

FOR HIS GLORY

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As a dear young friend said to me last Monday night, when I was speaking to her about her soul, "I came to the Tabernacle to see, Sir, that Christ loved me as much as though there was not another man or woman in the world, and laid His life down in my place, as much as if there was not another sinner that needed His blood to be shed. And when I was positive of it, and when I got Christ all to myself, then I rejoiced in Him, and now," she said, "I want everybody else to have Him!" It is just so! We must get Him, ourselves, with a holy greediness that fences Him about all for ourselves, and then we shall cultivate a large-hearted love for souls, and long that every other person may know the same precious Christ!—CHS



DO NOT LIVE SO AS TO MAKE IT HARD TO DIE!

By Charles H. Spurgeon

"And they stoned Stephen, as he was calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."
Acts 7:59, 60.

O my Brothers and Sisters do not live so as to make it hard to die! It must also be a sad thing to be taken away unwillingly, plucked like an unripe fruit from the tree; the unripe apple holds fast to its place, and so do many hold hard to their riches, and cleave so fondly to worldly things that it needs a sharp pull to separate them from the world! The ripe fruit adheres but lightly, and when a gentle hand comes to take it, it yields itself freely, as if willing to be gathered—like an apple of gold into a basket of silver! God make you unworldly and forbid that you should cleave so resolutely to things below as to make death a violence, and departure a terror!

Brethren, we would not wish to die so that it should be a matter of question, especially to ourselves, to which place we are going—and yet you will die in that way if you live in that

way! If you have no assurance of Salvation, do you expect it to come to you on your dying bed? Why, my dear Friend, when the pain increases, and the brain becomes weary, you are very likely to suffer depression, and therefore you need strong faith to begin with for your own comfort! Would you like friends to go out of your death chamber saying, "We hope he is saved, but we stand in doubt concerning him"? Your life should prevent that!

Holy Mr. Whitefield, when someone observed, "I should like to hear your dying testimony," said, "No, I shall, in all probability bear no dying testimony." "Why not?" said the other. "Because I am bearing testimony everyday while I live, and there will be the less need of it when I die." That seraphic saint preached up to the last afternoon, and then went upstairs to bed, and died! There was no need for anyone to ask, "What did he say when he was dying?" Ah, no! They knew what he said when he was *living*—and that was a

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OUR FAMILY IN HEAVEN

By C. H. Spurgeon

"The whole family in Heaven and earth."
Ephesians 3:15.

We have been speaking of our being one family, but perhaps it appears to you to be only a pleasing theory, and therefore we will notice certain points in which our unity practically appears.

I like to think, first, that the *service* of those who have departed blends with ours. I do not mean that they can descend to earth to preach and teach and labor, but I do mean this that they being dead, yet speak! Their service projects itself beyond this life. A good man is not dead as to his influential life and real service for God as soon as the breath leaves his body; his work has a momentum in it which makes it roll on—his influence abides. "Even in their ashes live their known fires."

A very large part of the Power which the Holy Spirit gives to the Church is found in the form of influence derived from the testimonies and examples of departed saints. Today

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Live to Die in CHRIST!

FAMILY IN HEAVEN

(Continued from page 1)

great deal better! Let your testimony in life be such that, whether you speak or not in your last moments, there shall be no question about whose you were, nor whom you served!

In conclusion, one would desire to die so that *even our death should be useful*. I feel persuaded that Stephen's death had a great deal to do with Saul's conversion. Have you ever observed the evident influence of Stephen upon Paul? Augustine says, "If Stephen had never prayed, Saul had never preached." I do not say that the death of Stephen *converted* Saul—far from it—that change was worked by a Divine interposition when Saul was on the road to Damascus. But what he saw in Stephen's martyrdom had made the soil ready to receive the good seed.

Saul, in later life, seems to me to be always taking his text from Stephen's sermon. Read that sermon through at home, and see if it is not so. Stephen spoke about the Covenant of Circumcision, and that was a very favorite topic with Paul. When Paul stood at Athens on Mars' Hill and addressed the Areopagus, he said to them, "God that made Heaven and earth dwells not in temples made with hands"—almost the *identical* words which Stephen had quoted, and surely the remembrance of Stephen before the Sanhedrim must have rushed over the Apostle's mind at the time!

There is yet another passage—and indeed I might carry on the parallel a very long way—where Stephen used the expression, "They received the Law by the disposition of angels," an idea peculiar to Paul! Paul is the child of Stephen; Stephen dying is the seed out of which Paul springs up! What a privilege so to die that a phoenix may rise out of our ashes! If we have been useful, ourselves, up to the measure of a moderate ability, we may, as we die, call forth greater workers than ourselves. Our expiring spark may kindle the Divine Light in some flaming beacon which, far across the seas, shall scatter the beams of Gospel Light! Why not?

God grant that we may, both in life and in death, serve Him well. I pray that even in our ashes, we might live our former lives; that being dead we yet may speak! It was a happy thought of an earnest Divine who asked that when he was dead he might be placed in his coffin where all his congregation might come and see him—and that on his bosom should be placed a paper bearing this exhortation, "Remember the words which I have spoken to you, being yet present with you." Yes, we will go on telling of Jesus, and winning souls in life and death, if God so helps us! Beloved Believers, love the souls of men, and pray God to save them!

As for you who are not saved, I implore you think of what your condition will be when you come to die. Or, if a seared conscience should cause you to die in peace, think what you will do at the Judgment, when that conscience will become tender. What will you do when the lips of the dear Redeemer shall say, "Depart, you cursed, into everlasting fire in Hell"?—(Adapted from Sermon #1175, Volume 20—STEPHEN'S DEATH—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 550 Spanish translations, all free of charge, visit: www.spurgeongems.org)

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the Church of God feels the influence of Paul and Peter. At this very moment the work of the Apostles is telling upon the nations. Is it not certain that the energetic souls of Luther and Calvin have left vital forces behind them which still throb and pulsate? Perhaps the Reformers are doing as much today as they did when they were alive!

