

# FOR HIS GLORY

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An honest heart *loves the truth*, and none other does. "This is condemnation that light is come into the world and men loved darkness rather than light, because their deeds were evil" (John 3:19), and that is true—a description of all men the world over. What a fearful state to be in: not only in the dark, but loving the darkness! And why? Because it is congenial to their depraved hearts; it is their native element. Hence the passage goes on to say, "for everyone that does evil hates the light, neither comes to light, lest his deeds should be reproved" (v 20). Many excuses are made why they turn away from plain and faithful preaching, and why they do not read God's Word in private; but the real reason is because they hate the light—exposure, even to themselves, is the very last thing they desire. In sharp contrast therefrom: "But he that does truth comes to the light, that his deeds may be made manifest, that they are worked in God" (v 21). —A. W. Pink



## "IS THE SPIRIT OF THE LORD STRAITENED?"

*"O you that are named the house of Jacob, is the Spirit of the Lord straitened?"*

By C. H. Spurgeon

Again, dear friends, do you not think that we also treat the Spirit of God as though He were straitened *when we imagine that our weakness hinders His working by us?* "Oh," says one, "I have no doubt that God can bless a great many by you!" Well, dear friend, if you knew what I am often obliged to feel of myself, you would never talk so! I am the weakest of you all, in my own apprehension. Another says, "I know that I am inferior in ability, in knowledge, in opportunity." Just so, dear friend, and therefore you suppose that the Spirit of God cannot use you? Do you not see that though you think such a confession is an evidence of *humility*, you are straitening the Spirit of God? However weak and feeble *you* may be, He can use you! If you think that He cannot, you deprive Him of power in your apprehension. It is not *yourself*, you see, that you are lowering—you are really lowering the *power of God!*

He can use a person who

is very insignificant, very obscure, very unlearned, and very feeble. No, He *delights* to do this, and He makes those that are strong feel weak before He uses them, so that they say, "When I am weak, then am I strong." He will use empty vessels, and if you do not need emptying because you are already empty, then that is one little thing that needs not be done, and God can begin with you at once! There is nothing in you—nothing!

Now, if God will use you, He will manifestly have all the glory. Believe that He can use you—and get to work and do something! Proclaim His gospel! Tell it over and over again; tell it where you have told it, or where you have never told it, and believe that God can use you—AND HE WILL! Otherwise, if you say, "He cannot use me," I shall put the question to you again, "Is the Spirit of the Lord straitened?"

But I hear another say, "I think, dear sir, you do not (See *The Spirit of the Lord* on page 2)

## THE GOSPEL OF SATAN CIRCA 1886—SOUND FAMILIAR?

*"There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit."*  
Romans 8:1.

By Charles H. Spurgeon

I would say, first of all, that this verse contains A REFUTATION OF THE OLD SERPENT'S GOSPEL. "The serpent's gospel," you ask, "what is that?" It is another name for the gospel of *modern thought*—that gospel which casts a doubt upon the threats of the law, and even denies them altogether. Quote the first few words of the text and stop there, and this false gospel is before you—"There is therefore now no condemnation." The serpent promulgated this gospel in the Garden of Eden when he said, "You shall not surely die." With what greediness our first parents received that highly advanced teaching which contradicted the

(See *Gospel of Satan* on page 5)

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## THE SPIRIT OF THE LORD

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know where I live. If you did, you would not think there could be any very great blessing." Where do you live? In No-Man's-Ground? At the other end of the world? At Land's End, just over the edge of the universe? Here is a word for the little places, little churches, hamlets with scanty population, where only a few people come together for worship. Do not believe that the Spirit of the Lord is narrowed by the *smallness of the place*. Some of the greatest works for Christ have begun in hamlets and in small villages. The fire has commenced to burn there which has afterwards become a mighty conflagration, like the flames which are driven in terrible grandeur across the forests of America.

It matters not how few begin, but where two or three are met together in Christ's name, there He is! And if He is there, He will soon, by means of that little company, be somewhere else; and He will make the fire to fly abroad to the utmost ends of the earth! If you have only two or three souls committed to your charge, you have quite as many as you will give good account of. Do not hunger for big congregations—hunger to save those you have! If the Lord will but bless you to the Sunday school class, or to the two or three children in your own family, you cannot tell what good will come of it, for the Spirit of the Lord is not straitened by the scantiness of the population!

A great many persons are guilty of thinking the Spirit of God to be straitened *when they fancy that He must always work in one way*. When I am seeing persons who come forward to confess their faith, I find they often begin by telling me how they were brought low under a sense of sin—and I like that old-fashioned way of conversion. But when I find one beginning by saying, "The Lord met me and filled my heart with joy and gladness under a sense of pardon, almost before I had any sense of sin, and the sense of sin followed after," I say to myself, "Let the Lord do His work in His own way." I am not going to make a pattern and lay them all on it, and say that they must all be just that length, or else be stretched out a bit, or be cut shorter. No! Let the Lord save His own people in His own way!

And if one is made to go down to the dark dungeon of law-work, and gets whipped till he has not a bit of whole skin in his soul, I hope that it will do him good. But if another is gently led to Christ, and does not know that there is a rod, but through love and kindness is led to rejoice in his Savior, I trust that he will remember it, and be glad all his days. Conversions are not run into molds. Each living child is different from any other living child. A great painter never paints exactly the same picture twice. There is always a difference, somewhere, be it ever so slight. And when there is a work for eternity done in a church, it is done in very varied ways. If we begin to tie the Lord down to one way of work, we shall make a great mistake.

## REFLECTIONS

Gems gleaned by Jim and Kappy Robinette  
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### GROWTH IN GRACE

One mark of "growth in grace" is increased *humility*. The man whose soul is "growing" feels his own sinfulness and unworthiness more every year. He is ready to say with Job, "I am vile." And with Abraham, "I am dust and ashes." And with Jacob, "I am not worthy of the least of all Your mercies." And with David, "I am a worm." And with Isaiah, "I am a man of unclean lips." And with Peter, "I am a sinful man, O Lord" (Job 40:4; Gen 18:27; 32:10; Psa 22:6; Isa 6:5; Luke 5:8). The nearer he draws to God, and the more he sees of God's holiness and perfections, the more thoroughly is he sensible of his own countless imperfections.

The further he journeys on the way to heaven, the more he understands what Paul meant when he said, "I am not already perfect." "I am not meet to be called an apostle." "I am less than the least of all saints." "I am chief of sinners" (Phil 3:12; 1 Cor 15:9; Eph 3:8; 1 Tim 1:15). The riper he is for glory, the more, like the ripe corn, he hangs down his head. The brighter and clearer is his light of God, the more he sees of the shortcomings and infirmities of his own heart. When first converted, he would tell you he saw but little of them compared to what he sees now. Would you know whether you are growing in divine grace? Be sure that you look within for increased humility.

