

# FOR HIS GLORY

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Saul of Tarsus was evidently full of hate and cruelty—how could he pray? Love is the element of the children of God! “Everyone that loves is born of God”—but Saul had conceived such an intense disgust against the followers of the Crucified, that he hauled them to prison and voted for their death! Brothers and sisters, we have no right to persecute any man for his religion or his irreligion—whether he is Catholic, Jew, Muslim, or Infidel, we must do nothing wrong towards him, nor rob him of any of his rights, however erroneous his views may be! We are bound to be just and right towards all men as men, whatever their religions convictions, or irreligious notions. Injustice is no friend to the truth of God! We must not fight God’s battles with the weapons of ill will. For us to hate those who are in error and talk of them with contempt or wish them ill, or do them wrong is not according to the Spirit of Christ. —CHS, 1885— #1860



## WITHOUT CHRIST— NOTHING!

By Charles Haddon Spurgeon

“Without Me you can do nothing.”  
John 15:5.

While I was listening to my text, as a child puts a shell to its ear and listens till it hears the deep sea rolling in its windings, I heard within my text A SONG OF CONTENTMENT. “Without Me you can do nothing.” My heart said, “Lord, what is there that I want to do without You? There is no pain in this thought to me; if I can do without You, I am sorry to possess so dangerous a power! I am happy to be deprived of all strength except that which comes from You; for it charms, it exhilarates, and delights my soul to think that You are my all. You have made me penniless as to all wealth of my own, that I might dip my hand into Your treasury! You have taken all power away from every sinew and muscle of mine, that I may rest on Your bosom.” “Without Me you can do nothing.”

Be it so, brothers and sisters, are you not all agreed? Do you wish to have it altered, any of you that love His dear name? I am sure you do not, for suppose, dear friends, we *could* do something without Christ? Then He would not have the glory of it. Who wishes that? There would be little crowns for our poor little heads; for we should have done something without Him. But now there is one great crown for that dear head which once was pierced with thorns—for all His saints put together cannot do anything without Him!

The goodly fellowship of the apostles, the noble army of martyrs, and the triumphant host of the redeemed by blood, all put together, can do nothing without Jesus! Let Him be crowned with majesty who works in us both to will and to do of His own good pleasure; for our own sakes, for our Lord’s sake, we are glad that it is so! All things are more ours by being His! And if our fruit is His, rather than our own, it is none the less, but all the more ours! Is not this rare music for a holy ear?

I feel so glad that without Christ we can do nothing, because I fear that if the Church could do something without Christ she would try to live without Him! If she could teach the

(See *Nothing!* on page 2)

## CAN YOU READ THIS?

By C. H. Spurgeon

When a man is beginning to be godly, this is the first sign of the change that is being worked in him, “Behold, he prays.” *Prayer is the mark of godliness in its infancy.* Until he has come to pleading and petitioning, we cannot be sure that the divine life is in him at all.

There may be *desires*, but if they never turn to *prayers*, we may fear that they are as the morning cloud and as the early dew—which soon pass away.

There may be some signs of holy *thought* about the man, but if that thought never deepens into *prayer*, we may be afraid that the thought will be like the seed sown upon the hard highway which the birds of the air will soon devour.

But when the man comes to real pleading terms with God—when he cannot rest without pouring out his heart at the mercy seat—you begin to hope that *now* he is, indeed, a godly man! Prayer is the breath of life in the newborn believer!

Prayer is the first cry by which it is known that the newborn child truly lives! If he does not pray, you may suspect that he has only a name to live—and that he lacks true spiritual life.

And as prayer is the mark of

(See *And Not Be Ashamed?* on page 3)

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# NOTHING!

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school, and bring the children to salvation without Christ, I am afraid Christ would never go into a Sunday school again. If we could preach successfully without Jesus, I suspect that the Lord Jesus Christ would seldom stand on high among the people again. If our Christian literature could bless men without Christ, I am afraid we should set the printing press going, and never think about the crucified One in the matter.

If there could be work done by the Church without Jesus, there would be rooms into which He would never be invited—and these would soon become a sort of Blue Beard's chambers full of horror. *A something that we could do without Christ?* Why the mass of the Church would get to working that machinery tremendously, and all the rest would be neglected—and so it is a blessed thing for the whole Church that she *must* have Christ everywhere! “Without Me you can do nothing.”

As I listened to the song within these words I began to laugh—I wonder if you will laugh, too? It was to myself I laughed, like Abraham of old. I thought of those who are going to destroy the orthodox doctrine from off the face of the earth; how they boast of the decline and death of old-fashioned evangelism! I have read once or twice that I am the last of the Puritans; the race is all dying out! To this I object—I am willing to be esteemed last in *merit*—but not last as ending the race; there are many others who are steadfast in the faith!

They say our old theology is decaying, and that nobody believes it. It is all a lie! But *wise* men say so, and therefore we are bound to consider ourselves obsolete and extinct. We are, in their esteem, as much out of date as antediluvians would be could they walk down our streets. Yes, they are going to quench our coal, and blot us out from Israel! Newspapers and reviews, and the general intelligence of the age all join to dance upon our graves!

Put on your night-caps, you good people of the evangelical order, and go home to bed, and sleep the sleep of the righteous, for the end of you is come! Thus say the Philistines; but the armies of the Lord think not. The adversaries exult exceedingly, but Christ is not with them. They know very little about Him. They do not work in His Spirit, nor cry Him up, nor extol the gospel of His precious blood—and so I believe that when they have done—their little best will come to nothing! “Without Me you can do nothing.”

If this is true of apostles, much more of opposers! If His friends can do nothing without Him, I am sure His foes can do nothing against Him! If they who follow His steps and lie in His bosom can do nothing without Him, I am sure His adversaries cannot—and so I laughed at their laughter, and smiled at their confusion.

I laughed, too, because I remembered a story of a New England service when the pastor, one afternoon, was preaching in His own solemn way, and the good people were listening or sleeping, as their minds inclined. It was a substantial edifice where they assembled, fit to outlive an earthquake. All went on peacefully in the meeting house that afternoon till suddenly a lunatic jumped up, denounced the minister, and declared that he

would at once pull down the meeting house about their ears!