So each man, according to his talent and Grace, leaves behind him not merely his arrow and his bow, his sword and his shield for other hands to use, but the arrows which he shot before he died are still flying through the air, and the javelin which he hurled before his hand was paralyzed in death is yet piercing through the bucklers of the foe!

The influence of my dear Sister, Mrs. Bartlett, will operate upon some of you as long as you live—and you will transmit it to your successors. You Christians will be the more intense because of her glowing example, and you sinners will find it the harder to live in sin when you remember her tearful warnings! Some of you, I do not doubt, will be her posthumous children, born unto her after she has entered into her rest. Do not let the living think that they are the sole champions in this holy war, for to all intents and purposes, the spirits of the just made perfect stand side by side with them! And the battle is being carried on, in no small measure, by cannons which they cast, and weapons which they forged. Though the builders are absent in body, yet the gold, silver, and precious stones which they gave to their Lord will establish forever!

Then again, we are one family in Heaven and earth, and that very visibly, because the influence of *the prayers* of those in Heaven still abides with us. Do not misunderstand me, I am no believer in the intercession of the saints above; I believe that they pray, but I believe it to be a damnable error to urge anyone to *seek* their intercession! What I mean is very different. I mean that prayers offered while they were here, and unanswered in their lifetime still remain in the Church's treasury of prayer. Many a mother dies with her children unsaved, but the prayers she continually offered for them will prevail after her death; many a minister and many a private member pleads with God for blessing on the Church, and perhaps does not see it, but prayer must be answered—and 50 years afterwards it is possible that the Church will reap the result of those supplications!

Is not Scotland, today, the better and the holier for the prayers of John Knox? Is not England the brighter for the prayers of Latimer and Ridley? The august company of glorified have ceased to kneel with us *in person*, but in effect they do so! They have gone to other work, but the incense which they kindled when they were below still perfumes the chambers of the Church of God! Further, our unity with them will be seen in this that their *testimony* from above blends with ours! The Church is ordained to be a witness. My Brethren, we try to witness as God helps us to His Truth as it is in Jesus, even as those who are above once witnessed with us here in life and in death.

(See Family in Heaven on page 6)

Pray for God's Elect in prisons. Pray for their families.

Ministerial Directions

By John Thornton — 1784

Permit me to give you a few hasty thoughts on the great work of the ministry, and may the Lord the Spirit be pleased to set them home with power on your heart. You have now put your hand to the plow; never think of turning or looking back, but seek with all diligence and perseverance after those things that are necessary to qualify you for the discharge of that momentous work whereunto you are called. I recommend you to be very diligent in reading the Scriptures: they are the storehouse from whence you must draw all your materials for building God's House. Get well acquainted with the leading Doctrines of Grace, and endeavor to see all originate from the everlasting Love and Purpose of the Almighty. Get as clear views as possible of the sufficiency of Jesus Christ, that the foundation may be rightly laid, for herein lies the masterpiece of wisdom.

Be deeply impressed with this Truth of God—that success lies not in the wisdom of man, but in the Power of God—that there must be another Teacher besides you, if any work is done to purpose. Presume not upon supernatural assistance, lest you run into enthusiasm. It is easy to say, "I will trust in the Lord," at the time which is no better than a cloak for idleness, and lack of due preparation. I could wish you to be rather timorous and backward to pulpit duty than bold and forward; the one is a sign of humility, the other of pride and self-sufficiency, especially in a young minister. There are none more fearful than the able; none more bold than the unworthy! Go, only after much private prayer, into the pulpit.

This I look upon as a good method. Let your subject matter be proposed in a clear and distinct manner—three or four particulars are sufficient to be spoken on. It has been a fault long among some ministers to run into a great number of divisions and sub-divisions. Two or three Texts well-chosen for confirmation of any point of Doctrine are better than twenty; the former can be easily remembered, the latter perplexes the audience. Let your applications be short and pithy; and let them be used after each particular head—which I think is better than reserving all to the conclusion of your discourse. Advance nothing positively that you have not a full experience of in your own *heart*—what comes from the heart of the speaker goes to the heart of the hearer.

Affect not pompous but *plain* language, and beware of displaying self-aggrandizement. Human learning is a good handmaid to religion, but let it keep its proper place. Avoid all personalities in your sermons, and when you would reprove a sinner, pull down self-righteousness, expose a hypocrite, or any other that is displeasing to God—search for such characters in His Word, and show the danger of such—and conscience and the Holy Spirit will make the particular application. The same will hold as to mourners, the tempted, the backslider, and the Believer. There is a not a possible case for a man to be in but its parallel may be found in Scripture.

If you should be warmed with your subject, let your zeal be according to knowledge, and arise from the weight of your subject. Beware of passionate and angry expressions, for the wrath of man never did work the Righteousness of God! In a word, when you are discharging the work of your ministry, look upon yourself as an *instrument*—a mere voice—and be willing that others should consider you in the same manner. This will bring you into an habitual dependence upon Almighty God for His blessing, that He will give you success.

Let all you say in public be confirmed by a modest, pious and humble deportment in life and conversation—then your people will love you, will pray for you, and profit under your ministry. May we and ours obtain the repentance of Peter, the faith of Paul, the love of John, and be kept humble at the foot of the Cross till we are called to join the heavenly choir.

Do We Have to Pray for God's Promises?

