

# FOR HIS GLORY

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If I cannot defend the book of Genesis against the arithmetic of a prelate; if I cannot defend certain dogmas against the sneers of a clever unbeliever, I yet believe that I could do so if I were better taught. But if the doubters will come to battle with me about my blessed Lord and Master, and the power of His blood, and the secret of the Lord that is with them who fear Him, I will cut them in pieces as Samuel hewed Agag before the Lord—for my own experience makes me strong! Oh, it is sweet contending here, for reason is laughed to scorn! You might as well reason me out of a toothache, or convince me that I do not exist, as reason me out of my consciousness that I love Christ, and that I am saved in Him!—  
CHS



## PLEAD YOUR SIN!

By Charles H. Spurgeon

The Kingdom of Heaven suffers violence, and the violent take it by force. There is none so violent as the man who is in desperate need! There is a person who has been without bread many hours, and he asks you for charity in the street; you would pass him by, but he is famished, and he says, "Oh give me bread or I die!" He compels you to it.

And such is the prayer that prevails with God—when the soul cannot wait! When it *dares* not wait—when it fears lest it should shut its eyes, and open them in Hell! Oh, God will not keep such a soul waiting long! I am always glad when I hear of convicted souls saying, "I went up into my chamber with the resolution that I would never come down again till I had found the Savior." I always delight to hear of men and women who say, "I went upon my knees and cried to Him, saying, I will not let You go except You bless me."

He will bless you! But if you will let Him go, He will go. And if you will not let Him go, you shall have your request of Him. "But who am I," says one, "that I should plead thus? I have no right to hold Him thus." 'Tis true, but when a man is hungry—when a man is dying—he does not think of *rights*; he holds onto you, right or wrong; his *need* is his right.

Poor Soul, go and plead your need before God! Plead your sin! Tell Him you are wretched and undone without His Sovereign Grace. Use the strange argument which David used, the strangest in all the world—"For Your name's sake, O Lord, pardon my iniquity, for it is great" (Psa 25:11).

Plead the very greatness of your sin as a reason for mercy! Plead the damnable character of your sin! Plead the certainty that you will soon be cast into Hell! Plead the fact that He might justly drive you from His Presence forever! Plead all that before Him, and say, "Lord, if ever the heights and depths of Your Grace might be seen in saving an undeserving soul, I am just that one! If Your mercy wants to honor itself by saving the most undeserving, ill deserving, Hell-deserving sinner that ever lived, Lord, I am the man!

"If You want a platform on which to erect a monument of Infinite Grace, that men shall stand and wonder, and angels shall gaze on with  
(See **PLEAD!** on page 2)

## PRACTICAL GODLINESS

By A. W. Pink

***"But be you doers of the Word,  
and not hearers only,  
deceiving yourselves."***  
**James 1:22.**

It is much, very much, to be thankful for, when the Holy Spirit has illumined a man's understanding, dispersed the mists of error, and established him in the Truth. Yet *that* is only the beginning. The Holy Scriptures are "profitable" not only for "doctrine," but also "for reproof, for correction, for instruction in righteousness" (2 Tim 3:16).

Observe well the order there: before we are ready to be instructed "in righteousness" (right doing), there is much in our lives that God "reproves," and which *we* must "correct." Necessarily so, for before conversion *everything* in our lives *was wrong!* All we did was for the gratifying of self, with no thought or concern for God's honor and Glory.

Therefore, the first great need, and the primary duty of every young convert is *not* to study the Old Testament types, or puzzle his brains over prophecy, but to diligently search the Scriptures in order to find out what is pleasing and displeasing to God—what He forbids, and what He commands.

If you have been genuinely con-  
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## PLEAD!

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astonishment—Lord, here I am! If You want emptiness, here is one who is all emptiness! If You, as the Good Physician want a bad case, a glaring case, a desperate case to operate on, You will never have a worse case than mine! O God, turn aside and have pity upon me, and show Your mighty power.”

This is the way to plead. Not your *merits*—they will never get a hearing—but your *misery*, your *sin*, your *guiltiness* before God—these are the arguments! And then if faith can come in, and plead the blood, and say, “Did You not send Your Son to save sinners? Has He not said He came not to call the righteous, but sinners to repentance? Is it not written that the Son of Man is come to seek, and to save not the good, but that which was lost?”

Oh, if you can plead the blood in that fashion, you will not fail! His name is the Savior—He came to save His people from their sins! He died for the ungodly! He justifies the ungodly—the unrighteous He makes righteous through His own merits! If you can plead this, oh, then, you shall not wait long, for though God does not deliver till we cry, yet He does deliver when we cry. “He will deliver the needy when he cries; the poor also, and him who has no helper” (Psa 72:12).

Oh, what a mercy it is when the tide is ebbd right out, and there is nothing left! It will turn now! It will turn now! The streams of Grace will turn now! When you are empty; when you are overwhelmed; when you are like a dish wiped out, and there is not anything good left in you—*then* God will come to you! The darkest part of the night is that which precedes the dawn of the day. When God has killed you, He will make you live! When He has wounded you through and through, He will come to your healing—

***“Tis perfect poverty alone,  
That sets the soul at large.  
While we can call one mite our own,  
We get no full discharge.  
But let our debts be what they may,  
However great or small.  
As soon as we have nothing to pay,  
Our God forgives us all.”***

May it be so now, for His name’s sake. Amen.

[Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1037, Vol. 18—“*The Poor Man’s Friend*”—Read/download all 63 volumes of C. H. Spurgeon sermon in Modern English at [www.spurgeongems.org](http://www.spurgeongems.org).]

**PRAY THAT GOD WOULD BRING  
CONFUSION AND TRIBULATION  
TO INTERNET PORNOGRAPHERS!**

## PRACTICAL GODLINESS

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verted, then your first concern must be to form all the details of your life—in the home, in the Church, in the world—*so as to please God*. And in the actual bringing of this to pass, the order will be “cease to do evil; learn to do well” (Isa 1:16, 17); “Depart from evil, and do good” (Psa 34:14 and cf 37:27). There has to be a breaking down before there can be a building up (Eccl 3:3). There has to be an emptying of self before there is the filling of the Spirit. There has to be an unlearning before there is a true learning. And there has to be an hating of the “evil” before there is loving of the “good” (Amos 5:15 and cf Rom 12:9).

Now the extent the young Christian *does* use the Holy Scriptures in a practical way, regulating his thoughts, desires, and actions by their warnings, and encouragements, their prohibitions, and precepts, will very largely determine the measure in which he will enjoy God’s *blessing* on his life. As the moral Governor of this world, God takes note of our conduct, and sooner or later manifests His displeasure against our sins, and His approval of a righteous walk by granting that measure of prosperity which is most for our good, and His Glory. In the keeping of His commandments “there is great reward” (Psa 19:11), in *this* life (1 Tim 4:8). O how much spiritual and temporal blessing most Christians miss through careless and disobedient conduct—see Isaiah 48:18.

