second step before he took the first. We are always projecting some wonderful scheme that proves too amazing to ever be carried out! So we dream of what ought to be and should be—of what might be and as we hope may be!

Such “dreams are the children of an idle brain.” The dreamers grow listless and nothing is done. In the name of the eternal God, I beseech you, if you love Him, get to work for Him! Better slay a single enemy than dream of slaughtering an army! Better that you sow a single grain of corn or plant a single blade of grass, than dream about fertilizing the Sahara, or reclaiming from the mighty sea untold acres of fertile land!

Do something, Brothers and Sisters, do something! It is high time to awake out of sleep, for “the time is short.”—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2861, Volume 49—“THE TIME IS SHORT”—Read/download the entire sermon, free of charge at <http://www.spurgeons.org>.

CALVINISM: ITS DOCTRINE OF INFANT SALVATION

By DANIEL E. PARKS

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Most Calvinists whole-heartedly affirm that all persons dying in infancy are saved, even though they acknowledge the Bible has no definitive doctrine on this subject. Some Calvinists will go only so far as to acknowledge that the Bible definitely teaches that at least some persons dying in infancy are saved. But no representative Calvinist theologian declares that any person dying in infancy is damned.

Arminians, nevertheless, deliberately misrepresent Calvinists as believing persons dying in infancy are damned. Let the following quotations from some of the most renowned Calvinists suffice to show that the Arminian accusation is false.

John Calvin, the 16th-Century Reformer for whom Calvinism is named, asserted, “I do not doubt that the infants whom the Lord gathers together from this life are regenerated by a secret operation of the Holy Ghost.” And, “he speaks of the exemption of infants from the Grace of salvation ‘as an idea not free from execrable blasphemy’” (cited by Augustus Strong in *Systematic Theology*). He furthermore declared that, “to say that the countless mortals taken from life while yet infants are precipitated from their mothers’ arms into eternal death is a blasphemy to be universally detested” (quoted in *Presbyterian and Reformed Review*, Oct. 1890: pp. 634-51).

Charles Hodge was a 19th-Century professor of theology at Princeton Seminary, which was in those days a foremost American bastion of Calvinism. He wrote—“All who die in infancy are saved. This is inferred from what the Bible teaches of the analogy between Adam and Christ. ‘As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous’ ”(Rom 5:18, 19).

“We have no right to put any limit on these general terms, except what the Bible itself places upon them. The Scriptures nowhere exclude any class of infants, baptized or unbaptized, born in Christian or in heathen lands, of believing or unbelieving parents, from the benefits of the redemption of Christ. All the descendants of Adam, except Christ, are under condemnation. All the descendants of Adam, except those of whom it is expressly revealed that they cannot inherit the Kingdom of God, are saved. This appears to be the clear meaning of the Apostle and, therefore, he does not hesitate to say that where sin abounded, Grace has much more abounded, that the benefits of redemption far exceed the evils of the Fall; that the number of the saved far exceeds the number of the lost” (*Systematic Theology*, Vol. I, p. 26)

John Newton, author of the favorite hymn, “Amazing Grace,” became a Calvinistic Anglican minister in 1764, serving the English parishes in Olney, Buckinghamshire and London. In a letter to a friend he wrote, “Nor can I doubt, in my private judgment, that [infants] are included in the election of Grace. Perhaps those who die in infancy are the exceeding great multitude of all people, nations and languages mentioned in Revelation 8:9, in distinction from the visible body of professing Believers who were marked on the foreheads and openly known to be the Lord’s” (*The Works of John Newton*, Vol. VI, p. 182).

Alvah Hovey was a 19th-Century American Baptist who served

many years in Newton Theological Institution and edited *The American Commentary*. He wrote in one of his books. “Though the sacred writers say nothing in respect to the future condition of those who die in infancy, one can scarcely err in deriving from this silence a favorable conclusion. That no Prophet or Apostle, that no devout father or mother should have expressed any solicitude as to those who die before they are able to discern good from evil is surprising, unless such solicitude was prevented by the Spirit of God. There are no instances of prayer for children taken away in infancy. The Savior nowhere teaches that they are in danger of being lost. We therefore heartily and confidently believe that they are redeemed by the blood of Christ and sanctified by His Spirit, so that when they enter the unseen world they will be found with the saints” (*Biblical Eschatology*, pp. 170f).

Lorraine Boettner was a 20th-Century Presbyterian who taught Bible for eight years in Pikeville College, Kentucky. In his book *The Reformed Doctrine of Predestination* he wrote at some length in defense of the Calvinist doctrine of infant salvation. We here quote from his remarks—“Calvinists, of course, hold that the doctrine of original sin applies to infants as well as to adults. Like all other sons of Adam, infants are truly culpable because of original sin and might be justly punished for it. Their ‘salvation’ is **real**. It is possible only through the Grace of Christ and is as truly unmerited as is that of adults. Instead of minimizing the demerit and punishment due to them for original sin, Calvinism magnifies the mercy of God in their salvation. Their salvation means something, for it is the deliverance of guilty souls from eternal woe. And it is costly, for it was paid for by the suffering of Christ on the Cross. Those who take the other view of original sin, namely, that it is not properly sin and does not deserve eternal punishment, make the evil from which infants are ‘saved’ to be very small and, consequently, the love and gratitude which they owe to God to be small also.”

B.B. Warfield, born in Kentucky in 1851, was, along with Abraham Kuyper and Herman Bavinck one of the three most outstanding Reformed theologians in his day. He wrote concerning those who die in infancy—“Their destiny is determined irrespective of their choice, by an unconditional decree of God, suspended for its execution on no act of their own. And their salvation is wrought by an unconditional application of the Grace of Christ to their souls through the immediate and irresistible operation of the Holy Spirit prior to and apart from any action of their own proper wills...And if death in infancy does depend on God’s Providence, it is assuredly God in His Providence who selects this vast multitude to be made participants of His unconditional salvation...This is but to say that they are unconditionally predestinated to salvation from the foundation of the world” (quoted in Boettner’s book).