When commanding His servant Elijah to appear, again, before Ahab, the Lord had expressly promised Elijah, "And I will send rain upon the earth" (1Kings 18:1). Why, then, should Elijah be found earnestly begging Him for rain in verse 42? To natural reason, a Divine Assurance of anything seems to render asking for it *unnecessary*—would not God make good His word and send the rain irrespective of further prayer? Not so did Elijah reason—nor should we! So far from God's Promises being designed to *exempt* us from making application to the Throne of Grace for the guaranteed blessings, they are designed to *instruct* us what things to *ask for*, and to encourage us to ask for them believingly, that we may have their fulfillment *to ourselves*. God's thoughts and ways are always the opposite of ours—and infinitely superior than ours! In Ezekiel 36:24-36 is found a whole string of Promises, yet in immediate connection therewith we read, "I will yet for this *be inquired of* by the house of Israel, *to do it for them*" (v 37). By asking for those thing which God has promised, we declare Him as the Giver, and are taught our dependence upon Him. Faith is called into exercise, and we appreciate His Mercies all the more when they are received. God will do what He undertakes, but He requires us to ask for all which we would have Him do for us. Even to His own beloved Son, God says, "*Ask of Me*, and I shall give You the heathen for Your inheritance" (Psa 2:8)—His reward must be claimed. Even though Elijah heard (by faith), "a sound of abundance of rain," nevertheless, he must pray for it (Zech 10:1). God has appointed that if we would receive, we must ask; that if we would find, we must seek; that if we would have the door of blessing opened, we must knock—and if we fail to do so we shall prove the truth of those words, "you have not because you ask not" (James 4:2). God's Promises, then, are given us to incite prayer, to become the mold in which our petitions should be cast, and to intimate the extent to which we may expect an answer.—A. W. Pink

CHEW THE CUD!

By Charles H. Spurgeon

*“For the Lord God is a sun and shield: the Lord will give Grace and Glory: no good thing will He withhold from those who walk uprightly.
Psalm 84:11.*

God had one Son without sin, but He never had a son without chastisement! O you who are tried and afflicted, the Lord has not withheld from you the blessing of His *rod!* Accept trials from God, and believe that they are tokens of His Love. If there is anything you wish for and cannot get it from God, then depend upon it, it would not be a good thing for you. If there is any apparently evil thing which comes to you plenteously, and you would gladly avoid it, depend upon it, it really is a good thing or else the Lord would not have sent it to you. “Alas,” cries one, “there are many good things which I have not received.” Whose fault is that? What does the Text say? It does not say, “I will *force* all My children to enjoy every good thing.” No, but, “No good thing will He *withhold*.”

There are thousands of mercies that we do not enjoy, not because they are withheld, but because we do not take them. We are not straitened in God, but in ourselves. We are empty because we do not accept the fullness of Christ. If we were to be introduced into some of the depots in London that are full of articles most rich and rare, and the owners were to say, “Now, take whatever you please,” we should help ourselves with a degree of liberality! But when the Lord takes us into the storehouses of His Grace, we have not faith enough to ask for large things! We might have 10 times as much—10,000 times as much—if we would! Many of God’s people are pining on a pittance when they might feast in plenty. They are eating the coarsest meal, and wearing the roughest garment—I mean *spiritually*—and going about sighing and crying! They are doubting and fearing, and all the while there is the Bread of Heaven on the table for them—and the robe of Christ’s Righteousness is

prepared for them to wear! They might dwell at Heaven’s gate, but they condemn themselves to the dunghill.

Come, Brothers and Sisters, let us change all this! If the Lord has said, “No good thing will I withhold,” let us put Him to the test! Among other things, let us ask Him to give us more joy in the Lord—a fuller assurance and confidence in Him—and He will give it to us. Do not let us be poor by self-inflicted poverty, but let us rise to the riches which are presented to us in this blessed Text. I wish I knew how to preach from it, but pray, take an hour this afternoon, and do with the Text as the cow does with the grass when she has been round the meadow and satisfied herself. She lies down and chews the cud. If you will ruminate by *meditation*, you will find more in the Text than I shall ever be able to bring out of it! May the Lord feed you upon this choice portion, for Christ’s sake. Amen.—(Adapted from Sermon #1559, Volume 28—A FEAST FOR THE UPRIGHT—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 550 Spanish translations, all free of charge, visit: www.spurgeongems.org)

Pray for grace to be *nothing*—that Jesus may be ALL in your life.

Pray for those Christians being persecuted and murdered in Indonesia and China.

PRAY DAILY FOR OUR BROTHERS AND SISTERS IN PRISONS. ASK OUR FATHER IN HEAVEN TO BE MERCIFUL TO THEIR SPOUSES AND CHILDREN.

SO YOU WANT TO BE/CLAIM TO BE A PREACHER?

It is the bounden duty of God’s servants to warn men of their danger, to point out that the way of rebellion against God leads to certain destruction, and to call upon them to throw down the weapons of their revolt, and flee from the wrath to come. It is their duty to teach men that they must turn from their idols, and serve the living God, otherwise they will eternally perish. It is their duty to rebuke wickedness wherever it is found, and to declare that the wages of sin is death. This will not make for your popularity, for it will condemn and irritate those who are determined to gratify their worldly and

fleshly lusts—it will disturb their false peace and such plain speaking will seriously annoy them. Those who expose hypocrites, resist tyrants, and oppose the wicked are always viewed by them as troublemakers. But as Christ declared, “Blessed are you, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in Heaven, for so persecuted they the Prophets which were before you” (Matt 5:11, 12).—A. W. PINK

Study of Ephesians 4:29

HOW BELIEVERS OUGHT TO SPEAK—PART 1

We come today to yet another in this list of specific areas of Christian living. The Apostle is giving specific areas of life in which Believers are to put off the old man and put on the new. Furthermore, the Apostle follows the same pattern which he uses in discussing several of these areas of Christian living. First he gives a negative which includes the thing that is to be put off. Next he gives a positive virtue indicating what is to be put on. Then thirdly, he gives a reason why the virtue is to be put on.

In our verse, what is to be put off is corrupt speech. What is to be put on is good and edifying speech. And the reason for putting on such speech is in order that we may impart Grace to those who listen to us. Ephesians 4:29: "Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart Grace to the hearers."

The verse we are studying today is without doubt applicable to every person with the ability to speak. Because the way we use the tongue is such an important issue, and one about which everyone needs constant reminders and instruction, we find it referred to many times in Scripture. James goes so far as to say that "no man can tame the tongue." Men tame lions and tigers, and elephants, but no one can completely tame the tongue. The Apostle Paul has already said in verse 25 that Believers must "put away lying and speak the truth." Again in verse 31 he will tell us to put away, among other things, "evil speaking." Yet again, in the early verses of Chapter five, he exhorts Believers to see to it that certain things are not even named among them: "neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks" (Eph 5:4).