The right manner of growth is to grow less in one's eyes. "I am a worm and no man" (Psa 22:6). The sight of corruption and ignorance makes a Christian grow into a dislike of himself. He *vanishes* in his own eyes. Job abhorred himself in the dust (Job 42:6). "This is good, to grow out of conceit with oneself."—Thomas Watson, 1660

**An off-and-on  
religion is  
a false religion!**

**EPH 2:10**

**JOHN 14:6**

**PRAY FOR GRACE  
TO BE OBEDIENT  
TO GOD'S WORD.**

# Jesus Christ, the Author Of Eternal Salvation

By Daniel E. Parks

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It is said of Jesus Christ in Hebrews 5:9, “And having been perfected, He became the Author of eternal salvation to all who obey Him.” This text is in the context of a description of the High Priestly ministry of Jesus Christ (vv 5-10), wherein we are taught—

First, Christ was exalted to this office of High Priest not by Himself, but by God, His Father (v 5): “So also Christ did not glorify Himself to become High Priest, but it was He who said to Him [in Psa 2:7] ‘You are My Son, today I have begotten You.’” It was God the Father, not men nor Christ Himself, who both “called” Christ to the priesthood (v 10) and exalted Him in it.

Second, Christ was made to be a High Priest not according to the temporal order of Aaron, but rather according to an everlasting order (v 6): “As He also says in another place [Psa 110:4] ‘You are a priest forever according to the order of Melchizedek.’” The context also declares Christ was “called by God as High Priest ‘according to the order of Melchizedek’” (v 10). This order is of a King-Priest, and is explained in considerable detail in Hebrews 7:1ff.

Third, Christ ministered as High Priest during the days of His Incarnation (v 7): “who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear.” These prayers would include those He prayed in the Garden of Gethsemane—when He needed strength from heaven, and was in great agony and sweat, as it were, great drops of blood falling to the ground (Luke 22:39-44), and on the cross of Calvary (Matt 27:46 / Psa 22).

Fourth, Christ ministered as High Priest to the death (v 8): “though He was a Son, yet He learned obedience by the things which He suffered.” This is not to imply that Christ was ignorant of the nature of obedience. He is the Son of God, He is Omniscience, and therefore knows the nature of all things. Rather, He learned obedience through experiencing and effecting it through what He suffered, especially the wrath of God as the consequence of the sin He bore. “He humbled Himself and became obedient to the point of death, even the death of the cross” (Phil 2:8).

Fifth, Christ ministered as High Priest successfully (v 9): “And having been perfected, He became the Author of eternal salvation to all who obey Him.” “For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings” (2:10). Christ was not perfected with regard to His divine sonship. As the Son of God, He is co-eternal and co-equal with God, His Father, (as in John 1:1; 5:23), and therefore cannot be perfected. We therefore read that He was perfected “though He was a Son” (v 8). Christ was perfected with regard to His sufferings as the mediatorial High Priest, and so that He might become “the Author of eternal salvation.”

**I. What is the “salvation” here associated with Christ?** It is deliverance from sin in fulfillment of the prophecy, “He will save His people from their sins” (Matt 1:21).

**1. We need salvation from the defilement of sin** (or pollution), our inherent corruption before the holiness of God: “we are all like an unclean thing [i.e., a leper] and all our righteousnesses are like filthy rags [i.e., menstrual cloths]” (Isa 64:6). (See a description of our defilement in Isaiah 1:6).

**2. We need salvation from the guilt of sin**, our state of deserving condemnation before the justice of God: “through one man’s offense [that of Adam, our representative in Eden] judgment came to all men, resulting in condemnation” (Rom 5:18).

**3. We need salvation from the penalty of sin**, the death we deserve before the wrath of God as the consequence of our condemnation: “For the wages of sin is death” (Rom 6:23); “The soul who sins shall die” (Eze 18:4, 20).

**4. We need salvation from the dominion of sin**, its power to control our lives: We are by nature “slaves of sin” (Rom 6:20); we are unable to “escape the snare of the devil, having been taken captive by him to do his will” (2 Tim 2:26).

**5. We need salvation from the pleasure of sin**, the delight of the carnal nature in finding “pleasure in unrighteousness” (2 Thess 2:12).

**6. We need salvation from the very presence of sin**, which causes all who are sensible to it to cry, “O wretched man that I am! Who will deliver me from this body of death?” (Rom 7:24).

**II. Why is Christ identified as the “Author” of salvation?** (The Greek word translated “author” is *aitios*, “that in which the cause of anything resides”). Because He is the cause of it, both efficiently (as the immediate agent of it) and meritoriously (as the One whose work earned it).

(See *Jesus Christ, the Author of Eternal Salvation*, on page 10)

**PRAY DAILY THAT OUR HEAVENLY FATHER WILL DRAW MANY MUSLIMS TO HIS SON.**

# FAST TO FEAST!

By Charles H. Spurgeon

Now we come to this fact which always accompanies God's presence. HE ORDAINS TRANSFIGURATIONS OF ORDINANCES. Four *fasts*, which had been kept by the Jews, were to be turned into *feasts* when the character of the men who observed them had changed, and God had dealt graciously with them. Before this, their feasts had been farces—occasions of self-glorification, and all manner of pride. Now, these days were to be festivals of gladness, and times of drawing near to God, rejoicing in His good gift. In like manner, when a man becomes a believer in Christ and is renewed, this principle operates—many a fast is turned into a feast—and many a sorrow and sadness into joy and gladness!

When the communion table shall be uncovered, you will see before you, in the emblems of *the death of our Lord*, what might have been the memory of a fast. The Lord of Life and Glory was nailed to the accursed tree. He died by the act of guilty men. We, by our sins, crucified the Son of God! We might have expected that in remembrance of His *death*, we should have been called to a long, sad, rigorous fast. Do not many men think so even today? See how they observe Good Friday, a sad, sad day to many—yet our Lord has never enjoined our keeping such a day, or bid us to look back upon His death under such a melancholy aspect! Instead of that, having passed out from under the old covenant into the new, and resting in our risen Lord, who once was slain, we commemorate His death by a most joyous festival!