Taking hold of one of the pillars of the gallery, this newly announced Samson repeated his threat! Everybody rose. The women were ready to faint; the men began to rush to the doors, and there was danger that the people would be trampled on as they rushed down the aisles! There was about to be a great tumult. No one could see the end of it, when suddenly one cool brother sitting near the pulpit produced calm by a single sentence. “Let him try!” was the stern sarcasm which hushed the tempest!

Even so, today the enemy is about to disprove the gospel and crush out the doctrines of grace! Are you distressed, alarmed, astounded? So far from that, my reply to the adversary's boast that he will pull down the pillars of our Zion is only this —LET HIM TRY! Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #1625, Volume 27—*Without Christ—Nothing*

## AND...

Suppose we could be accepted in *ourselves*. Adam was, while he was obedient—he was accepted in his own works. Yet how soon he fell! And then his acceptance fell, too. Suppose you and I had kept the law up till now—I think I hear you say, “Oh, I wish I had! I wish I could come before God as a perfectly righteous man.” O soul, you would not be half as safe as you are *now* in Christ! If I had no sin I would ask that I might be *in Christ*—for I might sin, someday—and then down I would go! If the structure had, up to now, been without one rotten timber, yet, since the basis is the will of man—which might change—damnation might shortly overtake us! We had done better, surely, to stand in Christ, who cannot fall.—CHS

## Have You Two Long Arms?

“I have read a story of an old doctor of the church, who, going out one morning, met a beggar and said to him, ‘I wish you a good day.’ ‘Sir,’ he said, ‘I never had a bad day in my life.’ ‘But,’ said the doctor, ‘your clothes are torn to rags, and your wallet seems to be exceedingly empty.’ Said he, ‘My clothes are as good as God wants them to be, and my wallet is as full as the Lord has been pleased to make it—and what pleases Him, pleases me.’ ‘But,’ said the doctor, ‘suppose God should cast you into hell?’ ‘Indeed, sir,’ he said, ‘but that could never be! But if it were, I would be contented, for I have two long and strong arms—faith and love—and I would throw these about the neck of my Savior, and I would never let Him go, so that if I went *there*, He would be with me, and it would be a heaven to me!’”—CHS—From sermon #392, volume 7—*Trust in God—True Wisdom*—Read, print, download all 63 volumes of CHS sermons, free of charge, at [www.spurgeongems.org](http://www.spurgeongems.org)

## AND NOT BE ASHAMED?

(Continued from page 1)

godliness in its infancy, it is equally *the mark of godliness in all stages of its growth*. The man who has most grace will pray most. Take my word for it as certain, that when you and I have most grace, we may judge of it by the fact that there is more of prayer and praise in us than there was before. If you pray less than you once did, then judge yourself to be less devout, to be less in fellowship with God, to be, in fact, less godly! I know of no better thermometer to your spiritual temperature than this—the measure of the intensity of your prayer. I am not speaking about the *quantity* of it, for there are some who, for a pretense, make long prayers. I am speaking about the *reality* of it, the intensity of it. Prayer is best measured by *weight* rather than by length and breadth, and in proportion as you grow in grace, you will grow in prayerfulness: depend upon it!

When the child of God reaches the measure of the fullness of the stature of a man in Christ Jesus, then he becomes like Elijah, a man mighty in prayer. One such man in a church may save it from ruin! I go further and say that one such man in a *nation* may bring down upon it untold blessings! He is the godliest man who has most power with God in his secret pleadings—and he who has most power with God in his secret pleadings has it because he abounds in godliness!

Everyone that is godly shall pray unto the Lord, whether he is but the babe in grace who lisps his few broken sentences, or the strong man in Christ who lays hold upon the covenant angel with Jacob's mighty resolve, "I will not let You go, except You bless me." The prayers may vary as the degree of godliness differs, but every godly man has, from the beginning to the end of his spiritual life, this distinguishing mark, "Behold, he prays."—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2437, Volume 41—*Prayer, the Proof of Godliness*—Read/download entire sermon at <http://www.spurgeongems.org>.

### 2 NOTABLE QUOTES OF CHARLES H. SPURGEON

"I find that when I preach the gospel without tenderness, I do not get such a blessing as I do when it melts my own soul. It is a good thing when the preacher finds his own heart breaking. Heart-broken ministers are very soon made heart-breaking ministers. Love to others has a kind of sympathetic influence, and under the blessing of God the Holy Spirit, when men see that we care about them, they are often led to care about themselves."—1895, Sermon #2444

"It is the sweetest thing this side of heaven to know and enjoy the love of Jesus Christ; to have our head lying on His bosom so that we can feel His heart beat, and then to hear Him say, 'I have loved you and given Myself for you.'"—1895, Sermon #2444

## THANKSGIVING PROCLAMATION

—1863—

President Abraham Lincoln

It is the duty of nations as well as of men to acknowledge their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations are blessed whose God is the Lord.

We know that by His divine law, nations, like individuals, are subjected to punishments and chastisements in this world. May we not justly fear that the awful calamity of civil war which now desolates the land may be a punishment inflicted upon us for our presumptuous sins, to the necessary end of our national reformation as a whole people?

We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth and power as no other nation has ever grown.

But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

It has seemed to me fit and proper that God should be solemnly, reverently, and gratefully acknowledged, as with one heart and one voice, by the whole American people. I do therefore invite my fellow citizens in every part of the United States, and also those who are at sea, and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November as a day of Thanksgiving and praise to our beneficent Father who dwells in the heavens.—First used in this publication in November, 1999.

**PRAY FOR YOUR  
CHAPLAIN/PASTOR...  
PRAY FOR YOUR  
CELLIE/NEIGHBORS...**

# SUNDAY SCHOOL TEACHERS AND OTHERS OF GOD'S SERVANTS

By Charles H. Spurgeon

This morning a large number of friends are present who have been attending the Sunday School Convention. I welcome them heartily, and I wish to turn my subject towards them, by saying—Dear friends, in the building up of character in others, we must mind that we do the foundation work well. Sunday school teachers are those who do the foundation work, for they begin first with young hearts, while they are tender and susceptible. It is a most important thing that we have our children and young people well instructed in the divine truth of God and soundly converted.

If we tone down the gospel which we teach, under the notion of making it more suitable to children, we shall greatly err—we may make it more childish, but we shall not make it more fit for children—nor a more effective instrument for their salvation. The same gospel which is preached in this great Tabernacle to this crowd is preached downstairs in our Sunday school to the young!