Charles Haddon Spurgeon is perhaps the most widely recognized name among Calvinists next to John Calvin. He served many years in the 19th-Century as pastor in the Metropolitan Tabernacle in London, England. He preached on September 29, 1861, a message entitled “Infant Salvation” (#411 in *Metropolitan*

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INFANT SALVATION

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Tabernacle Pulpit). In this message, Mr. Spurgeon not only convincingly proved from Holy Scriptures the belief of Calvinists that all persons dying in infancy are saved, but also soundly rebuked those Arminians and others who wrongly accuse us otherwise:

“It has been wickedly, lyingly and slanderously said of Calvinists that we believe that some little children perish. Those who make the accusation know that their charge is false. I cannot even dare to hope, though I would wish to do so, that they ignorantly misrepresent us. They wickedly repeat what has been denied a thousand times, what they know is not true . . . I know of no exception, but we all hope and believe that all persons dying in infancy are elect.

“Dr. Gill, who has been looked upon in late times as being a very standard of Calvinism, not to say of ultra-Calvinism, himself never hints for a moment the supposition that any infant has perished, but affirms of it that it is a dark and mysterious subject, but that it is his belief—and he thinks he has Scripture to warrant it—that they who have fallen asleep in infancy have not perished, but have been numbered with the chosen of God, and so have entered into eternal rest.

“We have never taught the contrary and when the charge is brought, I repudiate it and say, ‘You may have said so, we never did and you know we never did! If you dare to repeat the slander again, let the lie stand in scarlet on your very cheek if you are capable of a blush.’ We have never dreamed of such a thing! With very few and rare exceptions, so rare that I never heard of them except from the lips of slanderers, we have never imagined that infants dying as infants have perished, but we have believed that they enter into the Paradise of God.”

Whom will you believe—Calvinists speaking for themselves? Or Arminians deliberately misrepresenting them?

Pray for those men called by God to serve as Chaplains in our prisons.

LISTENING, MR. OSTEEN?

By C. H. Spurgeon

“This is dreadful talk,” some of you may be saying. It is. It is. And it is a dreadful business altogether for the lost—that being driven from God’s Presence when you die—hearing Him say, “Depart, you cursed, into everlasting fire prepared for the devil and his angels.” You do not like to hear about this and I do not like to preach about it. Only I must do so lest you come unto that place of torment because I failed to warn you. Then might you say in your despair, “O cursed preacher! O unfaithful minister! You tried to tickle our ears with pleasant things but you left out all allusions to the wrath to come! You toned down the Truth of God, you softened it—and now we are ruined forever through your wicked desire to please our foolish ears! “

O Sirs, you will never be able to truthfully say that, for I do pray you to escape from that awful future! Run no risk of it. I think every one of you would like to have his house insured against fire and to know that as far as proper title-deeds go, whatever you have is held on a good tenure. Then I implore you, make sure work for eternity by laying hold on Christ Jesus! Yield yourself up to Him that He may make you right where you are wrong, put you in gear with God and set you running parallel with the will of the Most High! That He, indeed, may build you up on the perpendicular, on the solid foundation of His eternal merits by faith through the power of the ever-blessed Spirit—that you may be so built that when God, Himself, holds the plumb line, it may hang straight down and He will be able to say, “It is all right.” Happy will you be if you hear His verdict, “Well done, good and faithful servant; you have been faithful in a few things, I will make you ruler over many things. Enter into the joy of your Lord.”

May God grant this mercy to each one of you, for Jesus Christ’s sake! Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2904, Volume 50—THE PLUMB LINE—Read/download the entire sermon, free of charge at <http://www.spurgeons.org>.

THE HAPPIEST MAN IN DUNDEE!

By Charles H. Spurgeon

How many others there are who have to bear the daily burden of pain! Oh, how many daughters of pain do I know, and sons of affliction—perhaps even from their birth the subjects of some grievous infirmity which has cast a shadow over their whole lives!

There lies, at Dundee, at this present moment, a man who has been confined to his bed, I think it is now 56 years. I have his photograph at home and the friend who sent it to me wrote, “I send you the likeness of the happiest man in Dundee and one of the most useful, too, for he is a great soul-winner though he cannot raise himself from a constantly prostrate position.” He talks so sweetly of Christ and of the upholding power of Divine Grace that he leads many to put their trust in Jesus Christ.

All over this land there are bed-ridden men and women who are the saintliest among the saints! It is an atrocious lie that some have uttered when they have said that the sickness is a consequence of the sufferer’s sin. I could not select, out of Heaven, choicer spirits than some whom I know who have not for 20 years left their bed—they have lived nearer to God than any of us—and have brought Him more glory than any of us!

Although we deeply sympathize with them, we might almost covet their suffering because God is so greatly glorified in them. All over the world there is a brave band of these burden-bearers. I think, sometimes, that they are like soldiers who are on night duty. The sentinels must not sleep, lest the enemy should attack the camp unawares.

The altar must never lose the glow and heat of its holy fire and the lamp of the sanctuary must never be permitted to go out, so these sufferers, as they lie, night after night, watching the long and weary hours, keep the lamp of prayer brightly burning and the incense of intercession perpetually ascending to the Most High! And so the earth is never without the sweetening influence of saintly supplication. Their main business, like that of the Gershonites, is to serve God by bearing burdens.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2829, Volume 49—LOWLY SERVICE—Read/download the entire sermon, free of charge at <http://www.spurgeons.org>.

Conversation with a Waterman

By C. H. Spurgeon

*“When Ephraim saw his sickness, and Judah saw his wound, then Ephraim went to Assyria, and sent to King Jareb: yet he cannot heal you, nor cure you of your wound.”
Hosea 5:13.*

It is astonishing, after all the Gospel preaching in England, how deeply rooted is this constant fallacy of going to King Jareb for cure!