The tragic thing is that, instead of the average young Christian diligently studying God’s Word so as to discover all the details of the Divine Will for him, he does almost anything and everything else. Many a one engages in “personal work” or some form of Christian “service,” while *his own* life remains full of things *displeasing to God*! The presence of those displeasing things in his life hinders God’s blessing upon his soul, body, and temporal affairs; and to him it has to be said, “your sins have withheld good things from you” (Jer 5:25). God’s Word to His people is, “work out *your own* salvation with fear and trembling” (Phil 2:12). But O how little of this “fear and trembling” is to be found anywhere today! Instead, there is self-esteem, self-confidence, boasting, and carnal security.

There are others who give themselves unto the diligent study of Doctrine, but, generally, they fail to realize that the Doctrine of Scripture is not a series of intellectual propositions, but is “the doctrine which is *according to godliness*” (1 Tim 6:3). The “Doctrine” or “teaching” of God’s Holy Word is given not for the instruction of our brains, but for the regulation of all the details of our daily lives; and this in order that we “may adorn the doctrine of God our Savior in all things” (Titus 2:10). But *that* can only be realized by a constant reading of the Word with one dominant purpose—to discover *what* God forbids, and *what* He commands by our meditating frequently on what we have read—and by fervent prayer for supernatural Grace to enable us to obey.

If the young convert does not early form the habit of treading the path of practical obedience to God, then he will not have His ear when he prays! 1 John 3:22 states plainly one of the main conditions which we must constantly seek Grace to heed, if our petitions are to meet with acceptance: “And whatever we ask, we receive of Him because we keep His commandments, and do those things that are pleasing in His sight.” But if instead of submitting unto God’s holy requirements, we follow our own inclinations, then it will be said, “But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear” (Isa 59:2). This is unspeakably solemn. O what a difference it makes whether or not we have experimental access to God!

Not only does the young Christian, by following a course of self-pleasing, reduce

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By DANIEL E. PARKS, PASTOR

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*The evangelism of Calvinists expresses the sincere desire of God for sinners to turn to Him for salvation.* God declares in Ezekiel 18:23, 32, “Do I have any pleasure at all that the wicked should die?...and not that he should turn from his ways and live?...For I have no pleasure in the death of one who dies...Therefore turn and live!” The Incarnate Son of God expresses the same desire in Matthew 23:37, saying, “How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing.”

Calvinists express the same desire. We are not hesitant to say regarding our countrymen, as Paul the Apostle said of his own in Romans 10:1: “My heart’s desire and prayer to God for Israel is that they may be saved.” And we are not hesitant to share the profound sentiment he expressed in Romans 9:2f, “that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh.” And with him we share the same desire for all humanity, saying with him in 1 Corinthians 9:22, “I have become all things to all men, that I might by all means save some.”

*The evangelism of Calvinists is directed to everyone.* We stress this fact because Arminians often misrepresent Calvinists as being concerned for preaching to only God’s Elect. They therefore declare that we go about looking for the Elect in order that we may preach the Gospel to them, thereby ignoring the non-elect.

This accusation is ludicrous! Calvinists have no means of knowing who the unregenerate Elect are. God did not put some special physical identifying mark on the Elect, such as a tulip tattooed on their foreheads, so that Calvinists could preach only to them, and thereby not waste their time on the rest!

Rather, we Calvinists are diligent to obey the command of Jesus Christ in Mark 16:15 to, “Go into *all* the world and preach the Gospel to *every* creature.” And we Calvinists are diligent to obey the Great Commission of Jesus Christ in Matthew 28:19 to, “Go, therefore, and make disciples of *all* the nations.” And we Calvinists are diligent to fulfill the promise of Jesus Christ in Acts 1:8 to be “witnesses to Me...to the *end* of the earth.” And we Calvinists are diligent to overlook no man in our evangelism, declaring to all men everywhere the command of God in Isaiah 45:22: “Look to Me, and be saved, *all you ends of the earth*.”

*The evangelism of Calvinists fulfills accountability to God.* Applying to ourselves the admonition expressed by God in Ezekiel 3:17-19, we consider ourselves as watchmen on the walls of humanity to warn of the wrath to come. If we faithfully perform our duty, we are absolved of all guilt if they disregard the warning. But if we do not, the blood of those who perish because of our silence is on our own hands. We therefore desire to be able to declare with Paul the Apostle in Acts 20:26f: “Therefore I testify to you this day that I am innocent of the blood of all men. For I have not shunned to declare to you the whole counsel of God.”

*The evangelism of Calvinists views God’s calls to salvation not as invitations only, but also as His commands.* Scriptures throughout contain many invitations from God to sinners for them to come to Jesus Christ for salvation (e.g. Isa 45:22; Matt 11:28; Rev

22:17). But these are not mere *invitations* only. Rather, “God...*commands* all men everywhere to repent,” (Acts 17:30), and to come to Christ. We Calvinists, therefore, emphasize the command expressed in Psalm 2:11f: “Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him.”

*The evangelism of Calvinists emphasizes the ministry of preaching the Word of God for the salvation of sinners.* We Calvinists do not hesitate to declare the Truth of God expressed by Paul the Apostle in 2 Thessalonians 2:13, that God sovereignly and graciously chose a people to salvation in Jesus Christ before the foundation of the world, and that the Holy Spirit will apply that salvation through the preaching of the Gospel.

This is in sharp contrast to the evangelistic appeal of Arminian evangelists. To them, preaching the Gospel is not enough! Rather, preaching is but a prelude to a ceremony of human invention never found in Holy Scriptures—an “invitation,” or “altar call.” Arminian preachers here invite sinners to be saved by “coming to the altar,” and saying, “yes,” to certain questions, and/or repeating after the preacher the so-called “sinners’ prayer.”

No preacher in Scriptures ever employed such a measure! Calvinists, therefore, condemn such ungodly devices, and esteem in their place the preaching of the Gospel. We realize that those who disagree with us consider it foolish to rely only upon the preaching of the Gospel to the neglect of an “altar call,” but we also confess with Paul the Apostle in 1 Corinthians 1:18, 21—“the message of the Cross is foolishness to those who are perishing, but to us who are being saved, it is the power of God...it pleased God through the foolishness of the message preached to save those who believe.”

*The evangelism of Calvinists does not deny the Sovereignty of God in salvation.* This is in sharp contrast to Arminian evangelists. They plead with their hearers, “God wants so very much to save you, but He is incapable of doing so unless *you* let Him. God the Father has chosen you to salvation, but the devil has chosen you for damnation, and *you* must cast the deciding vote. Jesus Christ died for your sins, but His atoning work is worthless, and all in vain unless *you* believe in Him. The Holy Spirit pleads with you to let Him cause you to be born-again, but He cannot do so unless you first believe in Christ. Please let God save you!”

One such Arminian preacher was so bold as to say, “Hell is a ghastly monument to the failure of the Triune God to save the multitudes who are there. I say it reverently, I say it with every nerve in my body tense—sinners go to Hell because God Almighty Himself cannot save them! He did all He could. He failed.” (Noel Smith, past president of the Bible Baptist Fellowship).

Calvinists do not commit this grievous error because we acknowledge the Sovereignty and Omnipotence of God. We declare in the words of Psalm 115:3, “But our God is in Heaven; He does whatever He pleases.” And we acknowledge what is taught in verses 4-8 of the same Psalm—that helpless gods are “idols,” and “the work of men’s hands,” and that, “Those who make them are like them; so is everyone who trusts in them.”