And if I thought it were not so, I should despair of seeing any conversions. The lads and lasses need just the same truths of God as the adults; only it should be stated in simpler language, with more of parable and illustration. Fundamental truths of God are as much connected with the salvation of a child as with the salvation of a full-grown man. Christ receives adults, but He also allows little children to come to Him. Let us always take good heed that our Sunday school teaching is as solidly truthful as our instruction of the church.

But be it never forgotten that the major part of teaching will lie in example! And, therefore, the life of the teacher must be of the very best. It is wonderful how children copy the conduct of a beloved teacher—for good or for evil—the force of example over the imitative faculty of youth is very great. When their hearts are tender, they are molded for God and good things as much by what they see in our character as by what they hear from our lips.

Most of you have seen in the British Museum the Egyptian brick which bears the mark of a dog's foot upon it. When it was as yet soft mud, a dog, who was wandering through the brickfield, set his signature upon it, and there it stands—Dog of Nile—his mark. Any casual word or foolish act may make a mark on a child's character as indelible as the dog's signature. This may be done when we are not intending it; how much more when with our heart's intent we write upon a loving mind! An unhallowed remark, or an ill-advised act may start a soul upon the line of destruction.

As the Japanese copyist was very careful to imitate the crack in the plate, and the flaw in the design, so shall we find young people peculiarly apt to follow our faults and infirmities! Oh, for holy teachers and preachers! Let us be such that we may dare to bid our disciples mark us, and have us for examples. How surely are the impressions of our early days retained when later learning is forgotten! How easily may you who work upon the precious material of a young mind leave on

it an undying record!

I remember a man of God, who has now gone to his reward, who was the means of producing, under God, a library of useful lives. I do not mean books in paper, but books in boots. Many young men were decided for the Lord by his means, and became preachers, teachers, deacons and other workers. And no one would wonder that it was so, if he knew the man who trained them. He was ready for every good word and work. But he gave special attention to his Bible class, in which he set forth the gospel with clearness and zeal.

Whenever any of his young men left the country town in which he lived, he would be sure to have a parting interview. There was a wide-spreading oak down in the fields, and there he was likely to keep an early morning appointment with John, or Thomas, or William—and that appointment very much consisted of earnest pleadings with the Lord, that in going up to the great city, the young man might be kept from sin and made useful. Under that tree several decided for the Savior.

It was an impressive act and left its influence, for many men came, after many years, to see the spot made sacred by their teacher's prayers. We ought to be ingenious in our methods, and spare no pains to influence young people for their good. "Great stones, costly stones, and hewed stones" may be fitly used in such building as this. If the Lord, by our means, prepares but one soul for eternal bliss, we shall not have lived in vain!—Adapted from Sermon #2094, Volume 35—Foundation Work.

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## WHAT STRANGE MONSTERS...

By Charles H. Spurgeon

Oh, that all loved Him [Jesus Christ]! Alas that so many do not! What strange monsters! Why, if you do not love Christ, what are you? You hearts of stone, will you not break? If His dying love does not break them, what will? If you cannot see the beauties of Jesus, what *can* you see? You blind bats! O you that know not the music of His name, you are deaf! O you that do not rejoice in Him, you are dead! What are you, that you are spared through the pleading of His love, and yet do not love Him? God have mercy upon you, and bring you to delight yourselves in Christ and trust Him!

As for us who *do* trust Him, we mean to love Him and delight in Him more and more, world without end! Amen. —Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software. Sermon #1600, Volume 27—A Greater than Solomon.

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# COVENANT THEOLOGY GLORIFIES GOD ALONE!

By Charles H. Spurgeon

If anything in the world can make a man praise his God, it is the covenant, and the knowledge that he is in it. I will leave off preaching, and ask you to think over the love of God in the covenant. It does not belong to all of you. Christ is not the Shepherd of the whole herd of men—He is only the Shepherd of the *sheep*—and He has not entered into any covenant for all mankind, but for His sheep, alone. The covenant is for His people! If you believe in Him, it is a covenant for you; but if you reject Him, you can have no participation in this covenant—for you are under the covenant of works, which condemns you!

But now, believer, just sit down for a moment, and think over this exceeding mercy of His. Your God, the everlasting Father, has entered into a solemn covenant with Christ, on your behalf that He will save you, keep you, and make you perfect. He has saved you! He has performed a large part of the covenant in you already, for He has placed you in the way of life, and kept you to this day. And if, indeed, you are His, He will keep you to the end! The Lord is not as the foolish man who began to build, and was not able to finish; He does not commence to carry out a design, and then turn from it. He will push on His work till He completes it in you!

Can you really believe it? With you, a poor puny mortal, who will soon sleep in the grave—with *you* He has made an everlasting covenant! Will you not say with our text, “To whom be glory”? Like dying David, you can say, “Though my house is not so with God, yet has He made with me an everlasting covenant ordered in all things and sure.” I am sure you will joyfully add, “glory be to His name!”

Our God deserves *exclusive* glory! Covenant theology glorifies God, alone! There are other theologies abroad which magnify *men*—they give him a finger in his own salvation, and so leave him a reason for throwing up his cap and saying—“Well done, I!” But covenant theology puts man aside, and makes him a debtor and a receiver. It does, as it were, plunge him into the sea of infinite grace and unmerited favor, and it makes him give up all boasting! It stops the mouth that could have boasted by filling it with floods of love, so that it cannot utter a vainglorious word!

A man saved by the covenant must give all the glory to God’s holy name, for to God all the glory belongs! In salvation worked by the covenant, the Lord has exclusive glory; He also has *endless* glory! “To whom be glory forever and ever.”

Have you glorified God a little, dear brothers and sisters, because of His covenant mercy? Go on glorifying Him! Did you serve Him well when you were young? Ah, not as well as you wish you had? Then serve Him better now in these riper days! Throw yourself into the glorifying of God! The task of saving yourself is not yours—Jesus has done it all! You may sing—

*“A charge to keep I have,  
A God to glorify!”*

But you will never need to add—

*“A never-dying soul to save,  
And fit it for the sky!”*

For that soul of yours *is* saved—“He has saved us, and called us with a holy calling”—and you are fitted for the sky by the blood of the everlasting covenant, for Paul says, “Thanks be unto the Father who has made us meet to be partakers of the inheritance of the saints in light.” All you have to do is to glorify the Lord who has saved you, set your feet upon a rock, and established your going!

