

FOR HIS GLORY

Volume 20, Issue 3

March, 2017

Well, Brothers and Sisters in Christ, this issue may well be the last in the format you are reading. After more than 19 years of trying to put together a Spirit-filled little newsletter for my brothers and sisters in prison, I am convinced my Lord has a “different” plan for Ann and me. Our Father has arranged many things to happen that necessitate some serious changes in our lives, and my health is such that working on a monthly For HIS Glory seems to be too much. As I wrote those last few words, the amazing Scripture literally “sang” through my mind, so I will close on those “notes”:

**...to live is Christ.
To die is gain.
(Phil 1:21)**

**PRAY FOR ALL
MEN AND
WOMEN
IN
JAILS/PRISONS
IN ALL
THE WORLD.**

**PRAY FOR
YOUR
ENEMIES.**

EXPOSITION BY C. H. SPURGEON: JOHN 4:1-32.

Verses 1-4. *When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus Himself baptized not, but His disciples), He left Judea and departed again into Galilee. And He needed to go through Samaria.*

When He was needed in so many places, He did not care to stay among the Pharisees where He was not wanted. They would not receive His message, so He left the lordly professors and went to look after a fallen woman! Christ’s estimates of usefulness are not always the same as ours. We think it a grand thing to be the means of converting a great man; Christ thinks it a worthy work to convert a great sinner!

5. *Then He came to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son, Joseph.*

You remember how the patriarch said to his favorite son, “Moreover I have given to you one portion above your brothers, which I took out of the hand of the Amorite with my sword and with my bow.” This was “the parcel of ground” which was near to Sychar.

6. *Now Jacob’s well was there. Jesus, therefore, being wearied with His journey, sat thus on the well.*

What could the wearied Savior do? Why, He could save a great sinner! And now that He is no more wearied, what can He not do? Brothers, when you go to preach or to teach, you like to feel fresh and vigorous, but do not think that this state is at all necessary! Your wearied Master won the woman at Samaria. So may you win souls, even in your weariness! Let us not make excuses for ourselves because we do not feel fit for our work. God may bless us more when we feel weary than He does at any other time.

6. *And it was about the sixth hour.*

Twelve o’clock in the day, I suppose. Was that the time when the women usually came to draw water? No, but it was the time when a woman who was shunned by other women would be most likely to come—and the Savior knew that. She had to take odd times to get to the well, for her neighbors did not care to be seen in the company of such a reprobate as she was, and she was probably just as anxious to avoid them.

(See Exposition on page 3)

“BLESSED IN ALL THINGS”

By C.H. Spurgeon

*“I will bless you, and you shall be a blessing.”
Genesis 12:2.*

I must add, yet further, that Abraham had from God the great blessedness of *being sustained under trial*. Have you ever noticed a certain little record concerning Abraham? It is after he had offered up his son, Isaac. That was the sharpest trial that could have befallen mortal man—to be commanded to go and offer up his own son, his only son, his beloved son—the son who had been miraculously given to him! But he, with stalwart faith, felt sure that God would keep His promise, and that He would raise Isaac from the dead, if necessary, so it was not for him to reason about the matter, but to do what seemed to be the terrible will of God.

Some little while after that great trial, it is written, “Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things.” That is the short history of his long life—God told him that He would bless him—and

(See Double Blessing on page 7)

Inside:

<i>The Marks of a True Shepherd—A.W. Pink</i>	5
<i>Spurgeon Reminisces about His Baptism—CHS</i>	6
<i>Letters to Mike Gendron of Proclaiming the Gospel</i>	8
<i>Have You Prayed to Elijah’s God?—Charles H. Spurgeon</i>	11

WILL YOU GO TO HEAVEN?

By Daniel E. Parks
Pastor, Sovereign Grace Baptist Church
74 Estate Cane Carlton
Frederiksted, Virgin Islands, US, 00840

Some religionists seek converts by asking “Would you like to know how to go to heaven when you die?” If you do, they coax you to do what they say will save you, and assure you that you will go to heaven when you die. It is not unusual to see such converts living like the devil and a child of hell until they die. But they are assured that they will then go to heaven to be with Jesus as children of God, because someone told them so.

No such thing happened in God’s Word. You will not find a Biblical preacher asking sinners if they would like to know how to go to heaven when they die. And all who live like the devil and a child of hell go to hell to be with the devil.

I will not ask you “Would you like to know how to go to heaven when you die?”—for I am not a peddler of worthless hell insurance or spiritual fire escapes.

But I will ask you this question: **“Will you go to heaven when you die?”**

And I have Scriptural warrant for doing so. The Holy Spirit asks, “Who may ascend into the hill of Jehovah? or who may stand in His holy place?” (Psalm 24:3). He then answers His own question: “He who has clean hands, and a pure heart, who has not lifted up his soul to an idol, nor sworn deceitfully” (v 4).

None will go to heaven—Jehovah’s hill and holy place—except those who are described by these four characteristics:

First and second, you must be holy in your deeds and motives—one who has “clean hands, and a pure heart.” “Hands” represent deeds (Ecclesiastes 9:10, 2:11). “Heart” represents thoughts and motives (Proverb 23:7a; Matthew 5:19). Hands and hearts that are “clean” and “pure” have been washed from their sins by the cleansing blood of Jesus Christ (Zechariah 13:1; 1 Corinthians 6:9-11; Hebrews 9:14; Revelation 1:5). They received this purification through faith in Jesus Christ (Acts 15:9). Afterward their motives and deeds are holy.

Third, you must be holy in your desires—one “who has not lifted up his soul to an idol.” To *lift up your soul* to something is to set your heart or mind upon it (as the Hebrew term is rendered in Deuteronomy 24:15). To lift up your soul “to an idol” (*unto vanity* in KJV) is to set your heart upon a worthless thing, and to make your desires to be regarding it. You must not set your heart on iniquity (Hosea 4:8) or riches (Psalm 62:10) or other earthly things (Colossians 3:2), or a manmade god. Rather, you must set your heart upon Jesus Christ (Psalm 25:1) and heavenly things (Colossians 3:1f).

Fourth, you must be holy in your speech—one “who has not...sworn deceitfully.” Your speech must be godly, honest and faithful. You must not take God’s name in vain, nor be a liar or perjurer or deceitful speaker.

None will go to heaven but they who are holy in their motives and deeds, and desires and speech.