Let us look at the three parts of Ephesians 4:29 one at a time and consider what the verse says to us about how Believers ought to speak. The first thing we are told to do here is to stop our corrupt speech: "let no corrupt word proceed out of your mouth." How sad it is that such instruction as this is needed. The ability to have languages, and to speak and communicate is undoubtedly one of God's greatest gifts to man. It is what sets him apart from all the other creatures on earth. But it is also one of the greatest evidences of the pervasiveness of sin and the sinfulness of the human heart that man

takes this great gift from God and uses it in corrupt ways. The word that is translated "corrupt" is from the word that literally means "rotten." It is the word used of food that has spoiled and can no longer be eaten. Sin has taken one of the greatest gifts that God has given to man, and turned it into a means of doing some of the greatest harm. James says of the tongue, "And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell," (James 3:6).

Speech, all by itself, can tell us what is inside a person. Jesus said this in the most striking manner to the Pharisees in Matthew 12:34-35: "Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things." The Lord Jesus was clearly saying that a person's speech is a direct indicator of what is in his heart.

Among those in all walks of life, the words that are proceeding out of their mouths could be classified no more accurately than with the word "corrupt." Speech has become foul and rotten. What is commonplace in people's speech today would have been unheard of 30 to 40 years ago. All restraint is being lost. Everywhere you go men, women, and even little children are using foul and filthy speech. For years, the television has been used to continue to push the limits of the suggestiveness and downright filthiness of speech. And the process continues today. You can hardly watch two minutes of a so-called comedy without suggestive, or sarcastic, or rude or filthy speech coming out.

Even among regular church-going people, the use of God's name in vain comes out in a steady stream. Occasionally, people who know that I'm a minister will use God's name in vain, and then suddenly say something like: "Oh, I shouldn't say that." But the reason is not because they have offended God—they simply don't want to be known as someone who does that. If there were no minister around, there would have never been an apology!—PF

Pray our Lord will use our Brethren in North Dakota to begin a great revival that will spread to Canada, and our Lord will draw thousands of Roman Catholics to Christ.

We must preach the Gospel because Christ has revealed it. "Thus says the Lord," is to be our logic! We must preach the Gospel as ambassadors delivering their message—that is to say, in the King's name—by an authority not their own. We preach our Doctrines, not because we consider that they are convenient and profitable, but because Christ has commanded us to proclaim them. We believe the Doctrines of Grace, not because the enlightenment of the age sets its wonderful imprimatur upon

Flashes of Spurgeon's Sword!

them, but because they are true and are the Voice of God!

Age or no age has nothing to do with us. The world hates Christ and must

hate Him—if it would boldly denounce Christ, it would be to us a more hopeful sign than its deceitful Judas kiss! We keep simply to this—the Lord has said it, and we care not who approves or disapproves. Jesus is God and Head of the Church—and we must do what He bids us, and say what He tells us—if we fail in this, nothing of good will come of it. If the Church gets back to her loyalty, she shall see what her Lord will do, but without Christ as absolute Lord, Infallible Teacher, and honored King, all must be failure even to the end.—CHS, 1881

Understanding Roman Catholicism

THE “MASS”

By Rick Jones

If the Roman Catholic Catechism is to be believed, then each time the Mass is performed, Christ’s work on the Cross is made present, and the work of our redemption is carried out:

“In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the Cross is contained and is offered in an unbloody manner” Pg. 344, #1367.

“When the Church celebrates the Eucharist, she commemorates Christ’s Passover, and it is made present. As often as the sacrifice of the Cross by which Christ, our Paschal Lamb, has been sacrificed is celebrated on the altar, the work of our redemption is carried out” Pg. 343, #1364.

But the Bible reveals that the work of Redemption was a one time act which was completed when Jesus died on the Cross: “...but now *once* in the end of the world has He (Jesus) appeared *to put away sin* by the sacrifice of Himself” (Heb 9:26). “By the which will we are sanctified through the offering of the body of Jesus Christ *once for all*” (Heb 10:10).

When Jesus shed His blood, that one-time act purchased eternal Redemption for all who would put their faith and trust in Christ alone: “Neither by the blood of goats and calves, but by His own blood He (Jesus) entered in *once* into the holy place, *having obtained eternal Redemption for us*” (Heb 9:12).

The Bible specifically states that this sacrifice need not be done daily: “Who needs not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this He did *once*, when He offered up Himself” (Heb 7:27). Yet the Catechism is adamant that: “Every time this mystery is celebrated, ‘the work of our redemption is carried on’...” Pg. 354, #1405.

But God’s Word is equally adamant that Christ’s death was a one-time event: “So Christ was *once* offered to bear the sins of many...” (Heb 9:28). “But this Man, after He had offered *one sacrifice for sins forever*, sat down on the right hand of God” (Heb 10:12).

Jesus did all the work necessary to procure His Elect’s Salvation when He died on the Cross. No further work has ever been needed. For the Roman Catholic Catechism to claim that the Catholic Church plays a part in the redemptive work of Christ is to steal from the Lord Jesus credit He, alone, deserves for the work He accomplished at Calvary!

According to God’s Word, Christ did it all, once and for all. His death was a Divine act—the most wonderful sacrifice ever made. It occurred once, never to be repeated again. Still the Roman Catholic Catechism insists: “The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice” Pg. 344, #1367.

As lovingly as possible it must be said that this statement is purely sacrilegious. To suggest that a priest performing a religious ritual is a part of the torturous death Jesus endured is nothing short of blasphemy! To associate the rituals of the Catholic Church with Christ’s work on the Cross is ludicrous! The Catholic Church played no part in the work that made Redemption possible and it deserves no credit.

Again, Catholicism tries to force Christ to share His Glory with the Catholic Church, while the Bible shows that Jesus alone deserves the Glory.

Where will you place your trust? In the Word of God—or the traditions and teaching of the Catholic Church?