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# CALVINISM

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*The evangelism of Calvinists requires both repentance and faith from sinners.* Our Example *par excellence* in this regard is Jesus Christ. According to Mark 1:15f, He began His ministry by, “preaching the Gospel of the kingdom of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the Gospel.’” We, therefore, follow also the example of Paul the Apostle, who declared in Acts 20:20f, “I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, testifying to Jews, and also [Gentiles], *repentance* toward God and *faith* toward our Lord Jesus Christ.” So important are these two elements that we read in Hebrews 6:1 that, “the *elementary* principles of Christ” are established upon “the foundation of *repentance* from dead works and of *faith* toward God.”

This emphasis by Calvinists upon the necessity of both repentance and faith is in sharp contrast to Arminian evangelists: 1. Arminians misrepresent the Biblical command to “Believe on the Lord Jesus Christ and be saved” (Acts 16:31). They equate with it an expression of human invention no Biblical preacher ever uttered: “Accept Jesus as your personal Savior.” 2. Arminians are woefully lacking in requiring repentance in their hearers, even though, “God...commands all men everywhere to repent” (Acts 17:30).

The preaching of Biblical preachers resulted in their hearers experiencing “godly sorrow [which] produces repentance to salvation” (2 Cor. 7:9f), and causing them to cry out, “Sirs, what must I do to be saved” (Acts 16:30). The preaching of Arminian preachers results in their hearers often responding to “altar calls” nonchalantly, and in making a “decision for Christ” (another human invention never found in Scriptures) without ever living as a disciple of Christ.

Arminians call such persons “carnal Christians.” God declares otherwise, saying expressly that “to be carnally minded is death...Because the carnal mind is enmity against God; for it is not subject to the Law of God, nor indeed can be.”

*The evangelism of Calvinists is Scriptural evangelism.* We exhort all mankind everywhere to “Repent and believe in the Gospel.” Have you obeyed?

# DEATH AND LIFE

By C. H. Spurgeon

Death and life are stern and awful realities. To say that anything “is a matter of life and death,” is to bring one of the most emphatic and solemn subjects under our notice. Now, the question we are considering this morning is of this character, and we must deal with it as it becomes us, when we investigate a subject involving the everlasting interest of souls. The question is of infinite importance to all, but there are some whose case is manifestly such that they need to gird up the loins of their minds and address themselves to its consideration with intense thought and care. Let me call attention to one or two cases, for while I wish to stir up all, I am bid to have special compassion on some, making a difference, so that I may pluck them as brands out of the fire.

I have been curious enough to think that I should like to ask that question of a Jew, of one who rejects Christ as the Messiah. “How will *you* do in the swelling of Jordan?” According to the Law, and it is that under which every Jew is born, “Cursed is everyone who

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## PRACTICAL GODLINESS

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his prayers to empty words, but he brings down upon himself the rod of God, and everything goes wrong in his life. That is one reason why, in these hard times, many Christians are suffering just as sorely as the poor worldlings are: *God is displeased with their ways*, and does not show Himself strong on their behalf (2 Chron 16:9). The remedy calls for *real*/heart-humbling before the Lord, godly sorrow, true repentance, unsparing confession, the firm determination to reform our ways—and *then* (and not before)—faith’s counting on God’s mercy, and a patient expectation that He will work wonders for us if we now tread the path of full submission to Him.—Gleaned from Brother Pink’s *Studies in the Scriptures*, November, 1933.

## ABOUT PREDESTINATION AND FREE WILL

I believe in predestination, yes, even in its very jots and tittles. I believe that the path of a single grain of dust in the March wind is ordained and settled by a decree which cannot be violated. I believe that every word and thought of man, every fluttering of a sparrow’s wing, every flight of a fly, the crawling of a beetle, the gliding of a fish in the depth of the sea—that everything, in fact—is foreknown and foreordained. But I do *equally* believe in the free agency of man, that man acts as he wills, especially in *moral* operations—choosing the evil with a will that is unbiased by anything that comes from God—biased only by his own depravity of heart, and the perverseness of his habits.

I believe in man’s free agency in choosing the right, too, with perfect freedom—though sacredly guided and led by the Holy Spirit—but in such a way that his disposition is trained to choose and prefer the right and the true, not violently driven in the teeth of his own reluctance. He is free in his agency, for the Son of God has made him free. I believe that man is as free as if everything were left to chance, and that he is as accountable as if there were no destiny whatever. Where the two Truths of God meet, I do not know, nor do I *want* to know. They do not puzzle me, since I have given up my mind to believing them both.

They are thought by some to be antagonistic, the one contrary to the other. I believe them to be two parallel lines. They run side by side and perhaps even in eternity there is no point of contact between these two grand Truths of God.—CHS—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #886, Vol. 15—*A Safe Prospective*—Read/download entire sermon at [www.spurgeongems.org](http://www.spurgeongems.org).

# DEATH

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continues not in all things that are written in the Book of the Law to do them.” Now there never was, and never will be any man who did, or could “continue in all things written in the Book of the Law to do them,” and consequently every man becomes accursed. And it must be a dreadful thing for a man to think of dying under the curse and ban of his own religious faith; and yet every Jew is so cursed by his own Book of Law—accursed forever! What comfort will that yield him when he comes to the swelling of Jordan?

I have thought, too, that I should like to ask the atheist, the unbeliever, this question, “How will *you* do in the swelling of Jordan?” He tells me, perhaps, that he believes in annihilation—he will need comfort when he is lying upon that last weary bed; will he get it out of that well? The dreary blank of total destruction, of ceasing to be; is there anything to help a spirit when it lies where it most needs consolation, tossing to and fro in pain and weakness? I think not.

I should like also to put the question to a Roman Catholic—how will *he* do “in the swelling of Jordan?” Some time ago you will remember a Prince of the Catholic Church departed—where did he go? I am not versed in such matters, and should not like to judge anybody’s soul, but on the coffin of the Cardinal we find a request that we should pray for his soul, and there have been masses said for its repose. It is evident, therefore, that the Cardinal’s soul went somewhere where it needs praying for, and to some place where it is not in repose. Now if this is to be the lot for a Cardinal Archbishop, there is but a poor outlook for an ordinary professor of the same faith; if a *prince* in the church dies, and goes not to Heaven as we have been hoping, not to eternal rest, but to a place where he needs our intercession, and where he has no repose for his soul, why then it must be dreadful work to die with such a creed as that!

I would sooner have beneath my head the most prickly thorn bush than have that for my dying pillow. Oh, we need something better than this; we desire a hope more rapturous, more Divine, more full of immortality than the certainty of going to a place where there is no repose, and where our souls need the prayers of sinful men on earth! But I do not know that we have very much to do with any of these—they must “*gang their ain gait*”—they must go their own way; and if they are found wrong at the last, we are sorry that it should be so; but *our own* business is certainly the first matter in hand.