It came after the Passover, which was a feast of the Jews. But unlike that feast, which was kept by unleavened bread, *this* feast is brimful of joy and gladness! It is composed of bread and of wine, without a trace of bitter herbs, or anything that suggests sorrow and grief. The bread and the cup most fitly set forth the death of our Lord and Savior—and the mode of that death—even by the shedding of His blood. But as they stand before us, now, they evoke no tears! They suggest no sighs! The memorial of Christ's death is a festival, not a funeral! And we are to come to the table with glad hearts, yes, and go away from it with praises, for "after supper they sang a hymn." At both ends it was Psalm singing. The great Hallel of the Jews commenced it, and another Psalm, full of joy and gladness, out of the hallelujahs of the Psalms, finished it! Oh, what has God worked! We crucified the Christ of God, but in that crucifixion we have found our ransom! With wicked hands He was slain by us, but His blessed sacrifice has put all our sin away forever! Our hymn rightly asks—

*"It is finished.' Shall we raise  
Songs of sorrow, or of praise?  
Mourn to see the Savior die,  
Or proclaim His victory?"*

But it justly answers—

*"Lamb of God! Your death has given  
Pardon, peace and hope of heaven—  
'It is finished!'" Let us raise  
Songs of thankfulness and praise!"*

## Brother Spurgeon Hears Mr. Edison On Wax Cylinders!

I sat yesterday [September 22, 1888] with two tubes in my ears to listen to sounds that came from revolving cylinders of wax! I heard music, though I knew that no instrument was near. It was music which had been caught up months before, and now was ringing out as clearly and distinctly in my ears as it could have done had I been present at its first sound! I heard Mr. Edison speak—he repeated a childish ditty. And when he had finished, he called upon his friends to repeat it with him. And I heard many American voices joining in that repetition. That wax cylinder was present when these sounds were made, and now it talked it all out in my ears!

Then I heard Mr. Edison at work in his laboratory—he was driving nails, working on metal, and doing all sorts of things, and calling for this and that with that American tone which made one know his nationality. I sat and listened, and I felt lost in the mystery. What of all this? What can these instruments convey to us?

Oh, to sit and listen to the gospel when your ears are really opened! Then you hear God Himself at work. You hear Jesus speak—you hear His voice in suffering and in glory, and you rise up and say, "I never thought to have heard such strange things! Where have I been to be so long deaf to this? How could I neglect a gospel in which are locked up such wondrous treasures of wisdom and knowledge, such measureless depths of love and grace?"

In the gospel of the Lord Jesus Christ, God speaks into the ears of His child more music than all the harps of heaven can yield! I pray you, do not despise it.

**"Never say, 'I am lonely.' You are not alone if you remember Jesus! Remember Him, for He remembers you so as to be always with you. 'Lo, I am with you always,' He says, 'even unto the end of the world.' Will you let Him be near you unnoticed and unremembered?"—CHS**

# THE GOSPEL OF SATAN

(Continued from page 1)

declaration of God—"You shall surely die!" The doctrine of no punishment for any man is popular at this day and threatens to have even greater sway in the future. Generally it comes in the serpent's favorite form of, "honest doubt"—"Yes, has God said?" Can it be so? Is He not far too merciful? Is it possible that a God of love should *condemn* and *punish* His creatures?"

The denial of the penalty attached to sin comes out in different ways, but when put into a nutshell, it amounts to this—"There is therefore now no condemnation to any man, however he may live." Some teach that you may *live* in sin and *die* impenitent, but it will not matter, for at death that is the end of you—the soul is not immortal, men are only cooking animals. Others tell us that if you die unforgiven, it will be a pity, but you will come round, in due time, after a purgatorial period—you may take a little longer road, but you will come to the same end in the course of time. In other words, it does not matter how you live, or what you do—you will become perfectly happy in the long run—therefore trouble not yourselves with the exploded notion that there is a heaven to be lost, or a hell to be feared!

The wrath of God and the judgment to come are mere bugbears according to the teaching of our new apostles. This is the gospel according to Satan—a gospel which has already ruined thousands of souls, and is now sealing up millions in a stony-hearted unbelief which enables them to sin without fear! Though these evil doctrines have done incalculable mischief in many places so as almost to paralyze the energies of the church, yet some professed Christians, boastful of their "culture," would move heaven and earth to spread these delusions!

Here is Paul's refutation of this doctrine of a general amnesty—"There is therefore *now* no condemnation *to those who are in Christ Jesus.*" They would be condemned, every one of them, if it had not been that they are in Christ Jesus! And there is, now no condemnation to them solely because they are in Christ Jesus! Their being in Christ Jesus is the great method by which, alone, they have escaped condemnation! If Paul had only stopped when he had got as far as "there is now no condemnation," every drunk, swearer and whoremonger would have cried, "Bravo, Apostle! That is the gospel for us! Now you speak like a man of thought! You have broken loose from the horrible old doctrine of Jesus of Nazareth, and have found for us a 'larger hope.' Hurrah for Paul! He is in advance of his age—he is the man for the times!"

But Paul was too honest to court popularity by pandering to man's desire of immunity to sin. He believed the terrible truth of God that the impenitent sinner is under condemnation, and believing that truth, he spoke it plainly. He did not deal out comfort head over heels, catch it who can, but he put it thus—"There is therefore now no condemnation *to those who are in Christ Jesus.*"

It is a work of almighty and sovereign grace to put men into Christ Jesus—by this method they escape condemnation, but by no other! I understand Paul tacitly to tell us that those who are *not* in Christ Jesus are under condemnation—and this is a terrible truth of God. "He that *believes not* shall be damned" is as much the declaration of our Lord Jesus as that other divine sentence, "He that believes and is baptized shall be saved." As many as believe *not* in Christ Jesus, and repent *not* of sin have before them, at this moment, "a fearful looking for judgment and of fiery indignation." It is no pleasant task to us to have to speak of this matter, but who are we that we should ask for pleasant tasks? What God has witnessed in Scripture is the sum and substance of what the Lord's servants are to testify to the people. If you are not in Christ Jesus, and are walking after the flesh, you have not escaped from condemnation!