Now, go at it with all your might! Are you getting gray, dear brothers and sisters? With all your experience you ought, now, to glorify the Lord more than ever! You will soon be up yonder in the land of the living! Since you have but a short time to tarry here, do not praise the Redeemer any longer at a poor *dying* rate! And, oh, when we ascend above these clouds, how we will magnify our covenant God! I am sure I shall not feel my powers large enough, even in heaven, to express my gratitude for His amazing love! I do not wonder that the poet says—

*“Eternity’s too short  
To utter half His praise.”*

People find fault with that expression, and say it is an exaggeration. How would you have the poets talk? Is not hyperbole allowable to them? I might even plead that it is *not* an hyperbole, for neither time nor eternity can utter all the praises of the infinite Jehovah!—

*“Oh, for a thousand tongues to sing  
Our great Redeemer’s praise.”*

This shall be the sweetest note of all our music—the *covenant*—“The covenant made with David’s Lord, in all things ordered well.” The covenant with that great Shepherd of the sheep by which every sheep was preserved and kept, and brought into the rich pastures of eternal glory! We will sing of covenant love in heaven! This shall be our last song on earth, and the first in paradise—“The covenant, the covenant sealed with blood.”

How I wish Christ’s ministers would spread more and more of this covenant doctrine throughout England! He who understands the two covenants has found the marrow of all theology! But he who does not know the covenants, knows next to nothing of the gospel of Christ! You would think, to hear some ministers preach, that salvation was *all* of works, that it was still uncertain who would be saved, that it was all a matter of, “ifs,” and “buts,” and “perhaps.”

And if you begin to give them, “shalls,” and “wills,” and purposes, and decrees, and pledges, and oaths, and blood—they call you Calvinistic! Why, this doctrine was true before Calvin was born or thought of! Calvin loved it as we do, but it did not come from *him*! *Paul* had taught it long before—no, the *Holy Spirit* taught it to us in the Word of God, and therefore we hold it! The bringing back of this truth of God to the front will be a grand thing for the church; from the mouth of this cannon the Lord will blow the Pope and all his myrmidons into a thousand shivers! No other doctrine will do it!

By God’s good grace we must live this doctrine as well as preach it, and may He that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will. THEN will He have glory through the covenant, and through you, both now and forever! Amen and amen!—Adapted from Sermon #1186, Volume 20 “THE BLOOD OF THE COVENANT.” Read, download, print free in 12 or 14 pt. font at [www.spurgeongems.org](http://www.spurgeongems.org)

## **Study of Ephesians 5:3-4**

# **HOW CHRIST HAS LOVED US—PART 11**

It is very important for us to see this because of the times in which we live. Sin has always been rampant. Yet, there are times when society is more degenerate, and sin more rampant than others. And we are now living in one of those times, and the temptation that comes to the church in such times is to present itself to the world as if it were a moral-improvement society.

Let me give you an example. There is a well-known minister in a large Christian denomination who has given his life to the improvement of moral conditions in America. He sends his literature to churches and to Christian people all over the country. I have no doubt that the man is sincere, and that his desire is to do good; but I also do not doubt that he is confusing people.

One of the main appeals of this man is to get Christian people to boycott companies that sponsor television programs containing that which is indecent and immoral. The idea is that if Christians band together and stop buying the products of those who sponsor immoral programming, we can eventually get such programs off the air. But I ask you: How does the world perceive this? When the world sees these things, it sees the church as being mainly **NEGATIVE**. The world sees the church as being against things, but it does not see what the church is **FOR**. But even more than that, the world does not see the church as being any different than any other political organization trying to use its power to get other people to do what it wants.

The same impression is given by the ministerial societies that are formed in many of our cities and towns. The ministers get together to organize certain appeals which they make to the local governments of their communities; for instance, in a town where I used to live, the ministerial society made an appeal to the city to keep the bars closed on Sunday. The bars are in competition with the church services, and in many cases they seem to be more popular.

But the question I would ask is: What is the message that is being sent? What the unbelievers in the community perceive from such things is a desire to control their lives, and take away their freedoms. But let us for a moment assume that such a request succeeded. Would the unbelievers in the community be any better off if the bars were closed? I sincerely doubt it. The whole appeal is wrong.

The message of the church is not to try to get people to become moralists; the church should be laboring to bring people to Christ. Christianity is not about being nice and doing nice things; the church should be laboring to produce Christians. First and foremost, Christianity is coming to a saving relationship with the Living God through faith in the Lord Jesus Christ. When a person comes to Christ, he will automatically stop going to the bars on Sunday, and start going to church. Why? Because he wants to! He desires to know God.

Another way in which the church is confusing people about the message is by its involvement in politics. Many Christians, and even whole churches, give the impression that the kingdom of God can be brought about by political means. They labor to get Christian people into office, so that, in the end, they can **FORCE** the rest of society to conform to their positions in much the same way that fifty-one percent of the people can now force the rest of the country to do things their way.

Are we saying that Christians should not be involved in politics? Not at all! We need godly men in office who think right, and with the courage to do right. What I am talking about is the **CHURCH** seeking to build the kingdom of God by political means. That is wrong. That is the church missing her calling.—**PF**

**MORE NEXT MONTH, LORD WILLING...**

## **Are You Growing in grace?**

Is there such a thing as growing in divine grace and in the knowledge of the Lord? Certainly there is, but such progress is of a very different nature from what many imagine. Growth in grace is a deepening realization of *where* our strength, *where* our wisdom, and *where* the supply for every need is to be found. Growing in grace is an increasing *dependence* upon God. Those who are spiritually the strongest are they who know most of their own weakness. It is the empty vessel which God fills. "He gives power to the faint, and to them that have no might (of their own), He increases strength" (Isa 40:29). Surely none of us can hope to attain a higher measure than that of the most favored of the apostles, yet Paul acknowledged, "when I am *weak* then am I strong" (2 Cor 12:10). Here, then, is truly a miracle—that one who is compassed with infirmity, who is not sufficient, himself, to think anything as of himself (2 Cor 3:5), and therefore, still less able to *do* anything good—who has "no might" of his own, who is utterly helpless in himself—should nevertheless fight a good fight, finish the course, and keep the faith! "God has chosen the weak things of the world to confound the things which are mighty" (1 Cor 1:27).—(A.W. Pink—From August, 1942, *Studies in the Scriptures*).