“For Christ also has once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Peter 3:18).—From Mr. Jones’ book, *Understanding Roman Catholicism*, Chick Publications, P O Box 3500, Ontario, CA 91761-1019 - Telephone: 909 987-0771

FAMILY IN HEAVEN

(Continued from page 2)

What a sweet witness dying Christians often bear when they cannot speak, in the gleam of the eyes, in the perfect rest of soul which others may well envy, enjoyed just in the moment when pain was most severe, and the flesh was failing. But now that these spirits have entered within the veil, do they cease their testimony? No. Hear them. They bear witness to the Lamb, saying, “For You were slain and have redeemed us to God by Your blood.” They make known to angels and principalities, and powers in heavenly places the manifold Wisdom of God according to the eternal Purpose which He purposed in Christ Jesus our Lord.—(Adapted from Sermon #1249, Volume 21—SAINTS IN HEAVEN AND EARTH ONE FAMILY—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 550 Spanish translations, all free of charge, visit: www.spurgeongems.org)

**“For we are His workmanship,
created in Christ Jesus unto *good works*,
which God has *before ordained*
that we should walk in them.”
(Eph 2:10 KJV)**

**“Husbands, love your wives,
even as Christ also loved
the Church,
and gave Himself for it.”
(Eph 5:25 KJV)**

The Doctrines of Grace

Their First Point—Total Depravity

By Daniel E. Parks, Pastor

Sovereign Grace Baptist Church, 74 Cane Carlton, Frederiksted, US Virgin Islands 00840

The five points of the Doctrines of Grace are generally identified by the acrostic **TULIP**:
Total Depravity **U**nconditional Election **L**imited Atonement **I**rresistible Grace **P**erseverance of the Saints.

We here will observe the Doctrine of the first point.

I. Total Depravity Defined. *Depravity* is “the quality or state marked by debasement, corruption, perversion, or deterioration.” To be *totally* depraved is to be depraved in the entirety of one’s being, and in every sphere of his life.

Total depravity must be distinguished from *absolute* depravity. To be *totally* depraved is to be as *extensively* depraved as possible in thoughts, words, and deeds. But to be *absolutely* depraved is to be as *intensely* depraved as possible; to be as evil as is possible, as is the devil. Man is *totally* depraved, but he is not *absolutely* depraved. For example, totally depraved man is capable of human or relative good. Jesus Christ declared that even reprobate sinners are capable of loving others, and doing good to them (Luke 6:33). (See also the examples of Jehu in 2 Kings 10:29-31 and of Gentiles in Romans 2:14). But even in performing human or relative good, he has not done truly good in the sight of God. This is true because his motive for doing so is wrong. His good deeds are for love of self instead of God—to exalt his pride instead of God—and all apart from faith in Christ. Therefore, even the human or relative good done by men is depraved.

II. Total Depravity Contrasted. Total Depravity is denied by those who believe Salvation is in some way or to some degree attributable to the works of man rather than to the Grace of God, alone. For example, according to Arminianism, Mankind is influenced by sin, but not under its dominion, as all yet have free will, and the ability to exercise it. Anyone can, of his own free will, come to Christ for Salvation; all men have faith, but not all will to exercise it.

III. Total Depravity Proven.

1. Total depravity is the state of the entire human race (Eccl 7:20)—“For there is not a just man on earth who does good and does not sin” (cp. parenthetical phrase in 2 Chronicles 6:36). But this was not the original state of man (Eccl 7:29)—“God made man upright, but they have sought out many schemes.” The first man, Adam, was made righteous, holy, and “in the image of God” and “good” (Gen 1:26f, 31). But he transgressed the Law of God and consequently died spiritually (Gen 2:16f; 3:1-8), meaning that he was separated from God. The consequence of his fall has passed on through imputation to all his posterity (Rom 5:12ff)—“Therefore, just as through one man, sin entered the world, and death through sin, and thus death spread to all men, because all sinned...by the one man’s offense many died (v 15)...through one man’s offense judgment came to all men, resulting in condemnation (v 18)...by one man’s disobedience many were made sinners” (v 19). “[B]oth Jews and Greeks...are all under sin. As it is written, ‘There is none righteous, no, not one; there is none who understands; there is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one’” (Rom 3:9-12). “All we like sheep have gone astray; we have turned, everyone, to his own way” (Isa 53:6). “But we are all like an unclean thing, and all our righteousnesses are like filthy rags” (Isa 64:6).

2. Total depravity is the state of each man in all his outward or physical features (Isa 1:6)—“From the sole of the foot even to the head, there is no soundness in it, but wounds and bruises and putrefying sores; they have not been closed or bound up, or soothed with ointment.” “The whole head is sick” (Isa 1:5). “Their throat is an open tomb; with their tongues they have practiced deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood” (Rom 3:13-15).

3. Total depravity is the state of each man in all his inward or spiritual faculties (Titus 1:5)—“Even their mind and conscience are defiled.” “Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually” (Gen 6:5). “[T]he imagination of man’s heart is evil from his youth” (Gen 8:21). “Truly the hearts of the sons of men are full of evil; madness is in their hearts while they live” (Eccl 9:3). “And the whole heart faints” (Isa 1:5). “The heart is deceitful above all things, and desperately wicked; who can know it?” (Jer 17:9). “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man” (Mark 7:21-23). “Because the carnal mind is enmity against God; for it is not subject to the Law of God, nor indeed can be. So then, those who are in the flesh cannot please God” (Rom 8:7f). Natural men walk “in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness” (Eph 4:17-19).

4. Total depravity is the state of each man throughout the entirety of his life (Psa 51:5; 58:3)—“Behold, I was brought forth in iniquity, and in sin my mother conceived me.” “The wicked are estranged from the womb; they go astray as soon as they

(See *Total Depravity* on page 8)

TOTAL DEPRAVITY

(Continued from page 7)

are born, speaking lies.”