Therefore, forgetting them, let the question come to each of us, “How will *you* do in the swelling of Jordan?”—Adapted from Ages Software’s Spurgeon Collection—Sermon #635, Volume11—ARE YOU PREPARED TO DIE?—By God’s Grace, for all 63 volume of Spurgeon’s sermons in Modern English, and for over 475 Spanish translations, free of charge, visit [www.spurgeongems.org](http://www.spurgeongems.org)

“Brothers and Sisters, we need not suppose that the sacramental host of God’s Elect has come to the end of persecution! We may have done so in this country. I cannot tell. This I know, I would not aid in maintaining an unjust law to escape from persecution. I would not deny to the Roman Catholic his natural rights though I thought he would burn me and my fellow Believers as soon as he had the power! I would do him no wrong under the pretext of preventing him from doing a wrong to me. God forbid that we should do evil that good may come!

“True Protestantism does not live upon political favoritism or national supremacy. Truth can afford to let justice be done, for she knows that the right can never hurt her. We who worship Jesus in spirit can afford to do what is right, and let consequences take care of themselves. My Brothers and Sisters, let the worst come—let violence again assail us—we have overcome in days gone by, and can overcome again! Weak and feeble as we are today, when filled by the Holy Spirit we shall be strong, and shall form a fresh band of martyrs to illustrate the faithfulness of God again! But we cannot, we *cannot* do violence to our consciences and the rights of other men, even though it is to save our lives and preserve our liberties.”—CHS

# WORSHIP

By C. H. Spurgeon

I remember a minister altering one of our hymns—“*Let those refuse to sing Who never knew our God; But favorites of the heavenly King May speak their joys abroad.*” He sung it out—“*But subjects of the heavenly King.*” Yes; and when he sang it, I thought, “That is right; you are singing what you feel; you know nothing of Discriminating Grace, and special manifestations, and therefore you keep to your native level, “*Subjects of the heavenly King.*” But oh, *my* heart needs a worship in which I can feel and express the feeling that I am a *favorite* of the heavenly King, and therefore can sing of His special love, His manifested favor, His sweet relationships, His mysterious union with my soul! You never get right till you ask the question, “Lord, how is it that You will manifest Yourself unto us, and not unto the world?” There is a secret which is revealed to us, and not to the outside world—an understanding which the sheep receive, but not the goats.

I appeal to any of you who during the week are in an official position—a judge, for instance. You have a seat on the bench, and you wear no small dignity when you are there. When you get home there is a little fellow who has very little fear of Your Judgeship, but much love for your person, who climbs on your knee. who kisses your cheek, and says a thousand things to you which are meet and right enough as they come from *him*—but which you would not tolerate in court from any living man! The parable needs no interpretation. When I read some of the prayers of Martin Luther they shock me, but I argue with myself thus—“It is true I cannot talk to God in the same way as Martin, but then perhaps Martin Luther felt and realized his adoption more than I do, and therefore was not less humble because he was more bold. It may be that he used expressions which would be out of place in the mouth of any man who had not known the Lord as he had.”

Oh my Friends, sing this day of our Lord Jesus as One near to us! Get close to Christ! Read His wounds! Thrust your hand into His side! Put your finger into the print of the nails, and then your song shall win a sacred softness and melody not to be gained elsewhere.—Adapted from Ages Software’s Spurgeon Collection—Sermon #606, Volume10—MARY’S SONG—By God’s Grace, for all 63 volume of Spurgeon’s sermons in Modern English, and for over 475 Spanish translations, free of charge, visit [www.spurgeongems.org](http://www.spurgeongems.org)

**PRAY FOR GRACE  
TO BE HOLY!**

## ON ASSURANCE

Weak faith is true faith—as precious, though not as great as strong faith. The same Holy Spirit is the Author, the same Gospel the instrument, the same Redeemer the object, and if that faith never proves great, yet weak faith saves! For it is not the *strength* of faith that saves, but the truth of our faith—not the weakness of faith that condemns, but the lack of it—for the least faith lays hold of Christ. And we are not saved by the worth nor quantity of faith, but by Christ Jesus, our Lord.—**John Rogers (1500 - 1555)**

I do not find in Scripture that salvation depends on the strength of faith, but the truth of faith. It is not said that if one has a certain amount of faith, he shall be justified and saved, but simply believing on the Lord Jesus Christ. The thief on the cross had not attained to such high degrees of faith—but he believed Christ, and was justified and saved forever.—**William Greenhill (1591 - 1671)**

Assurance is requisite to the well-being of a Christian, but not to the being. Assurance is requisite to the comfort of a Christian, but not to the salvation of a Christian. Though a person cannot be saved without faith, he most certainly may be saved without assurance! God has in many places of the Scripture declared that without faith there is no salvation. God has not in any one place of Scripture declared that without assurance there is no salvation.—**Thomas Brooks (1608 - 1680)**

Believe me, assurance is worth seeking. Make it your daily prayer that the Lord will increase your faith. It is good to be sure in earthly things—how much better to be sure in heavenly things! Your salvation is a fixed and certain thing! God knows it! Why should not you seek to know it, too? According to your faith will be your peace. Don't be surprised when you have occasional doubts, for you are on earth, and not in Heaven. You are still in the body, and have indwelling sin. The leprosy will never be out of the walls of the old house till death takes it down.—**J.C. Ryle (1816 -1900)**

Pray daily for Pastor Curt Daniel  
of Faith Bible Church in Springfield, IL.  
You can visit his site at  
<http://faithbibleonline.net/index.html>

**JOHN 3:18...**  
**READ IT, AND THEN**  
**READ JOHN 3:16...**

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**CHRIST IS GLORIOUS—  
LET US MAKE HIM KNOWN!**

To a soul that would gladly find Christ,  
nothing is too hot or too heavy, nothing is too cold  
or too sickening. We  
would do anything, refuse nothing, and suffer  
everything, if we might but  
clasp Him in our arms, our Jesus and our All!—CHS

## WHAT DID YOU COME TO HEAR?

By Charles H. Spurgeon

Many persons, in hearing a sermon, are like children looking at a cornfield—it is full of yellow garlic, or perhaps of scarlet poppies, and they cry, “What a lovely field!” But the farmer doesn't think so—he is looking for the corn! Many a hearer watches for pretty speeches and flowery metaphors, and cries, “How well he puts it! What a well-turned sentence! How sweetly he quotes poetry!” and so on. Bah! Is that what you come to God's House for? O Fools, and slow of heart! Is this your end in hearing the life-giving Gospel of the bleeding Lamb? I assure you it is not this that we are aiming at in preaching to you! If you came to look after the good corn, you would care little for the gaudy poppies of a flaunting eloquence so much regarded by the men of these days!

Come with the intent to find faith in Jesus! Cry to God to make His Word effectual to your salvation, and then hearing will be quite another business with you! Alas, I fear you will perish, let us preach as we may, while we are regarded by you as mere orators to be criticized, and not as witnesses whose testimony is to be weighed.

Some do not hear aright for need of attention. Sleepy hearers are not likely to be led to faith. Eutychus may fall from the third loft, and be taken up for dead, but he is not likely to become a Believer by sleeping, even though Paul should be the preacher. We need attention in order to hear the real reception of the Word of God. Oh how pleasant it is to preach to earnest hearers who lean forward to catch every syllable, anxious to know how they can be saved! Wandering hearts lose the benefit of the Truth of God, and vain minds trifle away the privilege of a Gospel ministry. Take heed how you hear, otherwise you may remain hearers only, and so perish in unbelief!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1031, Vol. 18—“*How Can I obtain Faith?*”—Read/download all 63 volumes of Spurgeon's sermons in Modern English at [www.spurgeongems.org](http://www.spurgeongems.org).