Not very long ago, having engaged to preach at a seaport town, I arrived some hours before night and, as I was standing by the riverside, I thought I should like to go down the river in a boat. So, hailing a waterman, I went with him and, while sitting in the boat, wishing to talk with him about religious matters, I began by asking him about his family.

He told me that the cholera had visited his place and that he had lost no less than 13 of his relatives, one after another, by death. So I said, “Have you, my Friend, a good hope of Heaven if you should, yourself, die?” “Well, Sir,” he said, “I think as how I have.” “Pray tell me, then,” I said, “what is your hope, for, of a good hope no man need ever be ashamed.”

“Well, Sir, I have been on this here river, I think, for these 25 or 30 years, and I don’t know that anybody ever saw me drunk.” “Oh, dear! Oh, dear!” I replied, “is that all you trust to?” “Well, Sir, when the cholera was about and my poor neighbors were bad, I went for the doctor for ’em, and was up a good many nights. And I do think as how I am as good as my neighbors.”

Of course I told him that I was very glad to hear that he had sympathy for the suffering and that I considered it far better to be charitable than to be churlish, but I did not see how his good conduct could carry him to Heaven. “Well, Sir,” he said, “perhaps it will not. I cannot be often going to church but I think when I get a little older I shall give up the boat and take to going to church—and then, I think, that will be right—won’t it, Sir?”

“No,” I said, “certainly your reso-

lutions will not renew your heart. And should you ever perform them, they will not purge your soul from its sinfulness. Begin to go to church as soon as possible, but you will not be an inch further, if you think that by attending the sanctuary you will be saved.”

The poor man seemed perfectly astounded while I went on knocking down his hopes, one after another. Then I put the question, “You have sometimes sinned in your life, have you not?” “Yes,” he said, “I have.” “On what ground, then, do you think your sins will be forgiven?” “Well, Sir,” he said, “I have been sorry about them and I think they are all gone—they do not trouble me now.”

Trying to awaken his conscience, I said, “Suppose you were to go and get into debt with the grocer where you deal, and you should say to her, ‘Now, mistress, you have a score against me, I cannot pay for these goods, I am sorry to say, but I’ll tell you what I’ll do, I’ll never get into your debt again.’ Why, she would say that was not the way she did business and do you suppose that is the way in which God does business, or that He is going to strike out your debts because you say you will not run deeper into debt?”

“Well, Sir,” he said, “I should like to know how my sins are to be forgiven. Are you a parson, Sir?” In reply, I said, “I preach the Gospel, I hope, but I do not go by the name of a parson. I am only a Dissenting minister.” I told him how the Lord Jesus Christ had paid the debts of sinners. How those that reposed in Him and rested in His blood and righteousness would find peace and mercy.

And the man was delighted and he said he wished he had heard that years ago. “But, to say the truth, Master,” he added, “I had not felt quite easy, after all, when I saw those poor creatures taken away to the graveyard. I did think there was something I needed, but I did not know what it was.”

I tell you this little personal incident because I see here a great many working people and I know they delight in a little homely dialog. It is not what we do or devise, the religious rites we observe, or the romantic aims we aspire to, the self-satisfaction we encourage, or the sufferings we endure that can lead us to the land of the Light of God!

Not all your uprightness, however plausible, or your honesty, however rigid you may be, will carry you to Heaven! Your good works are

good enough in themselves, good enough in your generation—but they will never do for a foundation to rest upon. Do not run away and say something like the foolish man who went to a place where there was a house being built and, seeing the chimney pots standing there, he took them and laid them in the trench to make the foundation.

“What are you doing?” said one of the workmen. “Why, laying the foundation.” “What, with the chimney pots?” “I did not know that it was wrong,” he said. “Well, take them away—they won’t do for a foundation.” “Oh!” said the other, “you are finding fault with them.” “No, I am not finding fault with them, but with the place where you put them. They are good enough on the top, but they won’t do at the bottom.”

So with good works—they will do at the top, but they will not do at the bottom! As a foundation for the soul to rest upon, nothing will suffice but the righteousness of Christ and His finished work. This is our hope of salvation! Our good works are good enough afterwards, when God the Holy Spirit, by His Grace, works faith, love and all other good things in us.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2819, Volume 49—A CAUTION FOR SIN-SICK SOULS—Read/download the entire sermon, free of charge at <http://www.spurgeons.org>.

“Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.”

(Rom 13:1 NKJV)

**PRAY FOR OUR
TROOPS IN IRAQ
AND
AFGHANISTAN.**

“He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.”

(John 3:18 NKJV)

A TESTIMONY TO A DEPARTED MINISTER

By Charles H. Spurgeon

The people said, as they stood where John had preached and baptized, “John did no miracle: but all things that John spoke of this Man were true.” Oh, how I hope that you will be able to say this of me when I have gone the way of all flesh! “He did no miracle: but all that he said concerning Christ was true.” There are some preachers of whom people will say, when they are gone, “They were not very eloquent. They were not very learned. They were not very refined and they could not do any miracles, but”—oh, that blessed, “*but*!”—“but all things that they spoke concerning Christ were true.”

Notice the character which the people gave to John, three years, or thereabouts, after he was dead. He was still remembered by them and they bore most satisfactory testimony concerning him. First, *they testified that he spoke concerning Christ*. It was John’s business—it was *all* his business here below, to speak concerning Jesus Christ, and he did it so thoroughly that this was the one thing that his hearers recalled after he was gone. He rebuked the Pharisees and Sadducees, but his main work was to testify concerning Him who was to come after him, whose shoe laces he felt that he was not worthy to unloose. Ah, Brothers, there is no ministry that will stand the testing on a sick-bed, or on our death-bed, except that which has been full of testimony of Christ! When there has been a great deal of philosophy and only a homoeopathic dose of Christ in the preaching—just enough of the latter to give it the name of Christian teaching—may God have mercy upon both preacher and hearer! But to preach Christ first, Christ last, Christ midst, Christ *always*—this is what John the Baptist did and this is what all preachers should do! An American gentleman who was here many years ago, came again about 14 or 15 years afterwards and he said to me as he went out, “I see you are still on the old tack.” “Yes,” I replied, “I intend to be like Casablanca on the burning ship, where his father had told him to stand and where he meant to remain as long as life should last.”