5. Total depravity also includes total inability. The former term suggests the *positive characteristic* of man’s evil, while the latter term suggests the *negative lack* in man for good. The total inability of man in his native state is evidenced in various ways:

i. Man is incapable of spiritual good because he is “dead in trespasses and sins” (Eph 2:1, 5; Col 2:13).

ii. Man is incapable of spiritual good because he cannot understand the good (1 Cor 2:14). “But the natural man does not receive the things of the Spirit of God, for they are foolishness to him [see 1:18]; nor can he know them, because they are spiritually discerned.”

iii. Man is incapable of spiritual good because he cannot desire the good (as in John 3:19f)—Jesus said “men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.”

iv. Man is incapable of spiritual good because he cannot perform the good (as in John 15:4f): Jesus said “... without Me you can do nothing.”

v. Man is incapable of spiritual good because “the whole world lies under the sway of the wicked one” (1 John 5:19). They are “children of the devil” (1 John 3:10) and, in “the snare of the devil, having been taken captive by him to do his will” (2 Tim 2:26). “You are of your father the devil, and the desires of your father you want to do” (John 8:44). They consequently walk “according to the course of this world, according to the

prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind” (Eph 2:1f). And they are “slaves of sin” (Rom 6:20)—“foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another” (Titus 3:3).

vi. Man is incapable of remedying his situation (Prov 20:9): “Who can say, ‘I have made my heart clean, I am pure from my sin’”? “What is man, that he could be pure? And he who is born of a woman, that he could be righteous? If God puts no trust in His saints, and the heavens are not pure in His sight, how much less, man, who is abominable and filthy, who drinks iniquity like water!” (Job 15:14-16). “Who can bring a clean thing out of an unclean? No one!” (Job 14:4). “Can the Ethiopian change his skin or the leopard its spots? Then may you also do good who are accustomed to do evil” (Jer 13:23). “[A] bad tree bears bad fruit...nor can a bad tree bear good fruit” (Matt 7:17f).

Therefore, no one of his own volition is willing to come to Christ for Salvation (John 5:40). No one is, therefore, *able* to come to Christ for Salvation apart from the Father graciously drawing him (6:44) and granting to him the wherewithal to do so (6:65). Thankfully, the Father has given His chosen people to Christ, and every one of them will come to Him for Salvation—and none of them will ever lose his Salvation (5:37, 45). Only God’s Sovereign Grace in Jesus Christ can conquer man’s total depravity.

IN THE AREA? VISIT

Sovereign Grace Fellowship
905 Cattlemen Rd. — Sarasota, FL
Service Time: Sunday Evenings 6:00 P.M.

Contact:

Pastor Greg Elmquist (321) 438-4554 —

Email: gelmquist@earthlink.net

Eric Burt (941) 408-4497

Email: Stmcnc@aol.com

PRAY FOR CONTENTMENT!

I have heard of some good old woman in a cottage who had nothing but a piece of bread and a little water. Lifting up her hands, she said as a blessing, “What? All this, and Christ, too?” It is “all this,” compared with what we deserve. And I have read of someone dying who was asked if he wished to live or die, and he said, “I have no wish at all about it.” “But if you might wish, which would you choose?” “I would not choose at all.” “But if God bade you choose?” “I would beg God to choose for me, for I should not know which to take.” Happy state! Happy state! To be perfectly content!—CHS

Pray daily for Pastor Curt Daniel of Faith Bible Church in Springfield, IL.

You can visit his site at

<http://faithbibleonline.net/index.html>

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

Pray for Grace to do all you do for His honor and Glory.

PRAY DAILY FOR YOUR PASTOR/CHAPLAIN!

ABC's of Effective Witnessing to Catholics

By Mike Gendron of Proclaiming the Gospel ~ ptg@pro-gospel.org — www.pro-gospel.org
PO Box 940871, Plano, TX 75904

Many of the 70 million Catholics in America were born into their religion and have never examined their faith through the lens of Scripture. From infancy they are taught that Salvation comes through their church as they merit saving grace through the sacraments, and perform religious rituals and good works to be justified and re-justified. Roman Catholicism is often called the “plus” religion because of what it has added to the Gospel of Grace. Catholic Salvation is based on Jesus *plus* Mary, faith *plus* works, grace *plus* merit, Scripture *plus* tradition, and the blood of Jesus *plus* Purgatory. Catholics do not know that any addition to the Gospel is a denial of the sufficiency of Christ (Heb 7:25). Any addition to the Gospel also nullifies the Saving Grace of God, which is the only means by which God saves sinners (Rom 11:6). Catholics, who are victims of this deception, need to be evangelized with the true Gospel of Grace.

As we witness to Catholics, we must persevere with patience to untangle the sticky web of religious indoctrination that holds them captive (Col 2:8). Let us follow the instructions of Paul and “not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, and correcting opponents with gentleness.” We must pray for God to “grant them repentance leading to a knowledge of the truth”, that they may come to their senses and escape the snare of the devil, who holds them captive to do his will (2 Tim 2:24-26).

The two most important biblical principles to remember as you witness are to: 1) establish Scripture as the supreme authority for truth (2 Tim 3:15-17) and 2) proclaim the Lord Jesus as the all-sufficient Savior (Heb 7:25; Acts 4:12).

Following are some other important biblical principles as you witness to Catholics:

- ◆ Proclaim Jesus and His Word as the most trustworthy source for truth (John 14:6; 17:17; 18:37).
- ◆ Discuss how sin has condemned every man under God’s righteous judgment (Rom 3:10-18; Heb 9:27; Rev 20:14).
- ◆ Show that the Scriptures are sufficient for knowing and understanding how to be saved (2 Tim 3:15).
- ◆ Define the Gospel and its divine power to save (Rom 1:16; 1 Cor 15:1-4; Eph 2:1-10).
- ◆ Warn of the fatal consequences for anyone who teaches or believes a different gospel (Gal 1:6-9).
- ◆ Show that no man or pope is infallible. Peter (who Catholics believe was their first pope) admitted he was wrong (Gal 2:11-14).
- ◆ Warn of the danger of following non-apostolic traditions (Mark 7:7-8, 13; Col 2:8).
- ◆ Explain the need to repent of what they have been doing to save themselves, including the sacraments, the sacrifice of the mass, Purgatory, indulgences, other mediators, good works and infant baptism. These nullify God’s Grace and deny the finished and all-sufficient work of Christ.
- ◆ Stay focused on the Gospel, avoid going off on tangents that are unrelated to Salvation (1 Cor 2:2).
- ◆ Sow the imperishable seed of God’s Word with Gospel tracts (1 Peter 1:23).
- ◆ Pray for their Salvation (Rom 10:1-4).