## A Study of Ephesians 4:22

## PUTTING OFF THE OLD MAN – PART 4

We promised last month to answer how, since we can't make the "old man" better, we are to deal with this problem. Here are some principles from Scripture:

There is perhaps nothing which the devil more regularly does than to try to get the Believer to lose his focus on Christ. As soon as we forget who we are, we begin reverting back to the old ways of the old man. Therefore, we must begin every day with a reminder of who we are in Christ. We must not make excuses for ourselves. Rather, we must face the issue head-on by preaching to ourselves the fact that we belong to Jesus. He has died not only for our sins but **FOR US!** We no longer belong to ourselves. One of the reasons why I believe it is best to have personal devotions as the first thing we do when we awake is because it gives us this opportunity to rush into God's Presence, and to remember the glorious things God has done for us before the devil gets us side-tracked and functioning on the wrong basis.

Furthermore, let us realize how inconsistent and hypocritical it is to proclaim that we are new creatures in Christ, redeemed by His precious blood, and to continue in our old sinful ways. Realize afresh that saying you are a Christian is the most wonderful thing there is. A Christian is a miracle! He is a new creation! The Holy Spirit of God lives in him as the very Temple of God! Haven't we seen that the purpose for Christ's giving Himself for His people is in order that they be redeemed from all sinful deeds, and to be zealous for good works? Isn't a Christian one who is connected to Christ, is a part of Christ, and has the very life of Jesus Christ flowing within him? It is on that basis that Paul exhorts the Philippians in Philippians 1:27, "Only let your conduct be worthy of the Gospel of Christ."

The question we constantly ought to be asking ourselves as we go about our daily lives is—"Is what I'm thinking, and saying, and doing consistent with who I am in Christ Jesus?" If you watch the true Believer's life, you will notice that things are suddenly either disappearing or appearing. Sinful habits, and thoughts, and words are disappearing, and are being replaced with things which honor the Lord. And why? It is not so much that some other person has told him to stop doing this, or start doing that, as it is that suddenly the Believer realizes, "This is wrong for me," and he stops it. Or perhaps he realizes, "I should be doing such and such," and he begins to do it. It is not so much the result of attempting to conform to a list of do's and don'ts, but the living out of the reality of who the Believer is.

Another important principle for putting off the old man is to remember that "whatever is not of faith, is sin" (Rom 14:23). If you are not sure about something, then just don't do it! And don't debate with the devil. He is a master of compromise; he will win every time. He is a genius at temptation; have nothing to do with him or the unfruitful works of darkness. If you have any doubt whatever about whether or not something is pleasing to God, then you should stay away from it. There is probably some very good reason why you suspect that something may not be right, and the one who is aiming at honoring the Lord will readily sacrifice that which has the possibility of displeasing Him.

Another Scriptural principle designed to help us put off the old man is what the Apostle Paul writes in Romans 13:14, "But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its

lusts." Making no provision for the flesh means **DON'T FOOL AROUND WITH THAT WHICH YOU KNOW WILL STIR UP, TEMPT, OR FEED THE OLD NATURE!** If you know that some picture, or magazine, or book, or movie, or place, or person, or activity will tempt you, then stay away from it! And Brothers and Sisters, don't play games. Don't say, "Well, I must pray about this." Look, if you know it is wrong, the only thing you need to pray about is for the strength **not to do it**. You don't have to pray about whether or not to do it. Avoid everything that drags you down.

Now, I am not one of those who say that you are sinning if you own a TV set. Yet, I would also say that is becoming increasingly more difficult to find anything on TV that is **not** harmful to a Believer's soul. And so we should find other ways to use our time. We should feed our souls with that which will help them, and stay away from all that will tempt and hurt them.

Finally, let me point out what every true Christian already knows. Putting off the old man can be, at times, a real fight. That is why the Bible uses the strongest possible language in referring to it. One of the phrases used to refer to this process is "putting to death the deeds of the flesh." Yes, it is a process of starving and stabbing; it is a ruthless process of seeking to destroy all that remains in us which is displeasing to the Lord. The Apostle Paul, speaking of his own battle with the old man tells us in 1 Corinthians 9:26-27, "Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body, and bring it into subjection, lest, when I have preached to others, I myself should become disqualified."

Paul was constantly giving the old man "black eyes," as it were. He was practicing what he preached. He was avoiding all that he could not in good conscience engage in. He was making no provision for the flesh, and he was seeking to snuff out every last remnant of the old man.

In conclusion, the most important thing of all one can do to put off the old man is to be sure that he is putting on the new. And we will begin to look at that aspect of sanctification, Lord willing, in our study next time.—PF

**"My sins, my sins, my Savior! How sad on You they fall. Seen through Your gentle patience, I tenfold feel them all. I know they are forgiven, but still their pain to me is all the grief and anguish they laid, my Lord, on Thee."**—CHS, Volume 44, Sermon #2566—A TEST FOR TRUE SEEKERS

**"There is no sin that we cannot pray down, or weep down, if we live at the foot of the Cross."**—CHS, Volume 60, Sermon #3396—EXPERIENCING CONFIRMING TESTIMONY

# PRAY FOR THE SAINTS! ...AND YOUR PASTOR/CHAPLAIN!

By Charles Haddon Spurgeon

What an honor it is to be permitted to pray for the saints! For, observe, this brings us into the closest conceivable fellowship with the Lord Jesus Christ Himself. We cannot assist in providing an atonement for human sin—"It is finished," said the Savior, and finished it is. In that work we can have no fellowship except as we receive of its *results*, for, "He has trod the winepress alone, and of the people there was none with Him." In preaching the Gospel, today, we are exercising an office in which our Lord Jesus has now no share—the Holy Spirit helps us, but the Man Christ Jesus is at the right hand of the Father, and His voice is not heard proclaiming the glad tidings. Therefore, in some respects we have many occupations, and exercise different offices, but, in the business of intercession we are *one*—at this very moment our Lord is pleading before the Throne of God, and when we intercede for His people we are doing precisely the same!

We, in praying for the saints, have actual present fellowship with our great High Priest who intercedes within the veil. I say again, if I preach today, Christ is not preaching. But if I pray, my voice harmonizes with His. If I pray for the Brethren, I remember that He stands before the Throne of Glory with the breastplate on, having the names of all His chosen glittering there upon its precious stones. Is it not, then, a delightful thing to be partakers with the Son of God in the ministry of intercession? In this service He has made us priests unto our God! He is the great Angel with the golden censor, and the smoke of the incense which He offers ascends with the prayers of the saints before the Lord! Beloved, if you would be conformed in service to the Lord Jesus, the opportunity is ready to your hand—be much in intercession for the saints!