One alarming fact I must not fail to mention here—the word, "now," is as applicable to these condemned ones as to those who are freed from condemnation. It would be true if I were to say, "There is therefore *now* condemnation to all them that are not in Christ Jesus." Hear these words, they are the words of John the Tender, who leaned his head on the gentle bosom of his

(See *The Gospel of Satan* on page 6)

## NOTABLE QUOTES OF CHARLES H. SPURGEON

"Dry doctrine, without the dampening of the Spirit of God, may only make fuel for your eternal destruction! When a man accommodates his religion up in the attic of his head, and never takes it down into the parlor of his heart, that man's religion is vain. We must experience the power of the gospel in our own souls if it is to be of real service to us."—1892, Sermon #2284

"We cannot come to Christ unless Christ comes to us and gives us a broken heart and a contrite spirit!"—1892, Sermon #2273

"The command of Christ is, 'Believe now.' 'After I have believed,' says one, 'I shall wait a long time before I make any profession.' Another says, 'I am a believer and I shall be baptized some day.' But as baptism is according to the will of the Lord, you have no more right to postpone it than you have to postpone being honest or sober!" 1892, Sermon #2242

# THE GOSPEL OF SATAN

(Continued from page 5)

Master—“He that believes not is *condemned already*, because he has not believed upon the Son of God.” We are said, by common talk, to be in a state of *probation*, but that is not true—we are, all of us, in a state of *present condemnation* if we are *not in Christ Jesus*. If you felt the true force of words, some of you would fall off your seats at the sound of that sentence—“He that believes not is condemned already.” The sentence has gone out against you if you have not believed in the Lord Jesus Christ! “Condemned already!” Think of it, I pray you. You have called God a liar because you have not believed His testimony concerning His Son and He, on the other hand, has already judged you and condemned you! This is the most conclusive of all evidence as to the blackness of your hearts—that you have not believed upon the Son of God! There is condemnation for unbelievers, and that condemnation is *now*.

I must also add that to as many as believe not in the Lord Jesus Christ, who walk after the flesh and not after the Spirit, there is nothing but condemnation so long as they remain in that state. It is written, “He that believes not shall not see life, but the wrath of God abides on him.” That is a terrible text! It is not as though wrath flashed upon you now and then, with the glare of momentary lightning—but a black cloud charged with destruction and tempest continues over your guilty heads till you fly away to Christ! O sirs, I must tell you these things! It is as much as my soul is worth to be silent about them! If you think that I find any pleasure in them, you misjudge me; I appeal to those who know me—am I morose? Am I without tenderness? No, it is because I love you that I warn you! You shall not perish through any flattering words of mine. I will be clear of your blood!

It is idle for me to sew without a needle. There are many new sewing machines, but none that can dispense with the needle! You cannot take silk and sew with that, alone—you must have a sharp needle to pierce the fabric so that the soft silk may follow afterwards. These words of warning are meant to be my needle. May God the Holy Spirit use them as such—to go right through your hearts with the sharp prick of conviction—and so prepare you for the thread of the gospel! “There is now no condemnation to them that are in Christ Jesus!”

But if sin is not forgiven, you *are under its condemnation*, and if you die in your sins, you will die forever that death which brings with it everlasting woe! How I wish you would feel this truth of God and be led by it to escape from the wrath to come before yonder sun shall again go down! God grant you may! I entreat those of you who know the Lord to pray silently at this moment, that God will awaken the careless so that under a sense of well-deserved condemnation they may fly to Jesus and be reconciled to God!

# HILL COUNTRY DEVOTIONAL

By Pastor Albert E. Shults, (Deceased)

## GOD HAS THE ANSWERS TO LIFE

Proverbs 15:2 says, “The tongue of the wise uses knowledge rightly, but the mouth of fools pours forth foolishness.” And James 1:5 says, “If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.”

Are you aware that many people spend years visiting a counselor because they have emotional problems or an addiction? Our culture has a bad habit of blaming everything that goes wrong for us on someone else. For example, social services will say that a person’s environment is the cause of their bad or criminal actions. God disagrees with them. And He offers all of us His power to make good choices in our lives.

Another example of the world’s answer to God’s answer is to the alcoholic. The culture holds the persons hand and tries to persuade that person to gradually give up drinking. God would give them the real answer which is “don’t take the first drink!”

The Scriptures point out that we have a part in what we chose to do. In Ephesians 4:17-32, Paul tells us to make decisions on what we do, and God’s Holy Spirit will help us. For example, in this passage the apostle tells us to stop lying and speak the truth; do not curse...etc. In other words, we have to *want* to change before anyone can work with us.

Our responsibility is to make a decision to do things God’s way, and then He will help us to resist temptations or give us the strength and courage to work through very difficult times in our lives, plus be with us as we strive to find peace and serenity. Your problem and mine is simple—we do not like the Lord’s answers so we seek to find someone who we can blame or who will find a solution that will make it easy on us.

The first question we need to ask ourselves is, “Do I want to change?” If so, ask God for the solution and the power to change. Beloved, please think on this matter.

## Letters to Mike Gendron of Proclaiming the Gospel:

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**P. N., Las Cruces, NM, writes**—Recently, I participated in handing out your tract, *The Greatest Gift*, to many Roman Catholics attending a “Mariachi Mass.” It was so unbelievable—all except three accepted the tract with open hands. Between five of us, we handed out over 700 tracts. Praise God! Our small group is already making plans to “Proclaim the Gospel” at another RCC event which will be held in December. This one is where Catholics climb a mountain to do penance in hopes of achieving heaven. In the past, some have carried crosses, tires, chains—and some will even walk bare-footed. My heart goes out to them because they fail to understand the simple plan of salvation.

**A. B., Northbrook, IL, writes**—About two years ago we started a Bible study at our house, and our teacher was an ex-Catholic. When I asked questions about the difference between the Bible and the Catholic Church, he did not provide me with satisfactory answers. So I decided to search on the internet and found your website. I read all your articles, and ordered your tapes which I showed to my brother and his wife who were still going to the Catholic Church. Now his family is saved and has left the Catholic Church. My heart goes to Catholics who are so deceived—including my parents and other siblings.

**D. N., Garland, TX, writes**—As a Protestant teaching at a Catholic school, I was placed on probation for looking up your website on campus. I tried to explain that the website is not anti-Catholic, it’s just an organization that proclaims the truth of God. I am in an unusual situation because students say I know more about the Bible than their theology teachers. Now I’m off probation but forbidden to access your website.

**Glenn, Internet, writes**—You give the Magisterium too much credit for being clever. No group of humans are smart enough to twist the Scriptures to mean something other than they were intended, and maintain harmony with the Scriptures. Not possible. The gift of infallibility actually puts restrictions on their ability to interpret, guard and teach the Scriptures. It prevents them from being fickle or careless in their responsibility. Protestantism, without a Magisterium, has splintered over the past 500 years into 30,000 different denominations. Where is the unity that Jesus prayed for? (John 17:21). That, alone, is a sign that a Magisterium led by the Holy Spirit is necessary so that there can be unity in our belief.