I will preach new doctrine when I find it in the Bible—till then, I will keep to the old. The State of Massachusetts passed a resolution declaring that it would be governed by the laws of God until there was time to make better ones—and I have passed a resolution that I will preach Christ’s Gospel until I have time to find out something better—and that can never be, for it is the only Gospel that can ever meet the needs of the human race! There was no bite from any of the fiery serpents which a look at the brazen serpent could not cure—and this Gospel of God’s Grace is the one remedy for all the spiritual diseases to which mankind is heir and, therefore, we will cling to it as long as we live.

John the Baptist spoke concerning Christ and *what he said about Christ was true*. That is the important point, for it is possible for Christ to be preached and yet for the truth about Christ not to be preached. His Humanity may be left out, or His Deity may be kept in the background, or there may be lispings and hesitancy with regard to the doctrine of His atoning Sacrifice. And if this is the case, then the ministry will be without power. It used to be said of a certain noted preacher that his doctrine of the Atonement was that Jesus Christ did something or other, which, in some way or other, was connected with our salvation. That cloudy sort of teaching is not preaching Christ in truth! But to declare that He was made a curse for us—that the Lord caused to meet upon Him the iniquity of all who believe in Him. That He, who knew no sin, was made sin for us, that we might be made the righteousness of God in Him—to clearly

preach the definite Substitution of Christ on our behalf—this is to tell the truth about Christ! And I pray that all of us, whether preachers or teachers, may not only speak about Christ, but also, like John the Baptist, speak the truth about Him.

One other thing about John was that *all he said about Christ was the Truth of God*. “All things that John spoke of this Man were true.” Not merely some things, but “all things.” Any part of Christ is precious, but a whole Christ is what the sinner needs. As far as we know Him, we are bound honestly to make Him known to others. And even if we have to do it with but small ability and if, when we die, we have to regret that we had such slender powers, yet shall it be a sweet thought to us if we know that those we leave behind will be able to say, “All things that he spoke concerning this Man were true.”

There was one thing which the people did not say, and which they had no need to say, because it was self-evident—that is that *John the Baptist had so preached Christ that they could not forget it*. He had been dead some years, yet they remembered what he had preached about while he was with them. They remembered how he preached it, too—that he preached Christ in truth and that all he said about Christ was the Truth—so that, when the Messiah Himself stood before them, the savor of John’s ministry was still fresh upon them. Oh, that it might be our lot—and the lot of all God’s servants, to make the Gospel arrows stick as well as strike—and to cause men to carry with them, for many a year, the remembrance of the things which we have spoken unto them while we were yet present with them!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2818, Volume 49—JESUS AND HIS FORERUNNER—Read/download the entire sermon, free of charge at <http://www.spurgeons.org>.

PREACH ONLY TO THE ELECT?

By C. H. Spurgeon

I remember Rowland Hill’s reply, when somebody said that he ought to preach only to the elect. “Very well,” he said, “next Sunday morning, chalk them all on the back and when you have done that, I will preach to them.” But the chalking of them on the back is the difficulty—we cannot do that and, as we cannot do that, the best way is for us to leave our God to carry out the purposes of His distinguishing Grace in His own effectual way and not attempt to do what we certainly can never accomplish!

There, scatter a handful of seed “by the wayside.” Even if the birds of the air do devour it, there is plenty more where that came from and it would be a pity for us to leave any portion unsown because we were miserly and stingy with our Master’s Seed!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2843, Volume 49—THE SEED BY THE WAY-SIDE—Read/download the entire sermon, free of charge at <http://www.spurgeons.org>.

Study of Ephesians

ONE LORD ~ 2

Because Jesus is unique in His Person and unique in His work, He is the ONLY Savior. Notice that I did not simply say “Savior,” but, “ONLY Savior.” What is being said in modern religious circles and even among some who call themselves Christians is that if there is a Heaven at all, it doesn’t matter which road you take. If one comes through Islam or Buddhism or Jesus Christ, or through no religion at all, it doesn’t really matter. But when the Apostle here says, “one Lord,” he intentionally excludes every other religion and every other person from being the way of salvation! For there to be “one Lord” means there is only one Savior and one way of salvation.

Let us pause to consider an objection that will no doubt be raised. “Wait just a minute!” someone says. “You have been talking about *unity*! How in the world does what you’re saying promote unity? It sounds to me as if you are doing just the opposite. You have the arrogance to tell me that the way you are following is the only right one and that the religious leader you have chosen is the only true way of salvation! You are also telling me that everyone else is wrong! Such talk can only divide.”

The answer to that objection is simply this—When the Scriptures talk about unity in the Church, they are not talking about the unity of all religions. They speak only of the unity of those who are of the one true religion. And while boldly asserting that Jesus Christ is the ONLY Savior may lead to a separation of Christians from other religions—in a wonderful way it unites all those who are truly Christians.