And, what an honor it is that we, who so lately were beggars for ourselves at Mercy's door, are now received so much into royal favor that we may venture to speak a word in the King's ear for others! It was Sovereign Mercy which allowed us to say, "Have mercy upon me!" But what condescension is this which has taken us into such nearness with Himself, that now we can come to the Lord and say, "I would wish to speak a word with You for a Brother of mine. I would venture to ask bounties at Your hands, my Father, for a Sister who needs compassion." See, my Brothers and Sisters, how eminently you are promoted—you are ordained to the high office of "the King's remembrancers," to inquire of Him concerning the good things of His Covenant! You are constituted a royal social worker for the King! He sets before you His open treasury, and bids you ask what you will. O priceless Grace!

If you, O Believer, know how to ask by faith, you may hand out to your Brothers and Sisters wealth more precious than the gold of Ophir, for intercession is the key of the ivory palaces wherein are contained the boundless treasures of God! Saints in intercession reach a place where angels cannot stand! Those holy beings rejoice over penitent sinners, but we do not read of their being admitted as suppliants for the saints. Yet we, imperfect as we are, have this favor! We are permitted to open our mouth before the Lord for the sick, and for the tried, for the troubled, and for the downcast—with the assurance that whatever we shall ask in prayer, believing, we shall receive. In this thing great honor is put upon you. Brothers and Sisters; take advantage of this honor!

I know very well if Her Majesty should give permission to any one of you to call at the palace and to ask what you would for your friends, you would not neglect the opportunity. Why, in these days, if a man thinks he has the ear of a member of Parliament, or somebody in power, it is not often that he neglects the opportunity of speaking for his cousin, or his son who desires an office where there is little to do, and much to receive! All over the world place-seekers are in abundance. Men of influence, having the ear of the authorities, are always pressed to make all possible use of their position in society. And yet I have to stand here this morning and urge you, dear Brothers and Sisters, who have the ear of *God*, to exercise your choice prerogative!

You have promises from God of the granting of your request, and many are saying, "I would be spoken for unto the King." Pray to be not slow to help. Use the liberty which your Prince has given you, and plead for your Brothers and Sisters! If there are no others who needs your prayers, I eagerly ask for a place in them. "Brethren, pray for us," said an Apostle—how much more may I say it! Having to minister daily in holy things, our responsibilities and needs are very great. Do not, therefore, forget us when it is well with you. Say a kind thing unto the Prince for His servants, and ask Him to grant us more of His Grace. [Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1049, Vol. 18—"Intercessory Prayer"—Read/download all 63 volumes of Spurgeon's sermons in Modern English at [www.spurgeongems.org](http://www.spurgeongems.org).]

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# Letters to Mike Gendron of Proclaiming the Gospel:

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**Dan S. writes**—Your radio interviews started showing up in my life right when I needed information the most. I'd been praying about leaving the Catholic church for quite a long time. My mother always told me that it was the "one true church" but I wanted God to help me with this decision. That's when your interviews started showing up on the radio. I was thrilled that somebody with your credentials could explain the difference between the Catholic dogma and what the Bible was saying. You are, without a doubt, the person I look forward to hearing the most on the radio, TV, or internet. Thank you for being there. Thank you for all that you are doing to help Catholics understand what the truth is. Looking forward to more of your interviews on Crosstalk and World View Weekend. After seeing your Facebook page that you had been to my home town, and to Calvary Bible Church, I was thrilled that they posted your message on video. I'd been looking for side by side comparisons of the differences between the Catholic teachings and the Bible. It was a really big help to me. I'm now working on my older brother who is a firm believer in the Catholic Church. I just sent him the link, and I'm praying that he will watch it. I will keep you in my prayers for our Holy God to shower you with blessings.

**Vincent writes**—You have separated yourself from Christ. Since you were a Catholic, you're going to Hell if you do not return to the One True Fold. Praying for your return.

**Brother Mike responds**—I was separated from Christ for over 30 years as a Catholic. Once I was reconciled to God by Grace through faith in Jesus, I separated myself from the apostate church of Rome to worship God in Spirit and Truth (John 4:24). Why would any born-again Christian return to a church that is under God's condemnation? (Gal 1:6-9).

**David writes**—I heard you on the Brannon Howse radio show, and was sad to hear many untruths about the Catholic church. You spewed out typical Protestant misunderstandings of Catholic teaching and practices—without illustrating any real understanding of or experience with true Catholicism. I could sense a close-mindedness and hardness of heart. I will pray that you will open your heart and mind to the fullness of Christian truth and unity found in Catholicism. An honest, humble and prayerful investigation of Catholic Christianity reveals it to be the way God wants us to believe the Gospel. I have repented of every sin I have committed, and will hopefully repent of every sin I commit. Besides repenting, Catholics must also confess their sins, receive absolution, and make reparation for their sins.

**Brother Mike responds**—God calls us to repent and believe His Gospel which is fully contained in Scripture (Mark 1:15, 1 Cor 15:1-3). When God grants you repentance, you will never try to make reparation for your sins again, because the redemption of your soul is costly, and you should cease trying forever (Psalm 49:8). My 34 years as a Catholic were very devout, which included serving 7 years as an altar boy, receiving the Ad Altare Dei award for religious service as an Eagle Scout, teaching High School Catholic Christian Doctrine (CCD) and bringing the first Little Rock Scripture Study to a Dallas Catholic Church in 1981. When God delivered me out of spiritual darkness into the glorious light of His Son, I exchanged my religion for an eternal relationship with my Lord and Savior. As I abided in His Word, He set me free from all the religious deception of Catholicism. He also set me free from the devil who had been holding me captive to do his will (2 Tim 2:24-26). I pray you will begin abiding in God's Word, submit to its authority, and trust Christ and His Word instead of the Pope and his traditions.

**L.T., Watsonville, CA, writes**—I devour and relish each edition of your newsletter and thank you for your tenacious defense of the Gospel. What a gift from our Lord you have in defending the Truth of God against the misguided people who come against your work and efforts. You address people in love, and yet with sharp and brief comments that strike a swift blow to deception. We appreciate you, and thank our Lord Jesus Christ for your ministry. We pray for you daily. I have a precious Catholic Aunt whom I dearly love. She will be 90 this month. I have shared the Gospel with her over and over again through the years, seeking in every imaginable way to make it plain. I have even exposed her Catholic teaching with the Truth of God's Word in ways that should have highly offended her, in the hopes of bringing her to faith in Christ alone. She listens to me, but still holds to her church and it's teaching. I believe she is blind to the Truth of God. It is so foreign to her. I pray for her daily knowing that only God can illumine the heart and mind and save a lost soul. And there, but for the Grace of God, go I.

**R. K., Alexandria, VA, writes**—As I was witnessing at St. Anthony's Catholic Church today, an elderly lady tore up your *Eucharistic Adoration* newsletter that I gave her. I could tell her husband felt bad for me, and embarrassed for her. It's sad that Catholics are held in bondage to this false Roman system. Catholics are dying daily, Hell is filling up quickly, and the world just keeps going on and on like it's no big deal.

**C. L., St. Petersburg, FL, writes**—Too exhausted to give detailed praise reports, but the resources I've gotten through you have been great tools here in producing fruit, winning souls.



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

## THE MOST IMPORTANT SUBJECT – Part 1

*“Men ought always to pray.*

*-Luke 18:1*

Prayer is the most important subject in practical religion. All other subjects are second to it. Reading the Bible, keeping the Sabbath, hearing sermons, attending public worship, going to the Lord’s Table—all these are very weighty matters. But none of them is as important as private prayer...