**Brother Mike responds**—If you divide all “Christian” faiths into two groups—those who have an “infallible interpreter” of Scripture, and those who uphold the doctrine of “Sola Scriptura,” you will find a greater degree of unity in the latter group. In the first group of “infallible interpreters” you have the Roman Catholic Church, the Orthodox, the Mormons, along with hundreds of other cults. When you compare the teachings of these “infallible interpreters” you see no unity at all—only doctrinal chaos and binding legalistic indoctrination. There is so much disunity within this group of religions that they call each other heretics. Now compare the teachings within the second group—denominations who submit to the authority of Scripture alone. Here you find complete unity around the gospel of Jesus Christ. Each member of this group refers to one another as brothers and sisters in Christ. Yes, there is disunity in some non-essential doctrines such as the timing of Christ’s return, methods of baptism, church government, etc., but there is no disunity on the sufficiency, efficacy, and necessity of the Lord Jesus Christ for salvation.

**G. N., Las Vegas, NV, writes**—I enjoyed your presentation at the Spokane Steeling the Mind conference. It was exciting to see the sell-out crowds hungry to sharpen their swords for the Lord. I was raised in a Catholic home, but have now put my trust in the sufficiency of Jesus for my salvation. Praise Him! The work to tell so many Catholics the truth of God is a daunting task, yet a great privilege. Your work is an encouragement and blessing as I seek opportunities to tell my family the Good News!

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## A Study of Ephesians

# GOD WORKS FROM THE INSIDE OUT!

We have begun together a study of the prayer with which the Apostle Paul closes the *third chapter* of Ephesians. It is one of the most beautiful and profound prayers ever prayed. Furthermore, it is filled with important instruction for the believer in the Lord Jesus Christ. We have seen that Paul approaches God with an awareness of His glory. He also comes realizing that the Ephesians for whom he prays are part of the one great people of God whom God has chosen from eternity past, and who are being gathered together from every nation and tongue.

As we come, now, to verse 16, we begin to look at the specific requests which Paul made for these Ephesians—“that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man.” We can summarize the content of this first petition by saying that Paul prays for their spiritual well-being. But we must look in greater detail and see that Paul is teaching us something about the Christian life. He is teaching us something about how a Christian progresses in his walk with the Lord. This petition also tells us something about God’s method in bringing about growth in the Christian. We see that God’s work in His people is from the inside out. I am greatly indebted to some sermons by Dr. Martyn Lloyd-Jones for many of the points in this study.

Our first point is to see the great need which the believer in Christ has for growth and strengthening in the Christian life. Paul prays for the Ephesians that God would grant them, “to be strengthened with might through His Spirit in the inner man.” Paul teaches us, here, what is really important in the Christian life. He teaches that the most important thing for the Christian is his *inner spiritual life* that has been implanted there by God. All too often we tend to emphasize the *outward* man. Sometimes our prayer meetings are consumed only with the outward. We pray for people’s sicknesses and problems, and difficulties; of course it is important for us to do that. But those things are only secondary. Paul does not even mention circumstances or health problems here, as he prays for the Ephesians. Is it because he does not care about that part of their lives? Of course not! In fact, it is because he cares so much about them that he prays for their “inner man.”

Why is this so important? It is the condition of the inner man of the Christian that controls everything else. If the inner man—the spiritual condition of the believer—is weakened, then external circumstances and things like health and finances will affect him very much. But if, on the other hand, the believer is spiritually strong, then the troubles of life will not only not bother him as much—they will, in fact, serve to strengthen him as they drive him closer to the Lord!

The believer can take two possible approaches to the problems that most certainly come into his life. One approach is to ask God to take the problems away. When the Apostle Paul received his thorn in the flesh, he tells us that he “pleaded with the Lord three times that it might depart from him” (2 Cor 12:8). But the fact is that God did not take it away. The Scriptures are very clear that the Christian should learn to *expect* troubles and sufferings in this life. We read in Acts 14:22—“We must, through many tribulations, enter the kingdom of God.” Paul made this statement to his brethren after being stoned and dragged out of the city of Lystra because he was presumed dead. And then there is the statement in 2 Timothy 3:12—“Yes, and all who desire to live godly in Christ Jesus will suffer persecution.”

While it is alright for the believer to ask God to deliver him from trials and take away the pains and problems of life, he should expect that they will still come, and that many of them will not be taken away by the Lord. God has a purpose in sending them.

Think with me about the approach that the medical community uses in regard to our bodies. We are told that all of us live constantly with germs. Germs are all around us; they are in us; we cannot avoid them. It would be a fruitless venture to try to destroy every germ or virus that might potentially harm us. So in order to help us avoid becoming sick through these germs, those in the medical field immunize us. Immunization strengthens the body’s ability to fight against germs. For example, many people go to the doctor for a flu shot. In the flu shot there is some of the actual flu virus. Giving the body a small dose of the virus enables it to build up an immunity to that virus. The body learns to fight against the virus, and thereby has a stronger resistance to it.

Well, that is what Paul is praying for the Ephesians in a *spiritual* sense; believers need *spiritual* immunization, therefore Paul is asking God to make them strong in their inner spiritual being. He is not asking God to take their troubles away, but to make them strong in order that they might handle whatever comes their way and keep right on making progress in their spiritual lives.

The next point I’d like for us to consider in dealing with this petition is the HOW—how believers can be strengthened in the inner man. Lord willing, we shall consider that next time.—PF

Pray that our Lord’s will be done on earth, as it is heaven.



# DYING GRACE

By R. Winter, 1782

It was a true report which you heard of the gracious dealings of God with my daughter in her lingering illness. When she had the sentence of death in herself, and was given over by others, instead of being terrified, it was a pleasure to her. Permit me to repeat some of her dying expressions.

“It must be free grace, indeed, that saved such a sinner as I am, for I have been and am a very great sinner. What the saints enjoy in heaven I know not, but soon I shall.” One morning upon being asked what sort of a night she had, she said, “A terrible one to my body: nothing but cold sweat, pain and languishing. But if it pleases God to continue such consolation, and to smile upon me as He did last night, these pains would be easy to bear. Dying-work is hard work, indeed, to nature. O the pain, the bliss of dying! It was a sight of glory I was favored with, and the hope I shall be very soon there. I am extremely ill and almost home.” At another time, “I hoped to have begun an everlasting Sabbath today; but if it is to glorify God, I hope I am willing to linger a little longer, though it is but now and then to say a word for Him. The sting of death is quite taken away; the thought of returning back to the world makes me shrink, though it were to enjoy health and every blessing I ever possessed.”

She told one who came to take a last farewell, that “The ground of her peace was not what she felt, but the unchangeable faithfulness of God.” Speaking of the sufferings of Christ, she said, “My sins greatly added to the weight which He sustained: they would have crushed me forever if He had not borne them for me.” At a time when she was convulsed, she said, “Welcome convulsion fits, or anything else which the Lord is pleased to send. I know I shall be as happy as I have a capacity to be. I am dying, but cannot die! Come, Lord Jesus, I want to be gone! There is sin in everything I say or do, but O! what a mercy that there is a righteousness for sinners! Christ is very precious. When He was dying, He cried, ‘My God, My God, why have You forsaken Me?’ that I might *now* feel His presence! Call in everyone in the house, that they may hear how precious Christ is in a dying hour.”