Will you go to heaven?

NOTABLE QUOTES OF CHARLES H. SPURGEON

“Dear Sunday school teachers, wait upon God for that which you are to teach—take it warm with love out of the very mouth of God—and then speak it for God out of your own mouth. Good will surely come of such teaching as that!”—1892, Sermon #2286

“Sanctification is the great open separator of Christians from the world!”—1893, Sermon #2313

“There are many prayers that it would not be right to pray in public, but they are very dear to God’s ear in private.”—1894, Sermon #2380

“If you hear a real gospel sermon, it directs you to look to Jesus Christ. That teaching which leads you to think of the priest, and to think of the church, whatever there may be about them that is good, is not ‘the doctrine of God our Savior.’”—1895, Sermon #2416

“It is well to preach as I do, with my lips. But you can *all* preach with your feet and by your lives—and that is the most effective preaching! The preaching of holy lives is living preaching! The most effective ministry from a pulpit is that which is supported by godliness from the pew! God help you to do this!”—1895, Sermon #2432

EXPOSITION

(Continued from page 1)

7, 8. *Then came a woman of Samaria to draw water: Jesus said to her, Give Me a drink. (For His disciples were gone away unto the city to buy meat).*

Or, “food.”

9. *Then said the woman of Samaria unto Him, How is it that You, being a Jew, ask me for a drink, which am a woman of Samaria? For the Jews have no dealings with the Samaritans.*

The woman seemed to say to the Savior, “You Jews will not acknowledge us until You want something from us! Now that You happen to be thirsty, You do not mind asking for a drink from me, but, at other times, You will have no dealings with us.” This was a tart reply to our Lord’s request, but He did not answer the woman in the tone *she* had adopted. When you are dealing with a soul, you must not lose your temper because of a sharp word, a hard saying, or even a blasphemous reply. Soul-winners must be very tender and gentle. God make us so!

10. *Jesus answered and said unto her, If you knew the gift of God, and who it is that says to you, Give Me a drink; you would have asked of Him, and He would have given you living water.*

Oh, that ignorance, that baneful ignorance! “If you knew, you would have asked of Him, and He would have given you.” Sometimes, my brothers and sisters, the key of a man’s salvation may lie in your instructing him in the simplest matters of the gospel, for if he does but *know*, he will ask—and Christ will give! Great issues may depend upon this, which seems but the turning of a straw. Therefore go and tell men the way of salvation, for in the most of cases, ignorance, alas, bars the door! I mean not among those who have long heard the gospel, but I mean the outsiders who do not know anything about it. Tell it to them and you may, thereby, open to them the kingdom of heaven.

11-14. *The woman said to Him, Sir, You have nothing to draw with, and the well is deep: from where, then, have You that living water? Are You greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said to her, Whoever drinks of this water shall thirst again: but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

So you see, my dear hearer, if you get grace from Christ, you really possess it, and it is of that nature that it remains in you and becomes, itself, a spring within you, “springing up into everlasting life.” It is not that temporary, trumpery salvation which some preach, which saves you for a quarter of a year, and then lets you perish! It is everlasting salvation! Once received, it does not pass away like that little dribbling shower that watered the pavement just now, and is gone, but it shall be in you a well of water, springing up, a living and enduring principle, or, to use another Scriptural expression, “incorruptible seed, which lives and abides forever.” This salvation is worth your having! Then, get it! It is worth your pining after, praying for, and believing. Oh, that you might have it, even you! As soon as you trust the Lord Jesus Christ, it is yours, and yours forever!

15. *The woman said to Him, Sir, give me this water, that I thirst not, neither come here to draw.*

The woman had not even the faintest idea of the *spiritual* truth of which Christ had spoken to her. The fact is, *conviction*

must come before conversion. No sinner is made alive till he is first killed. You cannot clothe him till he is naked. So now the Savior began that conviction work in this woman—and He did it very wisely. He did not, at first, charge her with criminality, but He led her to *accuse herself*.

16, 17. *Jesus said to her, Go, call your husband, and come here. The woman answered and said, I have no husband.*

And, as she said it, no doubt she tried to look as innocent as possible. But a guilty flush stole over her face despite her attempt to keep it back.

17. *Jesus said to her, you have well said, I have no husband.*

Always give people credit for what is well said. If you want to win them, you must mind that you are not rough with them, but admit what you can of the truth in their utterance—“You have well said, I have no husband.”

18, 19. *For you have had five husbands; and he whom you now have is not your husband: in that said you truly. The woman said unto Him, Sir, I perceive that You are a prophet.*

It would have been better if she had perceived that she was a sinner! Perhaps she did perceive it, but scarcely cared, yet, to confess it openly, so she said, “I perceive that You are a prophet.” Now she has a religious difficulty, and what man or woman is there in the world, however far gone from morality, who has not some religious difficulties? And the more immoral they become, the more difficulties they are pretty sure to have! I hate that style of preaching which is everlastingly pandering to difficulties which never would exist except in a dissolute generation like the present! We preach a plain gospel, and when men’s hearts are right, it is all plain to them. To him who desires to understand, difficulties soon cease to be a trouble! We had better deal with men’s hearts and lives than try to answer their quibbling questions. This was the woman’s dilemma—

20. *Our fathers worshipped in this mountain.*

That is, Mount Gerizim—

20-23. *And You say that in Jerusalem is the place where men ought to worship. Jesus said to her, Woman, believe Me, the hour comes when you shall neither in this mountain, nor yet at Jerusalem, worship the Father. You worship you know not what—we know what we worship: for salvation is of the Jews. But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeks such to worship Him.*

You see, brothers and sisters, all the difficulties that arise are but temporary! Put them away, and get to the great spiritual business that concerns us all—the truly seeking after God in spirit and in truth! If you really want to find God, you shall find Him. He is already seeking you, and your very desire after Him is the proof that He has already had dealings with you by His Spirit! Therefore, come unto Him, and come at once, “for the Father seeks such to worship Him.”

24-27. *God is a Spirit: and they that worship Him must worship Him in spirit and in truth. The woman said to Him, I know that Messiah comes, which is called Christ: when*

(See **Conclusion** on page 4)

CONCLUSION OF EXPOSITION JOHN 4:1-32

(Continued from page 3)

He is come, He will tell us all things. Jesus said to her, I that speak unto you am He. And upon this came His disciples.