The Scriptures are especially plain on this subject. When we say that Jesus is the ONLY Savior we are simply repeating what both Jesus and His Apostles taught. Jesus said in John 14:6, “I am the way, the truth, and the life. No one comes to the Father except through Me.” Peter, shortly after the Day of Pentecost, spoke to a large crowd and said in Acts 4:12, “Nor is there salvation in any other, for there is no other name under Heaven given among men by which we must be saved.” And Paul told Timothy in 1 Timothy 2:5, “For there is one God and one Mediator between God and men, the Man, Christ Jesus.” Jesus does not need any help or any additions. He said while still on the Cross, “It is finished,” to indicate that the work of salvation was accomplished. He left nothing undone. Consider how wonderfully the unity of the Church is strengthened when everyone is focusing upon Jesus as the only Savior. It means that we have all come to God in the same way. We are all trusting in the same One as our only hope of salvation!

Finally we must consider that the uniqueness of Jesus’ Person and the uniqueness of His work means that He stands in a unique relationship to everyone who belongs to Him. He is their “one Lord,” meaning that He is Master. Jesus is the only One who can rightly be called the Christian’s Lord. Consider a statement which Jesus Himself made. After He had washed His disciples’ feet and demonstrated for them the humility and attitude of service they should have for one another, He asked them if they had understood what He had done. Then He said to them in John 13:13-14—“You call me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.”

Jesus readily admitted that He is the Christian’s Lord and told His disciples that it was only right that they refer to Him as Lord. And why is this the case? Paul answers in 1 Corinthians 6:19-20—“Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.” Jesus owns us because He bought us with His own blood.

Again we are brought to see how having only One that each of us calls Lord and Master brings about unity. When everyone in the Church is devoted to Jesus Christ. When they all are glad to be His followers, it means they all have the same goal. Their highest ambition is to please Him! Our one holy passion becomes to know more fully and deeply this One who loved us and gave Himself for us. We begin to consider everything else in this world as garbage compared with the opportunity of knowing Him better. Oh, what a wonderful thing takes place in the midst of a people who are all focused upon Him! There is the Lord who laid aside His rights and privileges of eternal Glory and humbled Himself to enter the virgin’s womb and be born in a stable. He came to be scoffed at, ridiculed, spit upon, beaten and finally crucified. Why? In order to make us His! Let us learn to focus on Him and we will discover that at the same time we will be preserving the unity of the Spirit in the bond of peace.

Next month, Lord willing, we will continue our study by discussing “one faith.”—PF

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

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

UNDERSTANDING ROMAN CATHOLICISM

By Rick Jones

Mary saves?

Does Mary, the mother of Jesus, play a role in the salvation of mankind?:

“Taken up to Heaven she (Mary) did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation...” (CCC, page 252, #969)

“Being obedient she (Mary) became the cause of salvation for herself and for the whole human race.” (Page 125, #494)

Is this doctrine Scriptural? According to God’s Word, Mary has never had *anything* to do with the salvation process. Scripture reveals that Jesus is the ONLY One who can provide salvation:

“Neither is there salvation in any other: for there is *none other name* under Heaven given among men, whereby we must be saved” (Acts 4:12).

Jesus Himself declared that He is the ONLY way to Heaven:

“Jesus said unto him, I am the way, the truth, and the life: no man comes unto the Father, *but by Me*” (John 14:6).

“I am the door: by *Me* if any man enter in, *he shall be saved*” (John 10:9).

Still the Roman Catholic Catechism insists:

“She (Mary) is inseparably linked with the saving work of her Son.” (Page 303, #1172)

Once again it comes down to who you will believe—the Bible or church tradition. The Bible is unmistakably clear:

“I, even I, am the LORD; and *beside Me there is no savior*” (Isa 43:11).

“Yet I am the LORD your God . . . *there is no Savior beside Me*” (Hosea 13:4).

“The God of my rock, *He is . . . my Savior*” (2 Sam 22:3).

Before Jesus was born, an angel announced that He would be the Savior:

“And she shall bring forth a son, and you shall call His name JESUS: for *He shall save His people from their sins*” (Matt 1:21).

After Jesus’ birth, the angel repeated himself:

“For unto you is born this day in the city of David *a Savior, which is Christ the Lord*” (Luke 2:11).

Over and over we read that Jesus is the Savior:

“...we have heard Him ourselves, and know that this is, indeed, *the Christ, the Savior of the world*” (John 4:42).

“Him (Jesus) has God exalted with His right hand to be a Prince and *a Savior...*” (Acts 5:31).

“Of this man’s seed has God, according to His promise, raised unto Israel *a Savior, Jesus*” (Acts 13:23).

“But is now made manifest by the appearing of *our Savior Jesus Christ...*” (2 Tim 1:10).

“Grace, mercy, and peace, from God the Father and *the Lord Jesus Christ, our Savior*” (Titus 1:4).

“Which He shed on us abundantly through *Jesus Christ our Savior*” (Titus 3:6).

Look at the words of Peter, recognized as Catholicism’s first pope:

“...through the righteousness of God and our *Savior Jesus Christ*” (2 Peter 1:1).

“...into the everlasting kingdom of *our Lord and Savior Jesus*

Christ” (2 Peter 1:11).

“... through the knowledge of the Lord and *Savior Jesus Christ...*” (2 Peter 2:20).

Certainly Peter knew that Jesus, not Mary, was the Savior! Peter glorified Jesus as the Savior, not Mary:

“But grow in grace, and in the knowledge of our Lord and *Savior Jesus Christ. To Him* be glory both now and forever. Amen” (2 Peter 3:18).

This same Peter declares that:

“... you were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers. But *with the precious blood of Christ*, as of a lamb without blemish and without spot” (1 Peter 1:18-19).

Without question, Jesus is the Savior, not Mary.

Conclusion

The facts of this chapter leave several questions needing answers:

- Why does the Catholic church want people looking to Mary instead of Jesus for salvation?
- Why is glory stolen from Jesus and given to Mary?
- If Mary plays a role in salvation, why didn’t God tell us so in His Word?
- Most importantly, who will you trust to save you? The Mary of church tradition, or the Jesus of God’s Word?

“For our conversation is in Heaven; from whence also we look for *the Savior, the Lord Jesus Christ*” (Phil 3:20).