Remember that every sinner must repent and believe the Gospel to be saved (Mark 1:15). The only way to Heaven is through Christ, and the only way to come to Christ is God’s way—with repentance and empty hands of faith.



The Loveliness of Christ

“It is the Lord’s kindness that He will take the scum off us in the fire. Who knows how necessary winnowing is to us, and what dross we must need ere we enter into the Kingdom of God? So narrow is the entry to Heaven, that our knots, our bunches, and lumps of pride, and self-love, and idol-love, and world-love must be hammered off us, that we may throng in, stooping low, and creeping through that narrow and thorny entry.
O, what owe I to the file, to the hammer, to the furnace of my Lord Jesus!

Why should I fear the plow of my Lord, that makes deep furrows on my soul? I know He is no idle husbandman, He purposes a crop.

Crosses are proclaimed as common accidents to all the saints, and in them stands a part of our communion with Christ.

How sweet a thing were it for us to learn to make our burdens light by framing our hearts to the burden, and making our Lord’s will a law.

It is not the sunny side of Christ that we must look to, and we must not forsake Him for want of that; but must

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SELF-RIGHTEOUSNESS

By C. H. Spurgeon

*“If I justify myself, my own mouth shall condemn me: if I say,
I am perfect, it shall also prove me perverse.”
Job 9:20.*

EVER since man became a sinner he has been self-righteous. When he had righteousness of his own he never boasted of it, but ever since he has lost it, he has pretended to be the possessor of it! Those proud words which our father Adam uttered when he sought to screen himself from the guilt of his treason against his Maker, laying the blame apparently on Eve, but really upon God who gave him the woman, were virtually a claim to blamelessness! It was but a fig leaf he could find to cover his nakedness, but how proud was he of that fig-leaf excuse, and how tenaciously did he hold to it.

As it was with our first parents, so is it with us—self-righteousness is born with us, and there is perhaps no sin which has so much vitality in it as the sin of righteous self. We can overcome lust itself, and anger, and the fierce passions of the will better than we can ever master the proud boastfulness which rises in our hearts, and tempts us to think ourselves rich and increased in goods while God knows we are naked, and poor, and miserable!

Tens of thousands of sermons have been preached against self-righteousness, and yet, it is as necessary to turn the great guns of the Law against its walls today as ever it was. Martin Luther said he scarcely ever preached a sermon without preaching against the righteousness of man, and yet, he said, “I find that I still cannot preach it down; still men will boast in what they can do, and mistake the path to Heaven to be a road paved by their own merits, and not a way sprinkled by the blood of the Atonement of Jesus Christ.”

My dear Readers, I cannot compliment you by imagining that all of you have been delivered from the great delusion of trusting in yourselves! The godly, those who are righteous through faith in Christ, still have to mourn that this infirmity clings to them; while as to the unconverted themselves, their besetting sin is to deny their guilt, to plead that they are as good as others, and to indulge still the vain and foolish hope that they shall enter into Heaven from some doings, sufferings, or weeping of their own!

I do not suppose there are any who are self-righteous in as bold a sense as the poor countryman I have heard of. His minister had tried to explain to him the way of Salvation, but either his head was very dull, or else his soul was very hostile to the Truth the minister would impart; for he so little understood what he had heard, that when the question was put, “Now then, what is the way by which you hope you can be saved before God?” the poor honest simpleton said, “Do you not think, Sir, if I were to sleep one cold frosty night under a hawthorn bush, that would go a great way towards it?” conceiving that his *suffering* might, in some degree, at least, assist him in getting into Heaven!

You would not state your opinion in so bold a manner; you would refine it, you would gild it, you would disguise it—but it would come to the same thing after all! You would still believe that some sufferings, repentings, or believing of your own, might possibly merit Salvation. The Church of Rome often tells this so very plainly, that we cannot think it less than profanity! I have been informed that there is in one of the Romish chapels in Cork, a monument bearing these words upon it, “I. H. S. Sacred to the memory of the benevolent Edward Molloy; a friend of humanity, the father of the poor; he employed the wealth of this world only to procure the riches of the next, and leaving a balance of merit in the Book of Life, he made Heaven debtor to mercy. He died October 17th, 1818, aged 90.”

I do not suppose that any of you will have such an epitaph on your tombstones, or ever dream of putting it as a matter of account with God, and striking a balance with Him—your sins being on one side, and your righteousness on the other—and hoping that a balance might remain. And yet, the very same idea, only not so honestly expressed—a little more guarded and a little more refined—the same idea, only taught to speak after a Gospel dialect, is inherent in us all, and only Divine Grace can thoroughly cast it out of us!

The sermon of this morning is intended to be another blow against our self-righteousness. If it will not die, at least let us spare no arrows against it; let us draw the bow, and if the shaft cannot penetrate its heart, it may at least stick in its flesh, and help to worry it to its grave.—(Adapted from Sermon #350, Volume 7—A BLOW AT SELF-RIGHTEOUSNESS—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 550 Spanish translations, all free of charge, visit: www.spurgeongems.org)

Let me tell each of you who may be reading this, that I truly love Jesus Christ. But for His Grace, I could not say it, or write it, or *think* it. I have loved Him for such a short time, just 27 years—He has loved me for *eternity*—before the world was created, Jesus Christ loved *me*! How I pray that every person who may be reading this has been loved from before “the foundation of the world” by my Master!—**Emmett O’Donnell**

When a fellow comes forward in all sorts of curious garments, and says he is a priest, the poorest child of God may say, “Stand away and don’t interfere with my office—I *am a priest*—I know not what *you* may be! You surely must be a priest of Baal, for the only mention of the word *vestments* in Scripture is in connection with the temple of Baal.”—(See #1225, Volume 21—JESUS, THE DELIGHT OF HEAVEN—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 550 Spanish translations, free of charge, visit: www.spurgeongems.org)

I HAD TO DO THIS...

By Charles H. Spurgeon
[And adapted by the lowly editor]

“Now, as soon as they had come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon’s wife’s mother lay sick of a fever, and they told Him about her at once. And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. And at evening, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door.”
Mark 1:29 - 33.