This gracious work of the Master had been done in private. Christ knew that such a person as this woman was not to be spoken to in the presence of His disciples, who were scarcely sympathetic enough for such service. But her heart is now won by the Messiah! So now you may come in, you disciples! Providence shut the door, and kept them waiting a while until this delicate piece of work was done!

27. *And marveled that He talked with the woman.*

These men who had, themselves, been picked off the dunghill, marveled that Christ spoke to this woman! So have I known some who were, themselves, once grievous sinners, yet they have become horribly conceited some years after conversion. And they have thought that other great sinners might not be saved as they were! God deliver from such abominable pride any soul that professes to be saved! Every believer should feel, "If the Lord has saved *me*, He can save *anybody*." And that state of mind ought always to be ours.

27. *Yet no man said, What seek You? or, Why talk You with her?* They had some sense left, sense enough to keep silent.

28. *The woman then left her waterpot—*

Possessed only with one thought, going to tell others the glad news she herself had believed! She "left her waterpot."

28, 29. *And went her way into the city, and said to the men, Come, see a man which told me all things that ever I did.*

Is not this the Christ?

They must have been surprised to hear her talking about good things. There was no more likely messenger to win men, or to strike them with curiosity, than such a woman as this.

30-32. *Then they went out of the city, and came to Him. In the meantime His disciples urged Him, saying, Master, eat. But He said unto them, I have meat to eat that you know not of.*

So has every man who lives to win souls for Christ! There is a table which he enters where the very delicacies of God are brought before him, and his soul is sustained, and his strength is renewed by the dainties that the Lord has provided for those who do His will! Brothers and sisters, may we often feed upon this heavenly meat! Amen.

**PLEASE PRAY THE HOLY SPIRIT
WILL USE THIS EXPOSITION
TO BRING MANY TO A SAVING KNOWLEDGE OF
JESUS CHRIST.**

By the grace of God, for all 63 volumes of
C. H. Spurgeon sermons in Modern English,
and 574 Spanish translations, visit:

www.spurgeongems.org

**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!**

NOTABLE QUOTES OF CHARLES H. SPURGEON

"Whenever you get one inch above the ground in your own esteem, you are that inch too high!"—1895, Sermon #2395

"No one knows the true God in the real sense of knowledge except through Jesus Christ, for no man comes unto the Father but by the Son. But even if he could know God, in a measure, apart from the revelation of Him in Christ Jesus, it would be a knowledge of terror that would make him flee away and avoid God! It would not be life to our souls to know God apart from His Son, Jesus Christ! We must know the Christ whom He has sent or our knowledge does not bring eternal life to us."—1895, Sermon #2396

"In the greatness of our troubles there may often be space for the greater display of the goodness of God!"—1895, Sermon #2408

THE MARKS OF A TRUE SHEPHERD

By Arthur W. Pink (1886 – 1952)

How diligently should they scrutinize their **motives**, who think of entering the ministry, for thousands have abused this divine institution through love of ease, desire for authority and reputation, or love of money—and brought upon themselves “greater damnation” (James 3:1). Thousands have invaded the pastoral office in an unauthorized manner to *fleece* sheep rather than *feed* them, robbing Christ of His honor, and starving His people.

Solemn beyond words is it to observe how sternly our Lord denounced these false shepherds of His day (Matt 23). As J. C. Ryle rightly said, “Nothing seemed so offensive to Christ as a false teacher of religion, a false prophet, or a false shepherd. Nothing ought to be so much feared by the church, be so plainly rebuked, opposed and exposed.”

What are **the marks of a true shepherd**? How are God’s people to identify those called and qualified by Him to minister unto His people?

First, the genuine pastor has **the doctrine of Christ on his LIPS**. The ministers of the New Covenant are described as those who had “renounced the hidden things of dishonesty, not walking in craftiness.” Christendom today is infested with men who are full of deceit and hypocrisy, trimming their sails according to whatever direction the breeze of public opinion is blowing.

“We have renounced secret and shameful ways; we do not use deception, nor do we distort the Word of God.” (2 Cor 4:2). The true servant of Christ holds back nothing which is profitable, no matter how unpalatable it may be to his hearers. He is one who magnifies not himself, nor his denomination, but Christ—His wondrous person, His atoning blood, His exacting claims.

Second, the genuine pastor has **the Spirit of Christ in his HEART**. It is the Spirit who opens to him the mysteries of the gospel, so that he is “the faithful and wise servant” (Matt 24:45). It is the Spirit of Christ who gives him a love for His sheep, so that it is his greatest delight to lead them into the green pastures of His Word. It is the Spirit of Christ who enables him to use “great boldness of speech” (2 Cor 3:12), so that he shuns not to declare all the counsel of God. It is the Spirit of Christ who makes him to be “prepared in season and out of season; correct, rebuke, and encourage—with great patience, and careful instruction” (2 Tim 4:2). It is the Spirit of Christ who gives efficacy to his ministry, making it fruitful according to the sovereign pleasure of God.

Third, the genuine pastor has **the example of Christ in his LIFE**, which is a conforming of him to the image of his Master. It is true, sadly true, that there is not one of them who does not fall far short, both of the inward and outward image of Christ, yet there are some faint tracings of His image visible in all His true servants. The image of Christ is seen in their words, spirit, and actions—otherwise we have no warrant to receive them as God’s servants.

REFLECTIONS

Gems gleaned by Jim Robinette
<http://www.actionuganda.net/>

THE BLOOD OF CHRIST

The more deeply the believer lives in the power of the blood of Christ, the more clearly he views mankind, even the heathen, in the light of redemption. That the blood has been shed for the most degraded bestows a value on every man, and forms the circle of love that embraces all.

The confidence of faith—that the blood will obtain its recompense out of every people and nation—should be followed by a purpose of love. I, who myself owe everything to that blood, must bear witness to it, and make it known to those who have not yet heard of it.

The blood is for all—even me. In this faith the soul obtains a share in its blessing. The blood is for me—therefore, *for all*. In that faith love burns and sacrifices self to make it known to others. Yes, that blood is the power of mission work, for it is those who live in the full fellowship of that blood who are driven by the love of Christ to carry tidings to others of that glorious portion that belongs to them!