1. Prayer is absolutely needful to a man’s salvation. I say absolutely needful, and I say so advisedly. I am not speaking now of infants and idiots. I am not settling the state of the heathen. I remember that where little is given, there little will be required. I speak especially of those who call themselves Christians in a land like our own. Of such I say no man or woman can expect to be saved who does not pray.

I hold salvation by Grace as strongly as any one. I would gladly offer a free and full pardon to the greatest sinner that ever lived. I would not hesitate to stand by his dying bed and say, “Believe on the Lord Jesus Christ, and you shall be saved, and your house.” (Acts 16:31). But that a man can have salvation without asking for it, I cannot see in the Bible. That a man will receive pardon of his sins, who will not so much as lift up his heart inwardly and say, “Lord Jesus, give it to me,” this I cannot find. I can find that nobody will be saved by his prayers, but I cannot find that without prayer anybody will be saved.

There will be many at Christ’s right hand in the Last Day. The

saints gathered from North and South, East and West, will be a “great multitude, which no man can number” (Rev 7:9). The song of victory that will burst forth from their mouths, when their redemption is at length complete, will be a glorious song indeed. It will be far above the noise of many waters and mighty thunders. But there will be no discord in that song. They who sing will sing with one heart as well as one voice. Their experience will be one and the same. All will have believed. All will have been washed in the blood of Christ. All will have been born-again. All will have prayed. Yes, we must pray on earth, or we shall never praise in Heaven. We must go through the school of prayer, or we shall never be fit for the holiday of praise. In short, to be prayerless is to be without God—without Christ—without Grace—without hope—and without Heaven. It is to be in the road to Hell.

2. A habit of prayer is one of the surest marks of a true Christian. All of the children of God on earth are alike in this respect. From the moment there is any life and reality about their religion, they pray. Just as the first sign of life in an infant when born into the world is the act of breathing, so the first act of men and women when they are born again is *praying*.

This is one of the common marks of all the Elect of God: “[They] cry day and night unto Him” (Luke 18:7). The Holy Spirit, Who makes them new creatures, works in them the feeling of adoption, and makes them cry, “Abba, Father” (Rom 8:15). The Lord Jesus, when He quickens them, gives them a voice and a tongue, and says to them, “Be dumb no more.” God has no dumb children. It is as much a part of their new nature to pray, as it is of a child to cry. They see their need of mercy and Grace. They feel their emptiness and weakness. They cannot do otherwise than they do. They *must* pray.—J.C. Ryle (1816-1900) from *Practical Religion*, Banner of Truth Trust [www.banneroftruth.org](http://www.banneroftruth.org)

“There is not, in this Book of God, one single sentence which could lead me to believe that there is a way to God for the Muslim, for the Jew, or for anyone who does not come to Him through Jesus Christ.”—CHS—Volume 5, Sermon #245

“Humility gives us good foothold in prayer; there is no hope of any real prevalence with God, who casts down the proud, unless we abase ourselves that He may exalt us in due time.”—CHS—Volume 9, Sermon 493.

“Never has a prayer ascended to God except through Jesus Christ!”—CHS—Volume 5, Sermon #245

“If unbelief raises difficulties, ‘The Lord is risen’ is the cure for them all!”—CHS—Volume 61, Sermon #3452

Oh, think not that Christ is ever slower than we are! We never love Him before He loves us! If our heart loves Him, His soul loved us long ago! —CHS—Volume 5, Sermon #260

“If I could bear fruit without my God, I would loathe the accursed thing, for it would be the fruit of *pride*—the fruit of an arrogant setting up of one’s self in independence of the Creator!”—CHS—#357, Volume 10.

“The great power of unbelief receives its antidote in the blessed and well-ascertained fact that Jesus is risen.”—CHS—Volume 61, Sermon #3452

## ON ASSURANCE

Weak faith is true faith—as precious, though not as great as strong faith. The same Holy Spirit is the Author, the same Gospel the instrument, the same Redeemer the object, and if that faith never proves great, yet weak faith saves! For it is not the *strength* of faith that saves, but the truth of our faith—not the weakness of faith that condemns, but the lack of it—for the least faith lays hold of Christ. And we are not saved by the worth nor quantity of faith, but by Christ Jesus, our Lord.—**John Rogers (1500 - 1555)**

I do not find in Scripture that salvation depends on the strength of faith, but the truth of faith. It is not said that if one has a certain amount of faith, he shall be justified and saved, but simply believing on the Lord Jesus Christ. The thief on the cross had not attained to such high degrees of faith—but he believed Christ, and was justified and saved forever.—**William Greenhill (1591 - 1671)**

Assurance is requisite to the well-being of a Christian, but not to the being. Assurance is requisite to the comfort of a Christian, but not to the salvation of a Christian. Though a person cannot be saved without faith, he most certainly may be saved without assurance! God has in many places of the Scripture declared that without faith there is no salvation. God has not in any one place of Scripture declared that without assurance there is no salvation.—**Thomas Brooks (1608 -1680)**

Believe me, assurance is worth seeking. Make it your daily prayer that the Lord will increase your faith. It is good to be sure in earthly things—how much better to be sure in heavenly things! Your salvation is a fixed and certain thing! God knows it! Why should not you seek to know it, too? According to your faith will be your peace. Don't be surprised when you have occasional doubts, for you are on earth, and not in Heaven. You are still in the body, and have indwelling sin. The leprosy will never be out of the walls of the old house till death takes it down.—**J.C. Ryle (1816 -1900)**

“Brothers and Sisters, as we believe Jesus to be the very center of the Christian religion, he who gets not to Christ gets not to true godliness at all! Some are quite satisfied if they get to the priest, and obtain his absolution. They are fine if they get the “sacraments” and eat bread in the church—if they get to prayers, and pass through a religious routine. But we know that all this is less than nothing, and vanity unless the heart draws near to Jesus. Unless the soul accepts Jesus as God’s appointed Sin-Offering, and rests in Him *alone*, it walks in a vain show, and disquiets itself in vain. Come then, Brethren, nerve yourselves to this point, that from this day forth let your one ambition be in dealing with your fellow men, to bring them to Jesus Christ Himself! Be it determined in your spirit that you will never cease to labor for them till you have reason to believe that they are trusting in Jesus, loving Jesus, serving Jesus, and united to Jesus in the hope that they shall be conformed to the image of Jesus, and dwell with Him, world without end.”—**CHS**

## WHY DO YOU LOVE JESUS?

By Charles H. Spurgeon

When Tigranes and his wife were both taken prisoners by Cyrus, Cyrus turning to Tigranes said, “What will you give for the liberation of your wife?” And the King answered, “I love my wife so that I would cheerfully give up my life if she might be delivered from servitude.” Whereupon Cyrus said that if there was such love as that between them, they might both go free. So when they were away and many were talking about the beauty and generosity of Cyrus, and especially about the beauty of his person, Tigranes, turning to his wife, asked her what she thought of Cyrus, and she answered that she saw nothing anywhere but in the face of the man who had said that he would die if she might only be released from servitude. “The beauty of that man,” she said, “makes me forget all others.”