Now, dear Friend, it may be that your cell, though very dear to you, is not very much thought of by anybody else; no poet or historian has ever written its annals, nor artist engraved its image; perhaps it is not the very poorest cell in the unit in which you live, still it is obscure enough, and no one, as he walks along, asks, “Who dwells there?” or, “What a remarkable cell that is!” Yet is there any reason why the Lord should not visit you, and make your cell like that of Obed-Edom, the Gittite, in which the Ark abode, or like that of Zacchaeus, to which Salvation came? Our Lord can make your cell the center of His Mercy for the whole unit—a little sun scattering light in all directions—a spiritual dispensary distributing health to the multitudes around! There is no reason except in yourself why the Lord should not make your cell a greater blessing to your unit than a cathedral and its entire staff of clergy! Jesus cares not for fine buildings and carved stones; He will not refrain from coming to your cell, and stopping there He will bring a treasury of blessings with Him which shall enrich your cell, and shall ensure the richest of blessings to your neighbors! Why should it not be? Have you faith to pray, this moment, that it may be so? How much do I wish you would! More good, by far, will be done by a silent prayer now offered by you to that effect than by anything which can be spoken by me! If every Christian in this unit will now put up the supplication, “Lord, dwell where I dwell, and in so doing make my cell a blessing to the unit,” marvelous results will follow!—(Adapted from Sermon #1236, Volume 21—THE BEST HOUSE-VISITATION—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 550 Spanish translations, all free of charge, visit: www.spurgeongems.org)

The Loveliness of Christ

(Continued from page 9)

set our face against what may befall us, in following on, till He and we through the briars and bushes on the dry ground. Our soft nature would be borne through the troubles of this miserable life in Christ’s arms. And it is His wisdom, who knows our mold, that His children go wet-shod and cold-footed to heaven.

There is nothing but perfect garden-flowers in Heaven, and the best that is there is Christ.

It is not a smooth and easy way, neither will your weather be fair and pleasant; but whoever saw the invisible God and the fair city, makes no reckoning of losses or crosses. In you must be, cost you what it will; stand

not for a price, and for all that you have, to win the castle; the rights of it are won to you, and it is disposed to you, in your Lord Jesus’s Testament; and see what a fair legacy your dying Friend, Christ, has left you: and there needs nothing but possession.

O! Men’s souls have no wings, and therefore night and day they keep their nest and are not acquaint with Christ.

What can I say of Him? Let us go and see. I have little, little of Him; yet I long for more.”

—Samuel Rutherford, 1600-1661. From *The Loveliness of Christ*.
Published by Community Christian Ministries, Moscow, ID USA Pages 10, 11.

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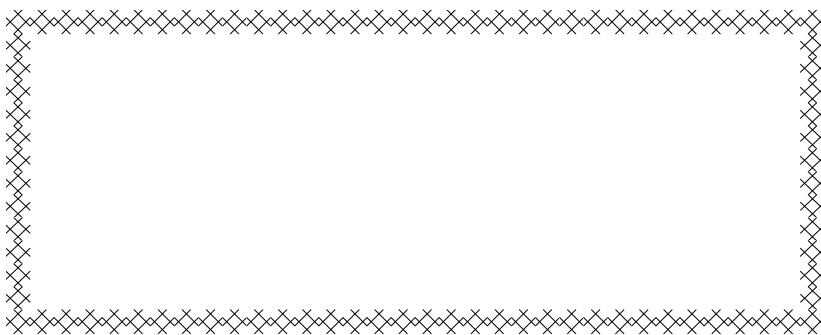
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Emmett and Ann O'Donnell
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Our prayer for you:

¹⁷ that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,
¹⁸ may be able to comprehend with all the saints what *is* the width and length and depth and height—
¹⁹ to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

(Eph 3:17-19 NKJV)



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In This Issue...

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

**PRAYER DIFFICULT FOR YOU?
READ THESE WORDS OF SPURGEON!**

Let no person reading this, say, "I am in the distress which you have described, but I cannot pray." Why not? "I have no words." You need no words—wordless prayers are frequently the best! "But I can only groan." Groan away! "But I feel as if I could only sigh." Sigh, then! "My heart aches, but I do not know how to express myself." Do not express yourself—let your heart ache on—only let it ache up to God! Turn all your desires towards Him, and let this be the intense pleading of your spirit—"O Lord, I beseech You, deliver my soul."

You know we have a law that people must not beg in the streets. There is a man I know on a certain road who does not beg, and yet does beg; the police would not let him beg, and therefore, he never begs at all—not he! It would be a slander to say of him that he begs! But he wears a pair of shoes through which you can see his toes and the side of his heel; you can spy his knees through his trousers; his cheeks are all sunken, and his whole appearance is that of a consumptive man who must soon die!

He has been consuming now for many years, and dying daily most comfortably! I believe that if I were to say to him, "Are you a beggar?" he would reply, "Beggar? No, Sir, certainly not! I never beg." Yet he is one of the most successful of beggars! His *looks* beg! His *rags* beg! His *flesh* begs! His *weariness* begs! His general air of sickness begs! Everything about him begs! He begs all over!

That is the way to PRAY! Pour out your heart before the Lord, with or without words, as you find most easy—but let your inmost heart be really full of desire! Be resolved about obtaining the blessing! Do as one did the other night, who said within himself, "I am a lost soul, but I will never rise from the side of this bed till I find the Savior. I am determined to get forgiveness or die on my knees." He cried and groaned, and won the day! We would not have liked to have heard his pitiful cries, for there was no beauty or elegance in his language, and no music in his groans—but the Lord heard him, and saved his soul!—(Adapted from Sermon #1216, Volume 21—TO SOULS IN AGONY—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 550 Spanish translations, all free of charge, visit: www.spurgeongems.org)

**HAVE YOU VISITED WITH YOUR PASTOR OR CHAPLAIN AND ASKED ABOUT HIS SPIRITUAL NEEDS?
PRAY FOR HIM! PRAY FOR HIM DAILY!**