The friends of missions have need of nothing less than love with its supernatural power. It is this love, alone, brought down to earth, that is able to embrace wretched souls, and persevere when all hope seems lost. There are mission fields where God’s servants have labored for 20 or 30 years without seeing any visible fruit for their labor—and supporters of agencies in Europe have asked if it did not appear to be God’s will *not* to open a door there, but love of souls enabled them to persevere, and later on a rich and blessed harvest was reaped!

In spite of all the difficulties among us by which mission work seems, at times, to be surrounded, the heart that burns with love for Christ refuses to relinquish it. The laborer may be imperfect, and the work, obviously, gives only a small return at home. Abroad it may appear to the eye of flesh that loss rather than gain is the result—but love is not discouraged. Souls that have been redeemed by the blood of Christ are too dear to her! Love will wrestle on through every difficulty to save those whom she reckons to be of one blood in the Second Adam. It is the blood that speaks of the love of the Lamb that is the power of missionary endeavor.—From Andrew Murray’s *The Blood of Christ*. Andrew Murray was a missionary and pastor in South Africa. Published in 2001 by Bethany House Publishers, Minnesota

SPURGEON REMINISCENCES ABOUT HIS BAPTISM

*“Go and cry in the ears of Jerusalem, saying, Thus says the LORD:
I remember you, the kindness of your youth, the love of your
espousals, when you went after Me in the wilderness,
in a land that was not sown.”*

Jeremiah 2:2.

Then the Lord adds, “I remember you...*the love of your espousals.*” Oh, some of us did love God very fervently in our early days! I can recollect the day of my baptism very well. At this moment it comes back to my memory—I cannot help remembering it because the text suggests that we should, each one, think of our first days with God. It was a summer’s morning, the 3rd of May, 1850, and quite early, at the very rising of the sun, I was up, that I might have a quiet hour or two of prayer to God, as thus commenced my public life as a Christian avowing my faith in my Lord Jesus. Then there came a long walk of some eight miles or so to get to the place of baptism at Isleham Ferry. As I walked along the country road that week-day morning, with the birds all about me singing, oh, I did feel that I loved my Lord! My soul seemed to dance within me for very joy!

My friends were not believers in baptism as it is taught in the Word of God, and therefore I was about to do a strange thing, for none of my family had thus confessed Christ publicly by being immersed in the name of the Sacred Trinity. I remember standing by the river’s bank with a great crowd of people all around in barges and boats, looking on. And when I had walked some considerable distance into the stream to be immersed, and when I rose from the liquid grave, I remember how I felt that if all the angels in heaven, and all the devils in hell were gathered there, it mattered not one jot to me! I was Christ’s, and I had given myself up to be buried with Him, to rise with Him, and to live and labor for Him as long as the Lord should spare me! That day my love to my God was bright, and warm, and burning—and that evening, at the little prayer meeting in the vestry, I, who had been the most timid lad, perhaps, in all the world, and never before opened my mouth for my Master in public, ventured to praise and bless God vocally in the midst of His people, and blessed be His holy name, I have never left off doing so from that day to this!

Many of you might tell a story of your early days which would be much more remarkable than mine. But whether there is anything in them to interest others, or not, God says, “I remember you, the kindness of your youth, the love of your espousals, when you went after Me in the wilderness.” Those were good days, blessed days, days of heaven upon the earth!

*“What peaceful hours I then enjoyed!
How sweet their memory still!”*

And they also seemed to be as sweet to God as they were to us!

—Adapted from *The C. H. Spurgeon Collection*, Ages Software,—Sermon #2399, Volume 41—“*Your First Love*”—Read/download entire sermon at <http://www.spurgeongems.org>.

ON LOVE’S ELECTION AND ELECTION’S LOVE

By Charles H. Spurgeon

*“I pray for them: I pray not for the world, but for them which You
have given Me; for they are Yours. And all Mine are Yours, and
Yours are Mine; and I am glorified in them.”*

John 17:9, 10.

Jesus loves us because we belong to the Father. Turn that truth of God over. “My Father has chosen them, my Father loves them. Therefore,” says Jesus, “I love them, and I lay down My life for them, and I will take My life, again, for them, and live throughout eternity for them. They are dear to Me because they are dear to My Father.” Have you not often loved another person for the sake of a third one upon whom all your heart was set? There is an old proverb, and I cannot help quoting it just now. It is, “Love me, love my dog.” It is as if the Lord Jesus so loved the Father that even such poor dogs as we are get loved by Him for His Father’s sake! To the eyes of Jesus we are radiant with beauty because God has loved us.

Now turn that thought round the other way, *the Father loves us because we belong to Christ.* At first, the Father’s love in election was sovereign and self-contained, but now, today, since He has given us over to Christ, He takes a greater delight in us. “They are My Son’s sheep,” He says. “He bought them with His blood.” Better still—“That is My Son’s spouse,” He says. “That is My Son’s bride. I love her for His sake.” There was that first love which came fresh from the Father’s heart, but now, through this one channel of love to Jesus, the Father pours a double flood of love on us for His dear Son’s sake. He sees the blood of Jesus sprinkled on us. He remembers the token, and for the sake of His beloved Son, He prizes us beyond all price! Jesus loves us because we belong to the Father—and the Father loves us because we belong to Jesus!

Now come still closer to the central thought of the text, *All Mine are Yours.* “*All who are the Son’s are the Father’s.*” Do we belong to Jesus? Then we belong to the Father! Have I been washed in the precious blood? Then, by redemption I belong to Christ! But, at the same time, I may be sure that I belong to the Father—“*All Mine are Yours.*”

Are you trusting in Christ? Then you are one of God’s elect! That high and deep mystery of predestination need trouble no man’s heart if he is a believer in Christ. If you believe in Christ, Christ has redeemed you, and the Father chose you from before the foundation of the world! You may rest happily in that firm belief, “*All Mine are Yours.*”

How often have I met with people puzzling themselves about election! They want to know if they are elect. No man can come to the Father but by Christ—no man can come to election except through redemption! If you have come to Christ, and are His redeemed, it is certain beyond all doubt that you were chosen of God, and are the Father’s elect. “*All Mine are Yours.*”—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2331, Volume 39—*Christ’s Pastoral Prayer for His People*—Read/download entire sermon at <http://www.spurgeongems.org>.

DOUBLE BLESSING!

(Continued from page 1)

He did. “The Lord had blessed Abraham in all things.” What? When He commanded him to slay his son? Yes. He “had blessed him in all things.” What? When He took away his wife Sarah? Yes, for, “the Lord had blessed Abraham in *all* things.”