**Pray for God's called pastors, that they might open their mouths boldly to make known the mystery of the gospel of Christ crucified!—Ephesians 6:19-20**

## Letters to Mike Gendron of Proclaiming the Gospel:

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**Michael, Internet writes**—I'm a former Catholic who, last year, was brought by the Holy Spirit to believe the gospel of God's sovereign grace. Now I am trying to evangelize my parents who are extremely devout Catholics. My fiancé and I are considering having two wedding ceremonies, one for my parents in a Roman Catholic church. They are so strongly adherent to the system of bondage of Catholicism that if we did not have this ceremony, we feel they would cut themselves off from us. My concern is that we would lose a line of communication with them that, by the grace of God, may eventually bear the fruit of their conversion. What is your advice?

**Bother Mike responds**—A year ago, your heavenly Father manifested His choice of your adoption into His eternal family. He granted you every spiritual blessing in Christ Jesus, and your first allegiance is now to Him. The earthly life of every child of God is filled with decisions like the one you face. Each decision is a test to see if we will honor and obey God. We exhort you to use this opportunity to lovingly and tenderly teach your parents the eternal truths God has revealed to you through His Word. We recommend doing this by letter or card to give them an opportunity to consider everything you say without interruption. Let them know how much you love them and want to honor them, but your greater love and loyalty is to the Lord Jesus Christ. Tell them that you must always seek His approval over all others (Gal 1:10). Honor the Lord with your obedience and **pray** He will open the hearts of your parents to receive the gospel with gladness and joy. If your letter breaks off communication with your parents, you will be comforted by the words of Jesus in Matthew 10:34-35. Our prayers are with you!

**L. L. Baton Rouge, LA**—Mike, I wanted you to know that following your clear presentations of the gospel at our church, my husband began attending church with me every week. He then began attending the Saturday morning men's prayer breakfast, and after a few months of talking and praying with our pastor, he gave his heart to the Lord, and has totally renounced the Catholic Church in every way. God is good. Now our prayers are for God's will to be done with the rest of our family.

**Pastor R. W., Spokane, WA**—I just showed your DVD titled, *The Death of Discernment*, to my Men's Discipleship meeting. What a powerful and timely message! Your PowerPoint presentation was exceptionally well done with excellent use of Holy Scriptures. I will show this message again and again to Christian friends who are involved with "user-friendly" churches. Thank you for your careful attention to God's Word and for being led by the Spirit.

**J. B., St. Jacques, NB, Canada**—Mike and Jane, we love getting your newsletter, and I especially enjoyed your article on *The Stubborn Power of Indoctrination*. Wow, we certainly see that with our relatives, and in the area where we live, however nothing is impossible with God. The people here have been duped by Catholicism even though many don't practice their religion, but they were born Catholics, and they will die Catholics. Most are quite unaware of the history of their church, and the atrocities of the Dark Ages. Catholic apologists are the devil's mouthpiece, and they work very hard to support their errors, and make their followers twice a child of hell than they are themselves. It is an ongoing battle; sometimes they wear me out. I just have to stop and take some time to be with the Lord, and get refueled. So my prayers are with you and Jane because you deal with this all the time. May God's elect come out of her and be not partakers of her plagues (Rev 18:4). Thanks again for all you do! Keep fighting the good fight!

**J. M., Jay, ME**—Mike, I praise God again for how He is using you and your ministry. Your continual striving in defense of the one true gospel touches the hearts of many (as it does mine). As the "falling away from the truth" becomes more wide-spread, Paul's exhortation comes to mind: "Be watchful, stand firm in the faith, act like men, be strong" (1 Cor 16:13). I pray for "evangelical pastors" who are compromising the truth, for they are placing themselves in a dangerous position as Jesus warned, "whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when He comes in the glory of His Father with the holy angels" (Mark 8:38).

**M. T., Saskatoon, Canada**—Mike, Recently I've been thinking of many of those best-selling Christian authors who are making profit on their rejection of God's truth, and writing what people want to hear, "and my people love it so." If they wrote the truth they would be rejected. Deception is everywhere in evangelical churches which promote Rick Warren, ecumenism, and psychology. Even when we are born-again, we must follow Jesus with our whole hearts, loving Him above all, asking Him to prune us, and show us hidden sin and deception.

**P. D., Dublin, Ireland**—I was formerly a minister/church planter who moved from Canada to Ireland but found myself caught up into a myriad of study materials by former Protestant ministers who are now Catholic. Before you knew it, I was confirmed as a Catholic myself. I am starting to realize that perhaps I was wrong but I still have a lot of historical, biblical and theological issues to work through. I would appreciate your prayers. Right now I just feel confused and troubled but believe God's grace will help me work through these matters. Thanks for all your resources.

**E.H., Waynesville, NC**—As an ex-Catholic now saved by grace, I found it necessary to speak out against this false religious system. I am finding it is not without a price. I submitted a letter to the editor of our newspaper exposing some of the ungodly doctrines of the Catholic Church. The onslaught of opposition and hatred is now causing me stress. I am so appreciative of your work that I used facts from your tracts, and it inspires me and gives me courage to know there are other brothers and sisters in Christ earnestly contending for the faith, and that I am not alone.

## JEZEBEL—PREDICTIVE SYMBOL OR TYPE OF ROMAN CATHOLICISM

Let it be well attended to that this unprincipled woman, so full of limitless ambition and lust of power, is not only an historical personage, but the predictive *symbol* or *type* of a nefarious and apostate system. The letters to the seven churches in Revelation 2 and 3 supply a prophetic outline of the history of Christendom. That of Thyria, which portrays Romanism, makes mention of “that woman Jezebel” (2:20), and striking are the parallels between this queen and the monstrous system which has its headquarters at the Vatican. Jezebel was not a Jewess, but a heathen princess, and Romanism is *not* a product of Christianity, but of *paganism*. Scholars tell us her name has a double meaning (according to its Zidonian and Hebrew significations): “a chaste virgin”—which is what Rome professes to be: and “a dunghill”—what Rome *is* in God’s sight.