PLEASING GOD

By A. W. Pink, 1889-1952

In order to please God, four things must concur, all of which are accomplished by *faith*. First, the person of him that pleases God must be accepted of Him (Gen 4:4). Second, the thing done that pleases God must be in accord with His will (Heb 13:21). Third, the manner of doing it must be pleasing to God—it must be performed in humility (1 Cor 15:10), in sincerity (Isa 38:3), in cheerfulness (2 Cor 8:12; 9:7). Fourth, the end in view must be God’s Glory (1 Cor 10:31).

Now *faith* is the only means whereby these four requirements are met. By *faith* in Christ the person is accepted of God. *Faith* makes us submit ourselves to God’s will. *Faith* causes us to examine the manner of what we do God-wards. *Faith* aims at God’s Glory—of Abraham it is recorded that he “was strong in *faith*, giving glory to God” (Rom 4:20).

Letters to Mike Gendron Of Proclaiming the Gospel:

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www.pro-gospel.org

C.P., San Marcos, TX writes:

Thank you so much for coming to our “small Church” and encouraging us with God’s Words. It was evident that many from our Church were convicted to share our faith more openly and have already been doing so. One was even a sixth grade boy. I have been reading through “My Utmost for His Highest” where Oswald Chambers writes—“The mainspring of Paul’s service is not love for men, but love for Jesus Christ. If we are devoted to the cause of humanity, we shall soon be crushed and broken-hearted, for we shall often meet with more ingratitude from men than we would from a dog. But if our motive is love to God, no ingratitude can hinder us from serving our fellow men.” Mike and Jane, we saw in your lives this weekend your love for God and your gratitude to Him, which can be the only right motive in our service to God.

Lay Catholic Evangelist, R.D., Internet writes:

You have the worst web page ever. Your false teachings are not supported by Scriptures or any early Church Fathers. In the past six years there has been over nine thousand Protestant pastors converting to the Roman Catholic Church as they are being revealed the powerful truth in a deeper level. I just hope and pray that someday soon you will open your eyes and come back home. If you don’t like to be criticized by your web page, I would recommend you fix your errors and your false teachings.

Brother Mike answers:

My method of teaching is to point people to Christ and His Word, so your first accusation carries no weight. Whether or not they are supported by your early Church Fathers should not be a concern. How do we know these men were not the ones Paul warned us about—“from among your own selves men will arise, speaking perverse things, to draw away the disciples after them”? (Acts 20:30). The fact that Protestant pastors are converting to Catholicism is both discouraging as well as encouraging. It is discouraging because they are victims of the ecumenical movement which is fueling the great apostasy (2 Thess 2:3). It is encouraging because we know these things must take place before the Lord Jesus returns in Glory to gather those who are His (2 Thess 2:1). My home is now Heaven, an assurance based on the promises of God. As a Catholic I never had this assurance.

M.S., Sheridan, WY writes:

I wanted to share with you how the Lord is using your book, *Preparing Catholics for Eternity*. My children were discussing how their grandmother tried to get them to go to Mass the last time they visited. Since we will be going again soon, my children realized how important it was for them to be ready to give an answer to their relatives why they didn’t attend the Roman Catholic Church. I then realized the Lord would have us go through your book to prepare us. I am very excited that the Lord would use us to reach those who are lost in Catholicism. We may be persecuted for our beliefs but the Word of God does not come back void!

K.S., Internet writes:

After attending Mass I received one of your Catholic-bashing pamphlets on my windshield. After reading it, there is no indication that you know Scripture. It is a testament at how poorly you knew the Catholic faith since you were so easily led to leave the Catholic Church. I respect your freedom but would ask that you rethink your tactics. I believe as Jesus said: “whoever is not against us is with us.” I encourage YOU to read the works of Scott Hahn to clarify your misconceptions about the Catholic Church. You are not serving God by misrepresenting His Church.

Anonymous writes:

You claim that “nearly 1 billion Catholics haven’t heard the way of salvation as revealed in Sacred Scripture.” Last I checked the Church taught that Jesus is Lord, Redeemer, and Savior. Duh! How can we have not heard the message? Don’t decri ecumenism—it is the Lord’s own prayer that we may be one—gathered in unity in Him and following His leadership and will.

Brother Mike answers:

The Catholic Church gives Jesus the titles of Lord, Redeemer and Savior, but then places these titles in conflict with its traditions. The Lord of Catholicism is the infallible Pope who denies that Jesus is necessary, sufficient and efficacious for salvation. Your Church calls Jesus, Savior and Redeemer but, according to the Catechism of the Catholic Church, paragraph 1477, Catholics “attain(ed) their own salvation and at the same time cooperate(d) in saving their brothers.” The Lord’s prayer in John 17:20-26 was for unity among those who would believe in Christ according to His Word. He was not praying for unity of Believers with professing Christians who reject His Word for the traditions of men. Nor was Jesus praying for a unity of apostate churches with Apostolic Churches. He was praying that Believers might be one in their witness of Christ through word and deed. Only by exhibiting the character of Christ can we be an effective witness to an unbelieving and skeptical world.



Jim & Kappy Robinette [jkrobin@actionintl.org]
<http://www.actionuganda.net/>

How Can We Secure the Closed Door?

How is it possible to keep the world from coming in and the mind from straying out? Concentration on any subject is a severe strain upon the mind and nowhere is it so difficult as in the place and practice of private prayer. An enemy is there to raise bogies, excite conscience, jog memory and direct invaders of the sacred hour. Some simple device will usually secure the secret place from intrusion. General Gordon pinned a white handkerchief at the opening of his tent. I hang a card outside the door when I wish to be alone. That is simple enough, but though it may keep *people* out, it is useless against the distractions of the mind—and a body may just as well be roaming at large as be shut in with a wandering mind! How can the door be so shut as to keep out the things that divert and distract?