Perhaps if his life had been without troubles, that sentence would not have been true! Just look at this matter a moment, dear friends. When you and I, with all our cares, trials, poverty, suffering, and pain shall get to our journey’s end, if we have faith like Abraham’s, it will be written of each one of us, “The Lord had blessed him in all things—blessed him in his troubles, blessed him in those cruel tests of faith as they seemed to be, blessed him by sustaining him under them all.” I think that if I were an old sailor, I would not like to have had a life on a sea of glass. If I were at home, say at 70 years of age, and my grandchildren had gathered around me to hear the story of my life, I would not like to have to sum it all up by saying, “Boys, I do not know anything about storms. I never was in one in my life. You see, I never went to sea without a favorable wind. Whenever I got on board ship, all storms ceased, and I had nothing to do but just to watch until I reached the port.” I expect the boys would ask, “But, Grandfather, were there never any big waves?” “No, never.” “Were you never cast away on a rock?” “No, never—it was all smooth with me from beginning to end.”

There would be nothing to tell about a life like that, and a man would not make much of a sailor that way. Or suppose it is one of our soldiers, who when he has retired from the army, says, “I never smelt gunpowder.” I pray God that our soldiers may never have to fight, but still, a man will never make anything of a soldier if that is the fact with him. And you and I will not make stalwart Christians without trials and troubles! And when we get to heaven, we shall not have so much for which to glorify God if we have had our bread and butter spread for us from the first day to the last, and have never had any lack of food, never any hard labor, never any stern affliction, never any bitter pain, never any deep distress! But how blessed are they who have done business in great waters, who have seen the white teeth of the storm furies, and sailed through the very throat of death, and come out safely! How blessed are they who have had much reason for fear, but who have had no fear, God having lifted them above it by the supernatural energy of His grace! So, brothers and sisters, you may often have blessing come to you, not in the shape of a rolled path all the way to heaven, but in the shape of a *faith* that endures to the end, so that you shall stand firm in every temptation, and at the last, shall enter into your rest and say at the end of all, “God has blessed me in all things, blessed be His holy name!”—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2523, Volume 43—*Abraham’s Double Blessing*—read/download the entire sermon for free at <http://www.spurgeongems.org>

SPEAKING OF ETERNAL LIFE...

By Charles Haddon Spurgeon

“Your testimonies have I taken as an heritage forever.”

Psalm 119:111.

He that enlists in the army of Christ must enlist forever—that is the shortest term on which Christ will take him. If you become a Christian, you must always be a Christian! I heard of a brother, the other day, a teetotaler, who had been an abstainer. He said, “ten years, off and on.” Yes, you may well smile at that remark, but there are some people who want to be Christians of that kind, “off and on.” My dear friends, the members of the Total Abstinence Society are ready to get up and say that they will not admit that man, and I say the same about a Christian who is “off and on!” No, no! We go in for salvation forever!

As David says, “Your testimonies have I taken as an heritage forever.” You cannot take them any other way. That conversion which is not radical and thorough is of no use. If a *man* converts you, another man can *unconvert* you! But if *God* converts you, I know that what God does shall be forever! He does not make temporary Christians, but real, lasting, everlasting Christians, as our Lord said to the woman of Samaria, “Whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

Will you have this heritage for this term? Will you have it forever? Then take it and welcome! May God Himself, by His Divine Spirit, make you an heir of endless life through faith in Jesus Christ, His Son!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2415, Volume 41—*The Believer’s Heritage of Joy*—Read/download entire sermon at <http://www.spurgeongems.org>.

**PRAY FOR BROTHER
MIKE GENDRON.**

**PRAY FOR GRACE
TO PRAY
FOR YOUR ENEMIES...**

**PRAY FOR YOUR SPOUSE.
PRAY FOR YOUR CHILDREN.**

**PRAY DAILY FOR CHAPEL LIBRARY
AND PASTOR JEFF POLLARD.**

Letters to Mike Gendron Of Proclaiming the Gospel:

P.O. Box 940871, Plano, TX 75094-0871 - ptg@pro-gospel.org - www.pro-gospel.org

J.H., Richland, WA—I was blessed to hear your presentation on the *Bible-Driven Church* at the Steeling the Mind Bible Conference. I also read with great interest your article, *Does the Christian Church Need to be Evangelized?* and your article in the Midnight Call, *They Will Not Endure Sound Doctrine*. I agree with your conclusion—“We must do as the apostles did and warn Christians of these destructive influences, all of which are weakening the Church and bringing shame to the precious name of our Savior.” We recently left the church we served in for 10 years because the pastor was determined to convert it to the Rick Warren “church in a box” concept. Over a three-year period the church drove off about half of its members, went into financial crisis, and lost what spiritual vitality it had as it abandoned the gospel, and started trying to reach unbelievers with a “new gospel.” There is a need for some good Scriptural guidance on how to evangelize the errant church. In our case, as leaders in the church, we sounded the warning as best we could for three years before we finally felt the need to leave that fellowship. We pointed out the error to pastors and other leaders, citing solid Scriptural doctrine. Yet the pastor persisted in believing what he was hearing from God was “superior” to what God was telling everyone else. I know that we should be praying for these pastors that the Holy Spirit will change their hearts. I look forward to the opportunity to hear you speak again. May the Lord richly bless your ministry as you endeavor to serve Him.

B.P., Salina, KS—My dad’s best friend, who is a Roman Catholic monsignor, is dying. If I ask questions about his eternal destiny or share the gospel, it will upset my dad. What should I do? (I have already given tracts to this monsignor anonymously).

Brother Mike answers—I would approach the monsignor in the spirit of love and compassion, and ask him for permission to share some Scriptures with him in confidence. If he agrees, I would show him the imperative command Jesus gives to every religious person—“Enter by the narrow gate...for the gate is small, and the way is narrow that leads to life, and few are those who find it” (Matt 7:13-14). Tell him that Jesus warned us it won’t be easy to enter. He said, “Strive to enter by the narrow door; for many, I tell you, will seek to enter, and will not be able” (Luke 13:24). The Greek word for “strive” literally means “to agonize.” He will have to agonize over his decision because he will have to forsake everything he has believed and taught concerning salvation. You must tell him that if he dies without trusting the Lord Jesus Christ *alone* for forgiveness and purification of his sins, he will pay for that mistake throughout all eternity. Before you leave I would tell him that, “if our roles were reversed, I hope you would love me enough to do this for me.”