When they were come to her bedside, she earnestly desired each one to beware of sin, and exhorted them to make sure of an interest in Christ. She then said, “This is the happiest hour I ever felt; it is transporting! Blessed be God, I can see Jesus. Satan has nothing at all to do with me now. And if he should assault me, I know that I shall come off more than a conqueror. What happy, happy work is dying! O glorious hour! O blessed abode! I shall be near and like my Lord!”

At length she expired, calling on the Lord God to receive her. I preached on the occasion from 1 Corinthians 15:57. Blessed be God for giving me such a child!

# WHEN GOD THWARTS US

By William S. Plummer, 1865

Men are so ignorant of their own hearts that they are incapable of determining what is best for them. Even regenerate men are but partially sanctified and enlightened. But God searches the *heart*. He understands our whole case; He knows what is most for our good; He sees our strong corruptions and sad deficiencies. When, in mercy to His child, He comes to heal his spiritual maladies, He does not take counsel with human reasoning or desires. It is right; it is best that He should act according to the wisdom which is infallible. He employs the requisite remedies. Often they are distasteful to flesh and blood. Sometimes they are frightful to contemplate, and terrible to endure.

Then man, in his ignorance, too often says, “**If God loved me**, He would not give me so bitter a cup to drink!” But this is man’s folly. Shall not the Judge of all the earth do right? Shall human weakness control divine power? Shall finite knowledge prescribe to Omniscience? It is the height of wickedness for a worm of the dust to revile the decisions, or pre-judge the justice of the Almighty! We would expect that God would deal with us in an incomprehensible way—if we did but remember how base, sordid and narrow are our views and plans—and how holy, glorious and eternal are His purposes and designs!

We are quite prone to magnify both the good and evil *things of time*—to the disparagement of those of eternity. But **when God thwarts, afflicts and mortifies us**, He makes us look at the things which are unseen and eternal. If He racks this body with pain—it is that we may think of our house not made with hands, eternal, and in the heavens! The shaking of this clay tabernacle forces upon us the recollection that this present world is not our rest—and that we ought to be seeking a heavenly country. If the godliest man on earth had his own way without divine guidance—he would soon be in full march toward destruction!

How kind is God in wisely and mercifully deciding so many things for us! God very mercifully marks out our course for us. God is Governor We are servants. To us belong obedience, submission, acquiescence. **It is not ours** to guide, to decide what is best, to rule the world, to shape the course of events. “But who are you, O man, to talk back to God? Shall what is formed say to Him who formed it—**Why did you make me like this?**” *Romans 9:20*

## Jesus Christ, the Author Of Eternal Salvation

(Continued from page 3)

**1. Christ saved His people from the defilement of sin** by sanctifying them (Rev 1:5): “Jesus Christ...washed us from our sins in His own blood” (Rev1:5).

**2. Christ saved His people from the guilt of sin** by justifying them (Rom 3:24): they are “justified...through the redemption that is in Christ Jesus.” Salvation from both defilement and guilt is declared in 1 Corinthians 6:11: “But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus.”

**3. Christ also saved His people from the penalty of sin** by justifying them (Rom 5:9): “having now been justified by His blood, we shall be saved from wrath through Him.”

**4. Christ saved His people from the dominion of sin** by liberating them (Rom 6:14): “For sin shall not have dominion over you.”

**5. Christ saved His people from the pleasure of sin** by causing them to hate it (Rom 12:9): All who are saved by Christ will “Abhor what is evil. Cling to what is good.”

**6. Christ will save His people from the very presence of sin** in glory (Psa 17:15): “As for me, I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness.”

### III. Why is the salvation of which Christ is the Author said to be “eternal”?

**1. Christ’s salvation is eternal because it will endure throughout eternity.**

**i. Christ has saved forevermore from the defilement of sin** (Rev 7:14): The occupants of heaven will be all without exception those who have “washed their robes and made them white in the blood of the Lamb.” And this Lamb is identified as “He who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy” (Jude v 24).

**ii. Christ has saved forevermore from the guilt of sin** (Rom 8:33f): “Who shall bring a charge against God’s elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.”

**iii. Christ has saved forevermore from the penalty of sin** (John 10:28): “I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.” And He assures them that in heaven “there shall be no more death” (Rev 21:4).

**2. Christ’s salvation is eternal because it was purposed in eternity.**

**i. Christ was purposed in eternity to be the Savior of His people.** “He indeed was foreordained before the foundation of the world” to be their Redeemer (1 Tim 1:20). He is, therefore, “the Lamb slain from the foundation of the world” (Rev 13:8).

**ii. Christ’s people were purposed in eternity to be the recipients of His salvation.** They are taught that “God from the beginning chose you for salvation” (2 Thess 2:13), and that “He chose us in [Christ] before the foundation of the world, that we should be holy [or sanctified] and without blame [or justified] before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself” (Eph 1:4f). Therefore, their names were in eternity “written in the Book of Life of the Lamb slain from the foundation of the world” (Rev 13:8). And He in time promises to each child of His purposed in eternity, “I will not blot out his name from the Book of Life” (Rev 3:5).

**IV. To whom does Christ become the Author of eternal salvation?** It is “to all who obey Him.” To obey Christ is to heed His commandment; to “Repent and believe in the gospel” (Mark 1:15); to heed this commandment is to find deliverance from sin and all its consequences (Acts 16:31): “Believe on the Lord Jesus Christ, and you will be saved.” All who do so will find in Christ their “Author of eternal salvation.” All who will *not* do so, being disobedient to Christ, shall perish in their sins.

## WE MUST PRAY FOR OUR CHILDREN!

By Charles H. Spurgeon

Many of you have sons and daughters that you often mention in your prayers but never with hope. You have often thought that God has said of your son, “Ephraim is given to idols. Let him alone.” The child of your affection has become an adder stinging your heart! Oh, then weep, I beseech you! Parents, do not leave off weeping for your children—do not become hardened towards them, though they are sinners. It may be that God may yet bring them to Himself. It was but last church meeting that we received into our communion a young friend who was educated and brought up by a pious minister in Colchester. She had been there many years, and when she came away to London the minister said to her, “Now, my girl, I have prayed for you hundreds of times, and I have done all I can with you. Your heart is as hard as a stone. I must leave you with God!” That broke her heart. She is now converted to Jesus. How many sons and daughters have made their parents feel the same! “There,” they have said, “I must leave you, I cannot do more.” But in saying that, they have not meant that they would leave them unwept for, but they have thought within themselves that if they were damned, they would follow them weeping to the very gates of hell if by tears they could decoy them into heaven!