And verily we would say the same of Jesus. We would not decry the angels, nor think ill of the saints—but the beauties of that Man who gave His life for us, are so great that they have eclipsed all others, and our soul only wishes to see Him and none other, for as the stars hide their heads in the presence of the sun, so may you all be gone, you delights, you excellencies, when Christ Jesus, the Chief Delight, the chief Excellency, makes His appearance. Dr. Watts says—

*“His worth, if all the nations knew,  
Surely the whole earth would love Him, too.”*

And so it seems to us. Could you see Him, you must love Him. It was said of Henry VIII that if all the portraits of tyrants, and murderers, and thieves were out of existence, they might all be painted from the one face of Henry VIII. And turning that round another way, we will say that if all the excellencies, beauties, and perfections of the human race were blotted out, they might all be painted again from the face of the Lord Jesus—

*“All over glorious is my Lord.  
He must be beloved, and yet adored.”*

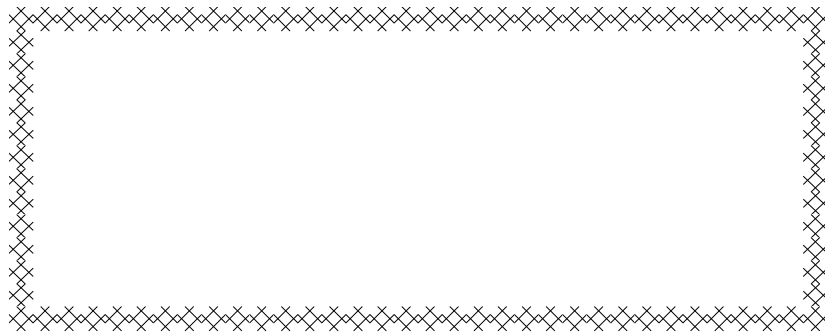
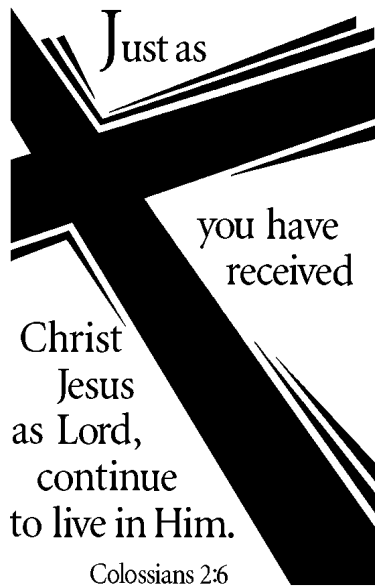
These are some of the reasons why our heart loves Jesus. Before I leave those reasons, I should like to put a few questions round among this great crowd. O Friends, would you not love Jesus if you knew something of this love as shed abroad in your hearts—something of this love as being yours? Now, remember, there is a very great promise that Christ has made, and it is this—“He who comes to Me I will in no wise cast out.” Now what does that refer to? Why to any “he” or “she” in all the world who comes to Christ! Whoever you may be, if you come to Jesus—and you know that means just trusting Him, leaning upon Him—if you come to Him, He will not cast you out; and when He has received you to His bosom, you will then know, (but you cannot know till then), how much He loves you, and then, I think, you will say with us, “Yes, His name is, ‘You Whom My Soul Loves.’”

I shall now for a short time speak on the effect of this love, as we have dwelt on the cause of it. When a man has true love to Christ, it is sure to lead him to *dedication*. There is a natural desire to give something to the person whom we love, and true love to Jesus compels us to give ourselves to Him. One of the earliest acts of the Christian’s life is to take ourselves and lay body, soul, and spirit upon the altar of *consecration*, saying, “Here I am; I give myself to You.”

When the pupils of Socrates had nearly all of them given him a present, there was one of the best scholars who was extremely poor, and he said to Socrates, “I have none of these things which the others have presented to you, but, O Socrates, I give you myself.” Whereupon Socrates said it was the best present he had had that day.

“My Son, give me your heart”—this is what Jesus asks. If you love Him, you must give Him this.—*Adapted from The C. H. Spurgeon Collection, Version 1.0, Ages Software—Sermon #636, Volume 11—THE CHURCH’S LOVE TO HER LOVING LORD—read/download, by God’s Grace, all 63 volumes of CH Spurgeon sermons, and over 450 Spanish translations free of charge at [www.spurgeongems.org](http://www.spurgeongems.org).*

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**In This Issue...**

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

## Poor Soul, Do You Really Look Forward To "Purgatory"?

By C. H. Spurgeon

There are those in the world who will not have the yoke of Christ in the matter of religion—they prefer another. For instance, there are superstitious persons who are not satisfied with the Bible—they need *tradition*. They are not content with the teaching of the ancient Church of Christ as we find it in the Acts of the Apostles—they hanker after those modern upstart churches that call themselves Catholic and Apostolic—and amuse themselves by raking up the grotesque fashions of the Middle Ages.

What is the consequence? Do these perverts, who cast off the yoke of the true Christian religion, get an easier yoke? Ask them. Their penances, and their mortifications—their fast days, and their festivals—their communions, and their celebrations—oh, what do they get for them all? Is there one of them who can say he is saved? It is one of their cardinal

doctrines that *no man can know he is saved*, so that the only position they get in this life is to slave on with a dim hope, and to die with a grim rite! And, according to one faith, when they die they go—even if it were the best man in the church—they go to "purgatory"! Ah, cheerless prospect! If I were a Roman Catholic, I would turn a heretic in sheer desperation, because I would rather go to Heaven than go to "purgatory"!

I cannot see any advantage that is offered to a man—if he gets all he can get, it is not worth having! Who among you would slave his life away in voluntary humiliations, buoyed up with the cheering faith of purgatorial fires as the goal of your days? Where is the gain of it? And there is no church under Heaven, except the true Church of Christ, that says to men, "Believe, and live. Lay hold on Christ, and you are saved."

We present to you, in Christ's name, the greatest gift beneath the sky—and other churches dare not pretend to offer it! They will only tell you that you may get into a state in which you may be saved, perhaps, but they do not know quite certainly. It may be you shall fall away and perish after all, but as to an absolute *certain* salvation in perpetuity, received by an act of faith, they know not what it is! They put on a yoke of iron most grievous to their necks.

And look at self-righteous men and women who

try to work their own way to Heaven. The Pharisees of old—what a slavery their life was! Any man who is seeking to be saved by his good works makes himself a slave. He must know in his conscience that his good works are imperfect, and therefore, he has no title, no sure, clear title to Heaven!

Only the man who takes Christ to be his Wisdom, his Righteousness, his Justification, his Redemption, his All and in All—knows that he is saved!

And he who gets Christ has all that God asks of him. He has his sins punished in his Savior; he has had the Law fulfilled by his Savior, and he is thus saved.

Those who will not have Christ, put upon their necks a horrible yoke! Oh, beware of superstition! Beware of self-righteousness! These are iron yokes indeed!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, —Sermon #1032, Vol. 18—*"The Two Yokes"*—Read/download, by God's kindness, all 63 volumes of C. H. Spurgeon sermons in Modern English at [www.spurgeongems.org](http://www.spurgeongems.org).