A.V., Ione, CA—I am a 47 year old Filipino-Chinese man, and still searching for the true faith. Yesterday I encountered a copy of your tract *Roman Catholicism: Scripture vs. Tradition*

and it made a lot of sense. Please pray that I may become an instrument of God in spreading His gospel. I’m sentenced to 20 years in prison, and did 6 years already. You have the guts to reveal to the whole world about the dogmatic system of the Roman Church. I pray your ministry will touch millions of people, and they will see the truth.

M.S., Monroe, WA—First of all, thank you for donating your book to me. This will be a blessing as I share it with others along with the Bible. I once bragged about being a Roman Catholic, but I was very selfish and self-centered. I was a thief, an adulterer, a whoremonger, and an idolater. I was in the worst sexual immorality you can imagine (child molestation) which is why I am in prison. I am disclosing this so you can better understand just how totally depraved I was before my new birth in Christ Jesus. I realized I was deserving of God’s wrath, yet I cried out for His mercy. In God’s appointed time He showed me grace by forgiving my sins. The Holy Spirit’s sovereign operation on my heart quickened me to faith in Jesus Christ. Where there was rebellion in my spirit, now there is submission to God’s will. Oh how I praise the Father who called me, the Son who died for me, and the Holy Spirit who guarantees my salvation!. During the last 4 years the Lord has blessed me in the knowledge of His Word. Mike, I’m giving you permission to share my testimony because if anyone is practicing sexual immorality, I want them to know just how far this sin will take them should God give them over to a debased mind to do all that is not fitting. I want people to see the seriousness of this sin’s bondage, and where it could lead. Thank you again for your support!

P.C., Galena, OH—I read about all the steps a priest must go through during the sacrifice of the mass. He makes the sign of the cross 16 times, turns toward the congregation 6 times; lifts his eyes to heaven 11 times; kisses the altar 8 times; folds his hands 4 times; strikes his breast 10 times; bows his head 21 times, and on and on. I had no idea there was so much of this nonsense in the Catholic Church. It is far worse than anything I ever knew. Do priests still do this kind of thing everyday in every Catholic Church?

Brother Mike’s answer—Yes, every Catholic priest ignores the final words of Jesus as He offered Himself as the perfect sacrifice for sin. He said, “It is finished” (John 19:30). They also reject the Scripture that clearly declares, “there is no longer any offering for sin” (Heb 10:18). I asked my uncle, who was a Catholic priest for 58 years, how many years he spent in seminary training to be a priest. He told me he spent 7 ½ years learning how to be a priest, and six months learning the Bible. This is why many priests are experts in their religion, but show their ignorance in the knowledge of God (Titus 1:16).

GOD DOES HEAR PRAYER!

By Charles H. Spurgeon

If it were possible for me to tell you the many instances in which God has heard my prayers, you would, in your kindness, follow me a considerable way. But I should have to draw so largely upon your faith, that before I came to the end, you would feel compelled to doubt. Nor should I blame you. Truth is stranger than fiction, and if you are not familiar with prayer, you will think me a mad fanatic!

In matters in reference to the Stockwell Orphanage, I have seen the Lord's hand very conspicuously in times of need. When money has run short, and there have been hundreds of children to be fed, faith and prayer have filled our coffers! Well, sirs, men of the world may say it is all fancy, and laugh at it as a spiritual dream; but fancies do not load tables, and feed children, and supply thousands of pounds!

Will one of you make the attempt? Will you provide for our five hundred orphans for a month by dreams and fancies? We have known times of close pinching, and have waited upon God; and in a short time He has sent us abundant relief, and there are brethren on this platform who would willingly bear witness. If there is no prayer-hearing God, we have played the fool! And yet no other sort of foolery has ever produced such surprising results!

We *know* that God hears prayer! We are personally sure of it because we have tried it for ourselves. I wish that anybody here who is in doubt about it would try the power of prayer. Go to God in prayer; yes, even you who are unconverted, and see whether the Lord will not hear you! Somebody says, "Surely that is unsound advice! How can the unconverted *pray*?"

Let me tell you a story. I was preaching, years ago, to the Sunday school children of a certain country town where the people were Calvinistic, and a point or two more. They received 16 ounces to the pound of the gospel, and they liked an ounce or two above full weight.

I made the observation to the children that before I had been renewed by divine grace, I, as a child, was in trouble, and I went to God in supplication, and He helped me. I need not repeat the circumstances, but it seemed to me that the Lord heard my childish pleading, and helped me. This experience led me to feel that there was a reality in prayer, for God had heard me.

When I came out from the chapel where I had mentioned this circumstance, a number of grave persons who were both sound and sour in the faith, beset me round about like bees. They began asking, "How can a natural man pray a spiritual prayer? How can God accept a prayer which is merely natural, since He is a Spirit? If prayer is not worked by the Holy Spirit, it is an idle form," and so on, and so on.

It is difficult to conceive how many quibbles can be made upon one point. I was about 20 years of age, but I did my best to defend myself, for I had stated a fact, and a fact is a stubborn thing. At any rate, I held my own, but I do not know that I should have won the victory if I had been left alone. A grand old woman in a red cloak pressed forward into the middle of the ring, and addressed the doubly-sound brethren whom she knew better than I did.

With an almost prophetic air she looked on them, and said, "O fools, and slow of heart to come here and quibble with this young servant of the Lord! Listen to me, and be convinced, and go home in silence. Does not the Lord hear the young ravens when they cry? Do they pray *spiritual* prayers? Does the Holy Spirit work prayer in them? If God hears the natural prayers of crying ravens, will He not hear the cries of children?"

This was fine. The adversaries vanished out of my sight. There was no overcoming a statement so Scriptural. God does hear prayer! We bear our witness to that fact with all our strength, and therefore we say about it—"Lo this, we have searched it, so it is; hear it, and know you it for your good."—Adapted from Sermon #2175, volume 36—"So It Is."