# LOVE ABIDING

By Charles H. Spurgeon

*“Remember these, O Jacob and Israel, for you are My servant: I have formed you, you are My servant: O Israel, you shall not be forgotten of Me.”*

*Isaiah 44:21.*

Notice, in the 21<sup>st</sup> verse of the 44<sup>th</sup> chapter, how the Lord still calls His people by the same name. “Remember these, O Jacob and Israel.” Still are the names of His elect like music in the ears of God! One would have feared that He would have dropped the, “Israel,” that honorable name which came of prevailing prayer, since they had not called upon Him. Why call him a prevailing prince, who had grown weary of his God? We would not have marveled if the Lord had only called them by their natural and carnal name of Jacob. But no, He harps upon the double title—He loves to think of His beloved as what they were, and what His grace made them. O heir of heaven, God still loves you! God still earnestly remembers you! Jehovah Jesus wears upon His breast-plate the names of His people, and He has not torn one of the gems from its setting; neither has He erased a single name of Reuben, Simeon, Gad, or Levi from its jewel! Your name is still upon the palms of His hands! If nothing has touched you before, this ought to awaken your conscience and melt your heart! O, child of God, your God remembers you! He still calls you by name, and acknowledges you as His!

Notice in the text how the Lord claims His servants. “You are My servant: I have formed you; you are My servant.” He has not discharged us, though He has had cause enough for doing so. How often have I prayed, “Dismiss me not from Your service, Lord,” when I have seen the faultiness of my obedience. I dwell with supreme pleasure upon that sweet assurance, “You are My servant; you are My servant.” He has not turned us out of doors, nor given us our wages and said, “Be packing, I shall never make My money’s worth of you.” I am sure He will never part with us, now, for if He meant to do so, He would have done it long ago! When we grow old and gray-headed, He will not send us off, as so many firms have lately done with old servants who had given them their youth and their manhood. No, the Lord will not cast off His people! Even to gray hairs He is the same. This should bind us to Him! This should quicken our pace in His service! This should make us eager and earnest to show forth His praise!

Then notice how the Lord assures us in the next line, “O Israel, you shall not be forgotten of Me.” God cannot forget His chosen! You that have Bibles with margins will find that it is also written there, “O Israel, forget not Me.” The Lord longs to be remembered by us! Did not our loving Lord institute the sacred supper to prevent our forgetting Him! Oh hear Him at that table of fellowship tenderly saying, “Do not forget Me!” Let us, each one, cry, “We will remember You!” Can you, O heir of immortality, forget Him who died for you? Can you forget Him that gives you eternal life? You who come forth from God’s own love, begotten unto a lively hope by the Father’s grace, you cannot forget Him by whom you live! Let us think of our Lord’s memory of us, and of His desire that we should remember Him—and then let our love flame forth!

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

✂  
“We have no right to do wrong from any motive whatever. To do evil that good may come is no doctrine of Christ, but of the devil.”—CHS

.....  
• Puritan John Rutherford, writing to a lady •  
• who had lost five children and her husband, said •  
• to her, “Oh, how Christ must love you! He would •  
• take every bit of your heart to Himself. He would •  
• not permit you to reserve any of your soul for any •  
• earthly thing.” •  
• [Can you stand that test? Can you let all go for His •  
• sake? Pray for grace to be able to answer that you can!] •  
• .....  
• .....  
• .....

## SPURGEON ON THE SALVATION OF INFANTS

By C. H. Spurgeon (1834-1892)

The most infamous allegations have been brought against us, and sometimes I must fear, by men who knew them to be utterly untrue, and to this day there are many of our opponents who, when they run short of matter, invent and make for themselves a man of straw, call that John Calvin—and then shoot all their arrows at it!

We are not come here to defend your man of straw—shoot at it or burn it as you will, and if it suits your convenience, still oppose doctrines which were never taught and rail at fictions which, except in your own brain, were never in existence! We come here to state what our views really are, and we trust that any who do not agree with us will do us the justice of not misrepresenting us. If they can disprove our doctrines, let them state them fairly, and then overthrow them—but why should they first caricature our opinions, and then afterwards attempt to put them down?

Among the gross falsehoods which have been uttered against the Calvinists proper is the wicked calumny that we hold the DAMNATION OF LITTLE INFANTS. A baser LIE was never uttered!

There may have existed somewhere, in some corner of the earth, a miscreant who would dare to say that there were infants in hell, but I have never met with him nor have I met with a man who ever saw such a person. We say, with regard to infants, Scripture says but very little, and therefore where Scripture is confessedly scant, it is for no man to determine dogmatically! But I think I speak for the entire body, or certainly with exceedingly few exceptions; and those unknown to me, when I say we hold that all infants are elect of God and are, therefore saved—and we look to this as being the means by which Christ shall see of the travail of His soul, to a great degree. And we do sometimes hope that thus the multitude of the saved shall be made to exceed the multitude of the lost.

Whatever views our friends may hold upon the point, they are not necessarily connected with Calvinistic doctrine. I believe that the Lord Jesus, who said, “Of such is the kingdom of heaven,” does daily and constantly receive into His loving arms those tender ones who are only shown, and then snatched away to heaven.—Read/download one of Spurgeon’s best sermons on this subject, *Infant Salvation*—Sermon #411, Volume 7,

at <http://www.spurgeongems.org>

**“As many as I love, I rebuke and chasten”  
(Rev. 3:19).**

God makes great Christians on purpose that they should bear great afflictions for His honor and glory.

### JOHN BUNYAN WISDOM

“The truths that I know best I have learned on my knees.”

“I never know a thing well till it is burned into my heart by prayer.”

**PRAY DAILY FOR GOD’S ELECT IN PRISONS. PRAY FOR THEIR SPOUSES AND CHILDREN. PRAY FOR PRISON CHAPLAINS, WARDENS, AND OFFICERS.**

Pray daily for Brother Mike Gendron and the ministry our Lord has assigned him—*Proclaiming the Gospel*—dedicated to reaching *Roman Catholics for Christ*.