Attention is an act of the will. Concentration is sustained attention upon a specific subject. The will can be disciplined and the power of concentration developed. An educated mind is trained to attention, discrimination and concentration. By patience the soul is won and by discipline the mind is trained. God is in secret. Let the first act be to affirm the fact of the Holy Presence. Call very faculty of mind and body to remembrance, recognition and realization of the God that is in secret and sees in secret. Hold the mind to this fact. Tolerate no distraction, allow no diversion, indulge no dissipation. Every faculty must be alert. Of the Apostles on the holy mount, it is said they were heavy with sleep, but when they were fully awake they saw His Glory. Dreaming is not meditation. Dozing is not thinking. Moping is not praying. Prayer in the secret place unvaryingly demands that every faculty be at its best.—From *The Path of Prayer* by Samuel Chadwick, 1820-1869.

Election

By Puritan John Arrowsmith—1602-1659

Election having once pitched upon a man, it will find him out and call him Home, wherever he is. It called Zaccheus out of accursed Jericho; Abraham out of idolatrous Ur of the Chaldees; Nicodemus and Paul from the College of the Pharisees—Christ's sworn enemies—Dionysius and Damaris out of superstitious Athens. In whatever dunghills God's elect are hid, election will, by His Grace, find them out and bring them Home!

HOW DOES THE HOLY SPIRIT GLORIFY CHRIST? AND HOW DO WE?

By Charles H. Spurgeon

Let us consider WHAT THE HOLY SPIRIT AIMS AT. Well, He aims at this—Jesus says, “He shall glorify Me.” When He shows us the things of Christ, His objective is to glorify Christ! The Holy Spirit’s objective is to make Christ appear to be great and glorious to you and to me. The Lord Jesus Christ is infinitely glorious and even the Holy Spirit cannot make Him glorious except to our apprehension—but His desire is that we may see and know more of Christ—that we may honor Him more and glorify Him more.

Well, how does the Holy Spirit go about this work? In this simple way—*by showing us the things of Christ*. Is not this a blessedly simple fact that when even the Holy Spirit intends to glorify Christ, all that He does is to show us Christ? Well, but does He not put fine words together and weave a spell of eloquence? No. He simply shows us Christ. Now, if you wanted to praise Jesus Christ tonight, what would you have to do? Why, you would only have to speak of Him as He is—holy, blessed, glorious! You would show Him, as it were, in order to praise Him, for there is no glorifying Christ except by making Him to be seen. Then He has the Glory that rightly belongs to Him. No words are needed, no descriptions are needed. “He will glorify Me, for He will take of what is Mine and declare it to you.”

And is it not strange that Christ should be glorified by His *being shown to you*? To you, my dear Friend! Perhaps you are saying, “I am a nobody.” Yes, but Christ is glorified by being shown to you! “Oh, but I am very poor, very illiterate and besides, very wicked!” Yes, but Christ is glorified by being shown to you! Now a great king or a great queen would not be rendered much more illustrious by being shown to a little Sunday school girl, or exhibited to a crossing-sweeper boy. At least they would not think so—but Christ does not act as an earthly monarch might. He reckons it to be His Glory for the poorest pair of eyes that ever wept to look by faith upon Him. He reckons it to be His greatest honor for the poorest man, the poorest woman, or the poorest child that ever lived to see Him in the light in which the Holy Spirit sets Him! Is not this a blessed Truth of God?

I put it very simply and briefly. The Holy Spirit, you see, glorifies Christ by showing Him to sinners. Therefore, if you want to glorify Christ, do the same! Do not go and write a ponderous book and put fine words together. Tell sinners, in simple language, what Christ is.

I will not say more on this point except that if any of us are to glorify Christ, we must talk much of Him. We must tell what the Holy Spirit has told us and we must pray the Holy Spirit to bless to the minds of men the Truths of God we speak by enabling them to see Christ as the Spirit reveals Him.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2907, Volume 50—THE HOLY SPIRIT GLORIFYING CHRIST—Read/download the entire sermon, free of charge at <http://www.spurgeons.org>.

What has KNOWLEDGE to do with CONVERSION?

By Charles Haddon Spurgeon

Next, the lack of deepness may mean something else—not so much superficiality of character, *as lack of knowledge*. I believe that, at this present time, we are in great danger of being burdened with a crowd of so-called converts who do not really know anything as it ought to be known. They attended a revival meeting, were much excited and thought they were converted—but just ask them to explain to you the simplest Truths of the Gospel and you will soon discover how little they know. Could they explain the three R's—ruin, redemption and regeneration? Do they know what the ruin is? Do they know what the remedy for that ruin is? Do they understand at all what it means to be born-again? Do they comprehend what the new nature is, or what, “justification by faith” means? Perhaps someone says, “They do not comprehend your theological terms.” I do not mind whether they know the meaning of the terms that are familiar to many of us, but do they know the *Truths*, themselves?

There is a certain degree of Christian knowledge which is absolutely necessary to salvation. David said, “The Lord is my light and my salvation” and we must always have light first. The first word of the spiritual creation, as of the natural, is, “Let there be light.” Where there is no light, there is no life. Where there is no knowledge of God, there is no peace with God. O dear Hearers, if you think you are converted, I trust that it will prove to be so, but do not be content unless you really know the Truth! Search the Scriptures! Try to sit under an instructive ministry. You need not seek to make yourself a Doctor of Divinity, but do learn all you can of the Truth of God. “Grow in Grace, and in the knowledge of our Lord and Savior, Jesus Christ.” Know yourself. Know Christ Jesus as your Savior. Know the work of the Holy Spirit. All this is knowable and must be known, or else, before long, you will wither away because you have no deepness of earth. Some atheist or infidel will come along and turn you aside. Someone will lead you to trust in a priest, or in some false doctrine and if you do not know the Truth, you will be bowled over at once!