Remember, dear friends, that it is by simple and sincere faith in the crucified Christ of Calvary that sinners are eternally saved! It is by His blood that we who once were afar off, are now made near! Whoever believes in Him shall not be ashamed or confused! Therefore, my reader, believe on the Lord Jesus Christ and you shall be saved, and God shall be glorified. So may it be, for Jesus' sake! Amen.—CHS, Sermon #3242, volume 57

Church membership has become the best place to hide from God. Religious beliefs and experiences serve as refuges to shield them from the arrows of conviction, and the message of real redemption in Christ. Everybody in this super church is "saved," and is insulted if the question of their interest in Christ is raised or even suggested. There is no possible way to confront these "know-so salvationists" with the gospel of God's glory! The so-called church of today exists as a social power, a political power, and as a powerful body in the community; but it has lost its true nature as the body of Christ. They have sold their birthright for respectability, social and intellectual acceptance.—**Rolfe Barnard (1904-69), Winston-Salem, North Carolina, USA**

Study of Ephesians 5:4**HOW CHRIST HAS LOVED US—PART 14**

Sometimes I get the impression from other Christians that they are more concerned not to appear condemnatory of others. There is a sense in which they are legitimately concerned not to isolate themselves from the world. But I would pose a question to us at this point: **WHAT IS OUR FIRST CONCERN?** We are to keep ourselves pure for God. If the world calls us excessively scrupulous, that should be expected. And even if Christians think we go too far, and have standards that are too strict, we must not let that be our first concern. Remember, the most important thing about living the Christian life is **NOT** what others think. The most important thing about living the Christian life is what **GOD** thinks. Presenting holy souls to God should be our first concern.

There is sometimes a fine line between doing everything we can to reach the lost, and doing that which will hurt us spiritually. Jesus was willing to eat with tax collectors and sinners. But Jesus never did anything that put Him in a compromising position. Jesus did not hesitate to be with people who were very sinful. But He was not with them while engaging in their sinfulness. That, He would have no part of.

Another specific sin mentioned here as not fitting for saints is covetousness. Covetousness is the opposite of contentment. It is the inability to be satisfied with what one has because he is so consumed with getting what he does not have. If you look down at verse 5 for a moment, you see why this is such a serious sin. Paul says, "...no fornicator, unclean person, nor covetous man, who is an idolater." Simply stated, covetousness is idolatry. It is to want something more than God, or to hold in one's affections and esteem something higher than God. And that is the definition of an idol. Anything we esteem more highly than God, or want more than God in our lives has become an idol. That is why Jesus said in Matthew 6:24, "No one can serve two masters; for either he will hate the one, and love the other, or else he will be loyal to the one, and despise the other. You cannot serve God and mammon." What Jesus is saying is that either God is your God, or money is your god. But it can't be both. We can covet people, status, position, and power as well as money. But God will have no rival in our hearts. We were meant to worship Him, and Him alone.

One of the best ways to avoid covetousness in the area of money and material things is to put the money we have been blessed with by God to good use. We are to give thanks to God by the way we use our money. We are to show gratitude to Him by doing all we can to financially support His kingdom throughout the world. That does not mean that the believer must give all his money away, for the Bible refers to the believer as a "steward." A steward is one who puts what is entrusted to him to good use. And if the believer gave all his money away, he would have nothing to be a steward of. We are to use our money to give thanks and praise to God for all He has done for us.

There is one more list of specific sins that should not even be named among believers given in verse 4. Most of these relate to our speech. "Filthiness" includes obscenity in speech,

and everything that is vile and disgusting in conduct. We are to have nothing to do with it.

"Foolish talking" refers to empty, frivolous, senseless, thoughtless, and sinful speech. I do not think that the apostle is condemning here all humor or joking. But it is very easy to cross the line. And I would venture to say that all too often we are crossing the line. We waste our words by saying that which is empty, and senseless, and frivolous, and thoughtless. The Christian is to be a thoughtful person. He should say things for a reason. His speech should have a useful purpose. Even as we studied some time ago in Ephesians 4:29, "Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers."

The word which most of our English translations translate as "course jesting" or "coarse joking," when in a negative context like this, refers to that which is indecent or vulgar in speech. Again, we would point out, contrary to the way many have characterized Christianity, that Christianity is not something gloomy or something that is without joy or laughter. But there is no place for the kind of joking that dominates in so many places today among Christians. I refer to the kinds of jokes that are told in the workplace or on the so-called comedy shows of TV. They are full of that which is suggestive and obscene, and have double meaning.

We must stress how this is going to make the believer stand out, for our text says that these things are not fitting for believers. It says, "Don't even let them be named among you." It is not simply saying that we should not participate in them to a lesser degree than the world; it is saying there should not even be a hint of them in any way, shape, or form in our lives! Just because all of these things are now commonplace in our society, and just about all moral restraint is gone, and every unclean thing is flaunted and promoted in public does not in any way lower the standard for the believer. **DON'T LET THEM OCCUR IN THE BODY OF CHRIST,** says Paul, **NOT EVEN ONCE!**

I think what we are saying here is well illustrated by something a friend told me some time ago. A teacher posed this situation to her class. She asked them what they would do if they were riding around in a car with some friends who suddenly broke open a six-pack of beer. One girl in the class answered, "I wouldn't be riding around in the car in the first place." That is exactly the apostle's point here. Stay as far away from these things as possible. Don't leave any room for them to occur. Treat them like the plague. Guard your heart and mind with all diligence. —Paul Ferrie

241 1st Avenue NW
Leith, ND 58529

PRAY FOR GRACE TO BE HOLY.

HAVE YOU PRAYED TO ELIJAH'S GOD?

By Charles Haddon Spurgeon

The kind of prayer that saves us from care is prayer that is repeated—"In everything, by prayer and supplication." Pray to God, and then pray again—"by prayer and supplication." If the Lord does not answer you the first time, be very grateful that you have a good reason for praying again! If He does not grant your request the second time, believe that He loves you so much that He wants to hear your voice again! And if He keeps you waiting till you have gone to Him seven times, say to yourself, "Now I know that I worship the God of Elijah, for Elijah's God let him go, again, seven times before the blessing was given." Count it an *honor* to be permitted to wrestle with the Angel of God! This is the way God makes His princes. Jacob had never been Israel if he had obtained the blessing from the Angel at the first asking—but when he had to keep on wrestling till he prevailed, then he became a prince with God! The prayer that kills care is prayer that is continued and importunate.