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## **REVIEW AND MEDITATE ON...**

**EPHESIANS 3:16-19**

**ACTS 14:22**

**1 TIMOTHY 1:15**

**ROMANS 8:28-39**

**2 CORINTHIANS 12:8-10**

**PHILIPPIANS 1:21**

**PHILIPPIANS 121**

## THE ACCEPTED OFFERING

By Henry Law (1797-1884)

Reader, approach the bitter garden scene. Here all the waves of anguish beat on the Redeemer's soul. His every look and every cry make known that He is wrestling with extreme pangs. But from where does this overwhelming grief come? The hour is still. The place is deep retreat. No hostile bands appear. None but His loved ones are in view. It is an unseen arm which now arrests Him. The sword of hidden wrath now really pierces to the quick. The fire from God's right hand now truly falls and fiercely deals with the self-offered Lamb. Each inward travail shows that God is now exacting debts from Him until the boundless price is paid. My soul, gaze intently! You see wrath visibly outpoured on Christ! Then be content—the cup is drained. No drop remains for you.

Another scene is near. The death is died. The grave contains its precious captive. The stone is rolled. The seal is fixed. The guard is set. The hand of justice has borne Jesus off. The prison gates are closed. Where are our hopes? Are claims all satisfied? Will God declare that He demands no more? Will there be manifested proof that all His people are redeemed? Draw near and witness! The grave restores the mighty dead—Jesus appears released—alive! Here the fire of satisfaction falls. The top stone of acceptance is brought forth; the pyramid of God's approval is complete. Christ is accredited as the full Savior of the fully saved!

When Israel's host beheld the fire from God, what was their feeling? "They shouted and fell on their faces" (Lev 9:24). Sweet joy was theirs. Deep adoration warmed each heart. Exulting praise burst forth. Profound worship was their instant act! Believer, do the same. God sends His Son to seek and to save. He laid on Him your every sin. He gives you every pledge that He approves, attests, receives—*delights* in the accepted offering! Witness after witness from His courts assures that pardon, acquittal, release from every woe; admission to the home of heaven is yours! Oh, then let every breath praise God! Let every hour of every day be inward worship!

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## I GIVE UP—OF WHOM DO YOU SUPPOSE BROTHER JOHN WAS SPEAKING?

By John Newton (1725-1807)

Surely the Lord has a controversy with this land, and there can hardly be a period assigned in the annals of the ages when it was more expedient or seasonable for those who fear Him to stir up each other to humiliation and prayer than at present! What is commonly called our national debt is swelled to an enormous greatness. It may be quickly expressed in figures, but a person must be something versed in calculation to form a tolerable idea of accumulated millions.

But what arithmetic is sufficient to compute the immensity of our national debt in a *spiritual* sense? Or, in other words, the amount of our *national sins*? The spirit of infidelity which, for a time, distinguished comparatively few, and like a river was restrained within narrow bounds, has of late years broken down its banks and deluged the land! This wide-spreading evil has, in innumerable instances, as might be expected, emboldened the natural heart against the fear of God, hardened it to an in-sensibility of moral obligation, and strengthened its prejudices against the gospel.

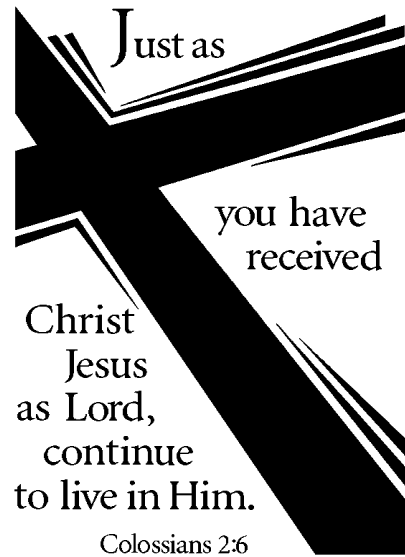
The consequence has been that profligate wickedness is becoming almost as universal as the air we breathe, and is practiced with little more reserve or secrecy than the transactions of common business—except, of course, in such instances as would subject the offender to the penalty of human laws! O the unspeakable patience of God!

The multiplied instances of impiety, blasphemy, cruelty, adultery, villainy, and abominations not to be thought of without horror under which this land groans, are only known to Him who knows all things. There are few sins which imply greater contempt of God or a more obdurate state of mind in the offender than *perjury*, yet the guilt of it is so little regarded, and temptations to it so very frequent, that perhaps I do not go too far in supposing there are more deliberate acts of perjury committed among us than among the rest of mankind taken together!

Though some of the Roman poets and historians have given very dark pictures of the times they lived in, their worst descriptions of this kind would hardly be found exaggerated if applied to our own! But what are the sins of heathens, if compared with the same evils perpetrated in a land bearing the name of Christian, favored with the Word of God, the light of the gospel, and enjoying the blessings of civil and religious liberty, and peace in a higher degree, and for a longer continuance, than was afforded to any people of whose history we have heard?

---

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



Pray for grace to be holy.

**In This Issue...**

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

## SPURGEON ON BAPTISM

By Charles H. Spurgeon

You are a Christian, you say, but you do not want to be *known* to be a Christian. A soldier in the Lord's army, but you never put on your uniform! You like to always be in civilian clothes. You are afraid lest anybody should know that you are a soldier! If a man behaved like that in the British army, they would drum him out of the regiment! What would be the good of such a fellow? If he is ashamed of Her Majesty's uniform, let him be gone! He is not loyal to his sovereign. I am not going to condemn you who have never come out and acknowledged yourselves followers of Christ—I wish that you would hold a little court and condemn yourself—and then, instead of my drumming you out, you would drum yourself out, and say, "I will not stay any longer in a position where I can be talked to like that. Glory be to Him who has loved me and washed me in His own blood! I will openly confess Him. I will unite myself with His people; I will say, 'I am His and He is mine.'"

Remember that there is no salvation promised to an *unconfessed faith*. I boldly put it according to the Word of God. "If you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised Him from the dead, you shall be saved." There is no question that *confession* is here required. And again it is clearly stated, "He that believes and is *baptized*"—which *is* the confession that Christ requires—"shall be saved." And though confession with the mouth and baptism cannot save, yet the *faith* to which the promise is made is a faith that dares to confess and come out!

"Then, I should have to bear a lot of ridicule," says one. And are you afraid to follow your Master for fear of ridicule? Remember what for love of you He bore! Think what scorn from the Pharisees, and hatred and malice from the rulers of the Jews Christ cheerfully accepted that He might save you! He shirked not the heavy cross for you—will you not take that little cross for Him? He shed His blood to cleanse you, but it is not likely that you will *ever* be called to shed your blood for Him—yet many have done this and counted it all gladness! Oh, by the martyrs who dared to die for Jesus—three of them on this very spot where we are now meeting, many of them across the water in Smithfield—I beseech you, if you love Him that loved you, and washed you from your sins in His own blood—give Him at least the glory which would come of a *confession* that you are saved by Him!