Jezebel reigned in power as Israel’s queen, Ahab being merely her tool. Kings are the puppets of Rome. Jezebel set up an idolatrous priesthood. She slew the Lord’s servants. She employed dishonest and fiendish methods to obtain her ends. She met with a terrible end.—(A.W. Pink, *The Life of Elijah*—from his *Studies in the Scriptures*).

## Where Will You Stand At the Final Judgment?

The final judgment will occur at the last day. It is the judgment at the judgment seat of Christ (2 Cor 5:10f), the throne of Christ’s glory (Matt 25:31-46), and the great white throne (Rev 20:11-15).

I envision the final judgment multiple times weekly. I realize that my imaginations regarding it pale in comparison to what it will be. But of these things I am assured in God’s Word: at the last day, Jesus Christ will return to earth in all His divine glory and sit on His glorious throne as the Judge of men. Everyone who ever lived will be gathered before Him, “For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.” “He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left.” Christ’s sheep are those who believed His gospel and trusted in Him for salvation, and ever afterward followed Him (John 10:27). The goats are those who disregarded Him, and would not trust in Him for salvation nor follow Him.

This separation of Christ’s sheep will continue throughout eternity. “Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’...Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels ....’ And these will go away into everlasting punishment, but the righteous into eternal life.”

As I earlier said, I often envision this separation of the sheep and the goats, of the believers and the unbelievers. I have a good hope that I will be among the sheep on Christ’s right hand, for I believe the gospel of Jesus Christ, and endeavor to follow Him.

But this is not enough for me! I envision looking around me on Christ’s right hand for my loved ones—for my wife, our parents, our children and grandchildren, our siblings and in-laws, our nieces and nephews, our other relatives and many friends. O what joy it would be to find them all standing on Christ’s right hand, as believers in Him! O how sad it would be to find even one of them standing on His left hand, as unbelievers in Him!

Reader, where will you stand at the final judgment? Will you stand on Christ’s right hand with believers in Him, and be taken by Him to eternal life? Or will you stand on Christ’s left hand with unbelievers in Him, and be sent by Him into everlasting punishment?

Now perhaps you understand why believers say regarding the final judgment, “Knowing, therefore, the terror of the Lord, we persuade men” (2 Cor 5:11). We would persuade you to believe the gospel so that you may be assured of standing with Christ’s sheep at the final judgment, and of being received into everlasting glory. Your failure to believe the gospel will result in you standing with the goats at the final judgment, and of being consigned to everlasting punishment.

Where will you stand at the final judgment?—**Daniel E. Parks**

Sovereign Grace Baptist Church  
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### MOHAMMED

“Although just now somewhat shorn of his power to persecute, Mohammed, the prophet of Mecca, still practices his sorceries, maddens the passions of men, holds the cup of carnal delight to the lips of his besotted worshipers, and endeavors to light up the horrors of the grave by pointing to a Paradise of sin!”—William S. Plummer, *The Rock of Our Salvation*, 1867.—Gleaned from GRACE GEMS!, A Treasury of Ageless Sovereign Grace Devotional Writings—<http://www.gracegems.org>

# HE WANTS YOUR HEART!

By C. H. Spurgeon

*“Come and let us return unto the Lord: for He has torn,  
and He will heal us. He has smitten, and He will bind us up.”  
Hosea 6:1.*

A missionary was preaching to the Maori tribe of the New Zealanders. He had been telling them of the suffering love of Christ, how He had poured forth His soul unto death for them; and as he concluded, the hills rung to the thrilling question—“Is it nothing to all who pass by? Behold and see if there is any sorrow like unto His sorrow?”

Then stood forth a plumed and painted chief, the scarred warrior of a thousand fights, and as his lips quivered with suppressed emotion, he spoke, “And did the Son of the Highest suffer all this for us men? Then this Indian chief would like to offer Him some poor return for His great love. Would the Son of God deign to accept this Indian’s hunting dog? Swift of foot and keen of scent, the tribe has not such another, and he has been to the Indian as a friend.”

But the missionary told him that the Son of God had need of no such gifts as these. Thinking he had mistaken the gift, the chief resumed—“Yet, maybe He would accept this Indian’s rifle? Unerring of aim, the chief cannot replace it.”

Again the missionary shook his head. For a moment the chief paused; then as a new thought struck him, suddenly despoiling himself of his striped blanket, he cried with childlike earnestness, “Perhaps, *He who had not where to lay His head* will yet accept the chieftain’s blanket. This poor Indian will be cold without it, yet it is offered joyfully.”

Touched by love’s persistency, the missionary tried to explain to him the real nature of the Son of God; that it was not men’s *gifts* but men’s *hearts* that He yearned for.

For a moment a cloud of grief darkened the granite features of the old chief; then as the true nature of the Son of God, by His grace, slowly dawned upon him, casting aside his blanket and rifle, he clasped his hands—and looking right up into the blue sky, his face beaming with joy, he exclaimed—“Perhaps the Son of the Blessed One will deign to accept this poor Indian himself!”

Is that what you say this morning? You would give Christ this, and that, and the other? Soul, give Him your *heart*. Say to Him now,

*“Jesus, I love Your charming name,  
'Tis music to my ear!  
I wish I could sound it out so loud,  
That earth and heaven might hear.”*

And then it is done! The compact is concluded; the work is over; you are in the arms of Christ. You love Him, and He loves you! He was wounded, but He has healed; He killed you, but He has made you alive. Go in peace; you are loved much; your sins which are many, by God’s grace, are all forgiven you! Amen. —(Adapted from Sermon #400, Volume 7—OUR MISERIES, MESSENGERS OF MERCY—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: [www.spurgeongems.org](http://www.spurgeongems.org))

# WILL YOU ANSWER TRUTHFULLY?

Let me ask my beloved readers, one by one: Have you eternal redemption? Do you believe in the Lord Jesus? He that believes in Him has everlasting life, and that is the outcome of eternal redemption! Do you believe in the Son of God? Faith in Him is the greatest of all works, even as our Lord said, “This is the work of God, that you believe on Him whom He has sent.” All other works are like the chaff on the threshing floor if we refuse to believe in God’s grandest deed of love and wisdom! God’s noblest deed rejected, we reject God Himself. He has manifested Himself in the sacrifice of Christ as nowhere else, and if we turn our backs upon the cross; if we refuse to believe in the Incarnate God dying for human sin—we show a rebellion of heart against God which must destroy us!