And it must be *intelligent prayer*—"Let your requests be made known unto God." I heard of a Muslim who spent, I think, six hours in prayer each day, and lest he should go to sleep when on board a ship, he stood upright, and only had a rope stretched across so that he might lean against it. And if he slept, he would fall. His objective was to keep on for six hours with what he called prayer. "Well," I said to one who knew him, and who had seen him on board his boat on the Nile, "What sort of prayer was it?" "Why," my friend replied, "he kept on repeating, 'There is no God but God, and Mohammed is the prophet of God'—the same thing over, and over, and over again." I said, "Did he *ask* for anything?" "Oh, no!" "Was he pleading with God to *give* him anything?" "No, he simply kept on with that perpetual repetition of certain words, just as a witch might repeat a charm."

Do you think there is anything in that style of praying? If you go on your knees and simply repeat a certain formula, it will be only a mouthful of words! What does God care about that kind of praying? "Let your requests be made known unto God." That is true prayer! God knows what your requests are, but you are to pray to Him as if He did not know. You are to make known your *requests*, not because the Lord does not know, but, perhaps, because *you* do not know. And when you have made your requests known to Him, as the text tells you, you will more clearly have made them known to yourself. When you have asked intelligently, knowing *what* you have asked, and knowing *why* you have asked it, you will, perhaps, stop and say to yourself, "No, I must not, after all, make that request." Sometimes, when you have gone on praying for what God does not give you, it may be that there will steal over your

mind the conviction that you are not on the right track, and *that* result of your prayer will, in itself, do you good, and be a blessing to you.

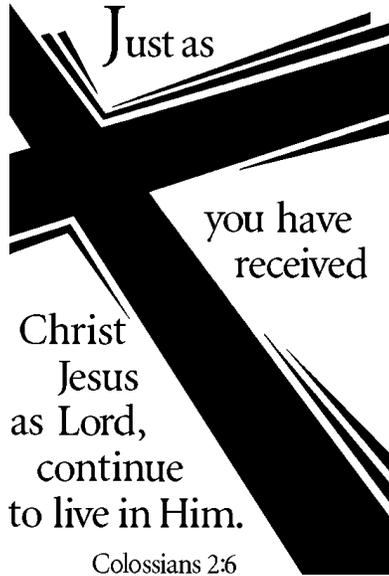
But you are to pray making your requests known unto God. That is, in plain English, say what you need, for this is true prayer. Get alone and tell the Lord what you need—pour out your heart before Him. Do not imagine that God needs any fine language! No, you need not run upstairs for your prayer book, and turn to a collect—you will be a long time before you find any collect that will fit you, if you are really praying! Pray for what you need just as if you were telling your mother or your dearest friend what your need is. Go to God in that fashion, for that is *real prayer*, and that is the kind of prayer that will drive away your cares.

So, dear friends; again, the kind of prayer that brings freedom from care is *communion with God*. If you have not spoken to God, you have not really prayed. A little child has been known (I daresay your children have done it) to go and put a letter down the grating of a drain, and of course, there was never any reply to a letter posted in that way. If the letter is not put into the postbox, so that it goes to the person to whom it is addressed, what is the use of it? So, prayer is real communication with God. You must realize that He is, and that He is the Rewarder of them that diligently seek Him, or else you cannot pray. He must be a reality to you, a living reality, and you must believe that He hears prayer, and then you must speak with Him, and believe that you have the petition that you ask of Him—and so you shall have it. He has never yet failed to honor believing prayer. He may keep you waiting for a while, but delays are *not* denials, and He has often answered a prayer that asked for silver by giving gold! He may have denied earthly treasure, but He has given heavenly riches of ten thousand times the worth—and the suppliant has been more than satisfied with the exchange! "Let your requests be made known unto God."

I know what you do when you are in trouble—you go to your neighbor, but your neighbor does not want to see you quite so often about such business. Possibly you go to your brother, but there is a text that warns you not to go into your brother's house in the day of your calamity. You may call on a friend too often when you are hard up—he may be very pleased to see you till he hears what you are after! But if you go to your God, He will never give you the cold shoulder. He will never say that you come too often. On the contrary, He will even chide you because you do not come to Him often enough!

—Adapted from *The C. H. Spurgeon Collection*, Ages Software,—Sermon #2351, Volume 40—*Prayer, The Cure for Care*—Read/download entire sermon at <http://www.spurgeongems.org>

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



“Delight yourself also in the LORD, And He shall give you the desires of your heart.” —Psa 37:4 NKJV

In This Issue...

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

SPEAK UP FOR CHRIST!

By Charles Haddon Spurgeon

Beloved, if you and I are to be made a blessing to others, it must be by our bringing the Lord Jesus Christ to those whom we meet from day to day. Do not talk to a friend without speaking of your Savior! Do not be long in a house without introducing that dear name—there is so much of savor, of sweetness, of comfort, of healing, of life in that precious name of Jesus, that you cannot too often speak of it, or too frequently introduce it into all sorts of companies! I heard, some time ago, of a man handcuffed and being taken away by the police for a term of imprisonment—a horrible wretch with a face that was scarcely human, a man who seemed as if he was cut out for a murderer—and as he stood in the station and few cared even to look at him, a little girl went near, and looking up to him, said, “Poor man, I pity you.” He was wretch enough to utter some lewd and profane expression, and the child, astonished, ran back to her father. But she could not stay long. There seemed to be a charm to her about that wicked man, so she ran into the room, again, and said, “Poor man, Jesus Christ pities you—He does!” The police said to the governor of the jail, when handing over their prisoner, “That man will give you a world of trouble. He is the most horrible brute we ever came across; it took a great many of us to capture him.”

The next morning he was found quiet and subdued—and during all the term of his imprisonment there was not a better prisoner! And he went out of the jail a changed man. He told the chaplain that it was the little girl who had done it when she said that she pitied him, and that Jesus Christ pitied him. If we would more often bring in that blessed name of Jesus, then would our text be fulfilled, “I will bless you, and you shall be a blessing.” Oh, that we would all first come to Him, and find the blessing that is treasured up in Him—and then go forth and be a blessing to our own family and to all around us! O Lord, grant that it may be so, for Your dear Son’s sake! Amen.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2523, Volume 43—*Abraham’s Double Blessing*—read/download the entire sermon for free at <http://www.spurgeongems.org>

**Pray daily for God’s children in prisons. Pray He will keep them safe and hold them up.
Pray they might be used by Him to draw many to His Son, Jesus Christ.**