Sometimes, this lack of deepness of earth means *lack of thought*, because there may be people who have knowledge, but who have never used their knowledge to any proper purpose. Knowledge is the food of the mind, but thought is the digestion by which we turn knowledge into true mental nutriment. I believe in a serious thoughtful conversion and I hardly think that any other kind can be real. You have sinned against God. *Think* of that great fact. You are lost. *Think* of that. “God is angry with the wicked every day” and He must punish them. *Think* that over most solemnly. “Christ Jesus came into the world to save sinners.” *Think* that over—try to understand what is meant by that declaration. *Think* how He stood in the sinner's place, how He suffered in the sinner's place. While you are thinking all this over, it will look very different to you from what it did before you thought it over! Hearing of these Truths with the ear may just be a useless process, but when you get them into the *mind*—when you read, mark, learn and inwardly digest them—then your conversion will be like the Good Seed sown in deep, prepared soil—and that which springs up in your heart will not wither away because there was no depth of earth!

So do, I pray you, especially before you make a profession of

religion, think what you are doing. In joining a Church, I would try to find out what that Church believed and I would not join it if I did not believe its doctrines. I would also want to know what I, myself, believed, for I would be afraid to profess that I believed what I did not believe. I like to see a convert who thinks at every step and who does not put his foot down without first considering whether it is a right place to set his foot. Think, carefully, what the Lord would have you to do and, then, when you come to Him, you will come in deed, and of a Truth. Much thought produces much deepness of earth.

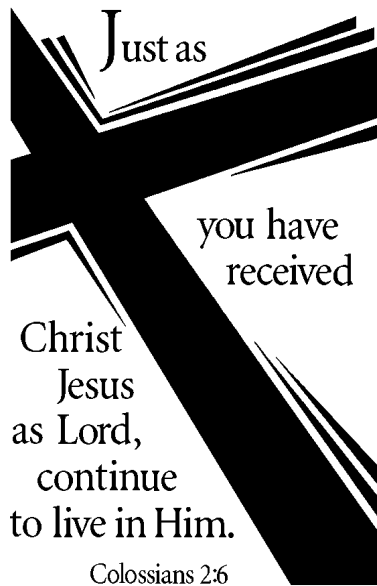
Further, I think that in truly gracious conversions, the deepness of earth, at least in part, lies in *deepness of emotion*. I often regret that I do not see so many converts of the old-fashioned sort as I used to meet with. I know that emotion does not save the soul, but I believe that those who are saved are usually filled with emotion. We are saved by faith, but that faith produces very decided feelings. For instance, where there is true deepness of earth, there is generally a deep sense of sin. A man does not usually truly say, “I believe in Christ,” until he has first of all felt, “I need a Savior.” In the present day, far too many seem to come out of the City of Destruction without any burden on their backs—and I am afraid that means that they never really come out at all. Some of us had the burden on our backs much longer than we need have—and we *do not* hold ourselves up as examples to others. But I, for my part, have often blessed God for those bitter years of conviction, because now I know what others may have to endure and I can help other poor souls who are deep down in the dungeons of Giant Despair. But where there is no true sense of sin, or very little of it, there is generally a very poor sort of conversion.

If that kind of man ever tries to preach—and he may do so—he never says much about Free Grace and dying love. He is the man who talks a great deal about the dignity of human nature and the evolution of Grace out of man's own sinfulness. He does not know any better, so he talks according to his light, which is darkness. But, my dear Hearers, may God give you to have so much depth of earth that you may be pricked in your hearts and may be weighed down with a sense of your own sinfulness! May the great steam-plow of the Law of God go right through the rock that lies at the bottom of your heart! May God's almighty Grace change the rock into good, soft soil, which will be suitable to the Good Seed!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2845, Volume 49—SEED UPON A ROCK—Read/download the entire sermon, free of charge at <http://www.spurgeons.org>.

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In This Issue...

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

“NOT IN THE WAY HE EXPECTED”

By C. H. Spurgeon

I have heard of a father who used to pray much for the conversion of his sons and daughters, yet he did not see one of them saved. When he came to die, his family had all grown up and they had, themselves, become the heads of other households. He sent for them to come to his bedside and he prayed very earnestly that he might die so joyful and triumphant a death that they might be convinced of the beauty and power of vital godliness—and seek the Savior for themselves.

That was his plan of bringing his family to Jesus, but it pleased the Lord to allow him to be in great pain of body and much distress of mind. Indeed, he was in such anguish of heart that his testimony to the power of Divine Grace was of a very negative character. He had no songs of triumph, but he had many moans of pain and many questions about his spiritual state. God puts many of His children to bed in the dark, but they are His children all the same. It is of the wicked that it is written, “There are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men.” God’s best servants often pass away under a cloud—and it was so with the friend of whom I am speaking. One of his last utterances was the expression of his intense regret that his children would be confirmed in their unbelief by his experience in his dying hour—yet mark what really happened!

They all knew of his genuine piety. They had not a doubt about that matter, for they reckoned him to be one of the best of men and, as they gathered in the house after the funeral, the eldest son said to them, “Brothers and sisters, our father died a very sad death, yet we know that his soul was saved. We all know that he trusted Christ as his Savior and that he lived a most godly life. Now,” he said, “if such a man as our father found it hard to die, think how much harder it will be for us if we have to die without a Savior.”

The same thought had occurred to the rest of the family and it was not long before they all sought and found their father’s God and Savior! You see, the Lord really heard his prayer and granted him the desire of his heart, though not in the way he expected. And He will hear you, my Brother, and He will hear you, my Sister, but the answer may not come in your way.

The Lord has His own way of doing His own work and, sometimes He adopts very singular methods to teach us that there is no power in the method He uses, but that all the power lies in Himself!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2892, Volume 50—THE FREE-AGENCY OF CHRIST—Read/download the entire sermon, free of charge at <http://www.spurgeons.org>.