No sin can equal the sin of refusing God’s way of mercy. If you come confessing sin, and if you accept the great Sin Offering as presented for you, you shall be brought near to God. If you, too, by faith can dip your finger in this blood and sprinkle it upon the mercy seat, even as Christ, your High Priest, has sprinkled it, then you, too, shall stand within the veil with Jesus. Into the holiest of all you may enter! No, you have entered there already in Jesus, and you are there permanently because He abides there forever. Your Substitute, your Covenant Head, your Representative, is in glory, and there you shall be before long! Therefore, if you believe in Jesus Christ, the Son of God, with all your heart, comfort yourself with these words. Since the veil is rent, hide not yourself from God who unveils Himself to you. By-and-by you shall be with Him where He is. Rejoice that even now He is with you where you are.—Charles H. Spurgeon, from Sermon #2075, Volume 35—OUR LORD’S ENTRANCE WITHIN THE VEIL

A philosopher once wrote a book to prove that there is no such thing as matter! And a certain reader believed it till he chanced to knock his head against the bedpost—and then he abandoned the theory!

—CHS

# NO EXCUSE FOR DESPAIR!

By C. H. Spurgeon

*“They limited the Holy One of Israel.”  
Psalm 78:41.*

I need your solemn attention while I address myself to a very small number of persons here present—for whose sorrowful state I feel the greatest pity. It has been my mournful duty as pastor of so large a congregation to have to deal with desperate cases. Here and there, there are men and women who have come into a state which, without meaning to wound them, I am free to confess I think is sullen DESPAIR.

They feel that they are guilty. They know that Christ is able to save. They also doctrinally understand the duty of faith and its power to bring peace, but they persevere in the declaration that there is no mercy for *them*. In vain you find a parallel case. They soon discover some little discrepancy, and so escape you. The mightiest promises lose all their force because they turn their edge by the declaration—“That does not mean me.”

They read in the Word of God that, “Jesus Christ came into the world to save sinners.” They are sinners, but they cannot think He came to save *them*. They know right well that He is able to save them to the uttermost. They would not say they had gone beyond the uttermost, but still they *think* so!

They cannot imagine that free grace and sovereign love can ever come to them. They have, it is true, their gleams of sunshine—sometimes they believe; but when the comfortable presence of God is gone, they relapse into their old despair.

Let me speak very tenderly and O, that the Spirit of God would also speak! My dear brothers and sisters, what are you doing? I ask you, what are you doing?—if you are not *limiting* the Holy One of Israel?

Would you dishonor God? “No,” you say, “I would not.” But you are doing it! You are saying that God cannot save you, or if not saying *that*, you are implying that all the torture you have felt in your conscience, and all the anxiety you have in your heart, have never yet moved God to look on you! Why, you make God to be the most hard-hearted of all beings!

If you should hear another groan as you are groaning, you would weep over him, but you think that God looks on you with cold indifference, and will never hear your prayer. This is not only *limiting*—it is *slandering* the Holy One of Israel! Oh, come forth, I beseech you, and dare to believe a good thing of your God! Dare to believe this: that He is willing now to save you—that *now* He will put away your sin!

“But suppose, sir, I should believe something too good?” No! That you cannot do! Think of God as being the most loving, the most tender-hearted being that can be, and you have thought just rightly of Him! Think of Him as having a mother’s heart that mourns over its sick baby. Think of Him as having a father’s heart, pitying his children; think of Him as having a husband’s heart, loving his spouse, and cherishing her, and you have just thought rightly of Him!

Think of Him as being One who will not look on your sins, but who casts them behind His back. Dare for once to give God

a little honor! Come, put the crown on His head—say, “Lord, I am the vilest rebel out of hell; the most hard-hearted, the most full of blasphemous thoughts; I am the most wicked, the most abandoned. Lord let me have the honor, now, of being able to say, ‘You are able to save even *me*.’ And on Your boundless love; Your great, Your infinite grace, do I rely.”

One of Charles Wesley’s hymns, which I forget just now, has in it an expression something like this—Lord, if there is a sinner in the world needier than I am, then refuse me; if there is one more undeserving than I am, then cast me away; if there is one who needs grace and mercy, pity and compassion, more than I, then pass me by.

“But, Lord,” he says in his song, “you know I, the chief of sinners am, the vilest of the vile, the most hardened, and the most senseless. Then, Lord, glorify Yourself by showing to men, to angels, and to devils, what Your right hand can do!”

May the Holy Spirit enable you now to come forth from the dungeon of despair, and no longer limit the Holy One of Israel! I shall add no more, but leave the effect of this sermon with my God. May, by His grace, every one of us believe Him better, and have greater thoughts of Him, and never let us be guilty, henceforth, of confining, as it were, within iron bonds, the limitless One of Israel!—(Adapted from Sermon #272, Volume 5—LIMITING GOD—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: [www.spurgeongems.org](http://www.spurgeongems.org))

**Pray diligently and daily for our Brethren in prisons during the coming holiday seasons. If at all possible, try to visit inmates during this time. Remember, in most situations you need to be on an inmate’s visitors list. Your pastor may have contacts to help you get involved. Write me if necessary—P.O. Box 291301, Kerrville, TX 79029-1301—E. O’DONNELL**

REJECT CHRIST  
AND REJECT  
HOPE!

# PRAY FOR EACH OTHER!

By C. H. Spurgeon

*“The Lord restored Job’s losses when he prayed for his friends.”  
Job 42:10.*

Permit me to ask how are you to prove your love to Christ or to His Church, if you refuse to pray for each other? “We know that we have passed from death unto life, because we love the brethren.” If we do not love the brethren, we are still dead! How can a man say he loves the brethren if he does not pray for them?

What? It is the very least thing you can do, and if you do not perform the least, you certainly will fail in the greater! You do not love the brethren unless you pray for them, and then it follows you are dead in trespasses and sins.

Let me ask you again, how is it you hope to get your own prayers answered if you never plead for others? Will not the Lord say, “Selfish wretch; you are always knocking at My door, but it is always to cry for your own welfare, and never for another’s. Inasmuch as you have never asked for a blessing for one of the least of these My brethren, neither will I give a blessing to you. You love not the saints; you love not your fellow men—how can you love Me, whom you have not seen—and how shall I love you, and give you the blessing which you ask at My hands?”

Brothers and sisters, again I say, I would earnestly exhort you to intercede for others, for how can you be Christians if you do not? Christians are priests, but how can they be priests if they offer no sacrifice? Christians are lights, but how can they be lights unless they shine for others?

Christians are sent into the world even as Christ was sent into the world, but how can they be sent unless they are *sent to pray*? Christians are meant not only to be blessed themselves, but in them shall all the nations of the earth be blessed—but how, if you refuse to pray?

Give up your profession; cast down, I pray you, the ephod of a priest if you will not burn the incense! Renounce your Christianity if you will not carry it out! Make not a mockery and sport of solemn things, and you will do so if you still refuse selfishly to give to your friends a part and a lot in your supplication before the throne of God!

O brothers and sisters let us unite with one heart and with one soul to plead with God for our neighborhoods! Let us carry “London” written on our breasts, just as the high priest of old carried the names of the tribes.

Mothers, bear your children before God! Fathers, carry your sons and your daughters! Brothers and sisters let us take a wicked world, and the dark places thereof which are full of the habitations of cruelty! Let us cry aloud and keep no silence and give to the Lord no rest till He establishes and makes His Church praise in the earth!

Evoke, you watchmen upon Zion’s walls, and renew your shouts! Wake, you favorites of heaven, and renew your prayers! The cloud hangs above you; it’s yours to draw down its sacred floods in genial showers by earnest prayers! God has put high up in the mountains of His promise, springs of love—it is yours to bring them down by the divine channel of your intense supplications!

Do it, I pray you, lest inasmuch as you have shut your heart of compassion, and have refused to plead with God for the conversion of others, He should say in His wrath, “These are not My children! They have not My spirit! They are not partakers of My love; neither shall they enter into My rest.”

Why, there are some of you who have not prayed for others for months, I am afraid, except it is at a prayer meeting. You know what your night prayer is. It is, “Lord, take care of my family.” You know how some farmers pray, “Lord, send fair weather in this part of the country; Lord, preserve the precise fruits of the field all round this neighborhood; never mind about their being spoilt anywhere else, for that will send the markets up.”

And so there are some who make themselves special objects of supplication, but what care they for the perishing crowd? This is the drift of some men’s wishes, “Lord, bless the church, but don’t send another minister into our neighborhood, lest he should take our congregations from us. Lord, send laborers into the vineyard, but do not send them into our corner, lest they should take any of our glory from us.”

Let us have done with that kind of supplication! Let us be Christians! Let us have expanded souls and minds that can feel for others; let us weep with them who weep, and rejoice with them who rejoice; and as a church and as private persons, we shall find the Lord will restore our losses when we pray for our friends! God help us to plead for others!

And as for you who have never prayed for yourselves, God help you to believe in the Lord Jesus!—Adapted from Sermon 404, Volume 7—INTERCESSORY PRAYER—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: [www.spurgeongems.org](http://www.spurgeongems.org)

“We are sinners whose best “good works” deserve the wrath of God and the hot flames of hell—how can we venture for a single moment to stand as those who had done anything meritorious for God?”—CHS, 1861.

“**Fitly is** the law of justice subjoined to the law of prayer, for unless we are honest in our conversation, God will not hear our prayers: Isaiah 1:15, 17; 58:6, 9; Zechariah 7:9, 13. We cannot expect to receive good things from God if we do not fair things and that which is lovely and of good report among men. We must not only be devout, but honest, otherwise our devotion is but hypocrisy.” (Matthew Henry).

**For HIS Glory  
Prison Ministry  
Emmett and Ann O'Donnell  
P.O. Box 291301  
Kerrville, TX 78029-1301**

**Our prayer for you:**

<sup>17</sup> that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,  
<sup>18</sup> may be able to comprehend with all the saints what *is* the width and length and depth and height—  
<sup>19</sup> 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)**



**Pray for grace to be *used* for the honor and glory of Jesus Christ.**

**In This Issue...**

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

## **Do you have the *ILLUMINATED* Version of the Bible?**

**By C. H. Spurgeon**

Perhaps the best way in which the Holy Spirit leads us into all truth is by *illumination*. He illuminates the Bible. Now, have any of you an "Illuminated Bible" at home? "No," says one, "I have a morocco Bible; I have a Polyglot Bible; I have a marginal reference Bible." Ah! that is all very well, but have you an "Illuminated Bible?"

"Yes, I have a large family Bible with pictures in it." There is a picture of John the Baptist baptizing Christ by pouring water on His head, and many other nonsensical things—but that is not what I mean—have you an "Illuminated Bible?"

"Yes, I have a Bible with splendid engravings in it." I know you may have—but have you an "Illuminated Bible?" "I don't understand what you mean by an 'Illuminated Bible.'" Well, it is the Christian who has an *Illuminated* Bible. He does not buy it Illuminated, originally, but when he reads it—"A glory gilds the sacred page, majestic like the sun which gives a light to every age, it gives, but burrows none."

There is nothing like reading an Illuminated Bible, beloved! You may read to all eternity, and never learn anything by it unless it is Illuminated by the Spirit—and then the words shine forth like stars! The book seems made of gold leaf, and every single letter glitters like a diamond! Oh, it is a blessed thing to read an Illuminated Bible lit up by the radiance of the Holy Spirit!

Have you read the Bible and studied it, my brothers and sisters, and yet have your eyes been unenlightened? Go and say, "O Lord gild the Bible for me. I need an expounded Bible; illuminate it; shine upon it. I cannot read it to profit unless You enlighten me."

Blind men may read the Bible with their fingers, but blind souls cannot. We need a light by which to read the Bible—there is no reading it in the dark. Thus the Holy Spirit leads us into all truth by suggesting ideas, by directing our thoughts, and by illuminating the Scriptures when we read them.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #50, Volume 1—*The Holy Spirit—The Great Teacher*—Read/download entire sermon at <http://www.spurgeongems.org>.

**HAPPY THANKSGIVING! HAPPY THANKSGIVING!**