

FOR HIS GLORY

Volume 11, Issue 11

November, 2008

Doubtless there is a tendency with us all to wish to impose our own opinions upon others by all available means. The exaggeration of anxiety for our fellow men would lead us to adopt wrong means to make them of a right opinion!

We forget that men's consciences and judgments are never touched by such rude or vulgar means as threats or penalties.

We should always feel that consciences and hearts are under the jurisdiction of the Most High and in no sense whatever are they to be brought under the jurisdiction of Pope or potentate, or of any of us, no matter how orthodox we may conceive ourselves to be.

Strive earnestly for your faith, but strive *lawfully*. Contend zealously for the Truth, but let the only fire you use be *love* and the only sword the sword of the Spirit, which is the Word of God.—CHS



“LAY ASIDE YOUR CHINESE SHOES”

By Charles H. Spurgeon

It is the defect in our mental vision which makes separate Truths of God appear to cross each other's orbit, for it is certain that the Truths of Scripture do not cross each other, but each one goes on in its own path. Perhaps the fiercest of fights has been waged over the great fact that salvation is of Grace and the equally certain fact that man is responsible to God under the Gospel, and that, if he perishes, his ruin lies at his own door—and is not to be charged upon God in any sense whatever. This has been the arena in which intellectual gladiators have fought with each other age after age. If they had stood side by side and fought the common enemy, they would have done good service, for I believe, in my soul, that they both hold some Truth and that either of them will hold error unless he will yield something to his rival. There are some who read the Bible and try to systematize it according to rigid logical creeds, but I dare not follow their method and I feel content to let people say, “How inconsistent he is with himself!” The only thing that would grieve me would be inconsistency with the Word of God! As far as I know this Book, I have endeavored, in my ministry, to preach to you not a part of the Truth of God, but the whole counsel of God—but I cannot harmonize it, nor am I anxious to do so. I am sure all Truth is harmonious and to my ear the harmony is clear enough—but I cannot give you a complete score of the music, or mark the harmonies on the gamut—I must leave the Chief Musician to do that.

You have heard of the two travelers who met opposite the statue of Minerva and one of them remarked, “What a glorious golden shield Minerva has!” The other said, “No, it is bronze.” They argued with one another. They drew their swords, they slew each other and, as they fell dying, they each looked up and the one who said the shield was made of bronze discovered that it had a golden side to it, and the other, who was so bold in affirming that it was gold, found that it had a bronze side also. The shield was made of two different metals and the combatants had not either of them seen both sides. It is just so with the Truth of God, it is many-sided and full of variety. Grand three-fold lines run through it—it is one yet three, like the Godhead! Perhaps you and I have only seen two of the lines—many

(See *Chinese Shoes* on page 2)

Christ, Our Banner

By C. H. Spurgeon

In ancient times when a leader was about to gather troops for a war, he hoisted his banner and then every man rallied to the standard. The coming to the standard, the rallying round the banner, was the joining with the prince, the espousing of his cause. In the day of battle, when there was always a likelihood that the host would be put to flight, the valiant men all fought around the banner. Its defense was of the first and chief consequence. They might leave the baggage for a while—they might forsake the smaller flags of the divisions—but the great blood-red banner that with prayer had been consecrated, they must all gather round it, and there, if necessary, shed their heart's blood.

Christ, my Brothers and Sisters, is the point of union for all the soldiers of the Cross! I know of no other place where all Christians can meet. We cannot all meet—I am sorry that we cannot—at the baptismal stream. There are some who will not be baptized—they still persist in the sin of putting drops of water in the place of the ordained flood and bringing in-

(See *Christ, Our Banner* on page 4)

Inside:

<i>Letters to Mike Gendron of Proclaiming the Gospel</i>	3
<i>Politically Correct Religion — Daniel Chamberlain</i>	4
<i>Understanding Roman Catholicism — Rick Jones</i>	7
<i>Calvinism: Its Doctrine of Infant Salvation — Daniel E. Parks</i>	10

CHINESE SHOES

(Continued from page 1)

persons refuse to see more than one—and there may be a third yet to be discovered, which shall reconcile the apparently antagonistic two when our eyes shall be clarified by the baptism in the last river and we shall ascend the Hill of the Lord to read the Truth of God in the light of the Celestial City!

However, it is clear that salvation is altogether of Grace and equally clear that if any man perishes, it is not for lack of invitations on God's side—honest invitations to come to Christ. We hear our Master saying, "Come unto Me, all you that labor and are heavy laden, and I will give you rest." Some friends are so afraid of that text that they generally quote it "weary and heavy laden," which is not the true reading—the *laboring* ones are invited to Jesus! Many such invitations did Christ give, yet did He not also say, "No man can come to Me, except the Father which has sent Me draw him?" Amid the soft rain of tenderness we hear the thundering of those solemn Truths of God—"So then it is not of him that wills, nor of him that runs, but of God that shows mercy." "Therefore has He mercy on whom He will have mercy, and whom He will, He hardens." As we listen to that thunder, we bow to the Sovereignty of God yet, amid the pauses, we hear the Master say, "Whoever will, let him take the water of life freely," and we also hear Him say, "Go out into the highways and hedges, and compel them to come in, that My house may be filled." Let us believe both sets of Truths and not oppose ourselves to friends who hold either the one or the other, but seek to bring them to believe both—for as the Bible is true, they are, both of them, the Truths of the living God! Observation leads me to think that those persons who are willing to hold the whole of revealed Truth are, generally, Christians of a more active spirit and more desirous for the conversion of souls than those who contract their minds and only hold some one or two great theological dogmas. If we will but lay aside our Chinese shoes and allow our feet to grow as they should, we shall find it far better walking on the road to Heaven—and we shall be more ready for any work which our Master may call us to do!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2976, Volume 52—ORDER IS HEAVEN'S FIRST LAW—Read/download the entire sermon, free of charge at <http://www.spurgeons.org>.

THE GOSPEL OF JESUS CHRIST

By Charles H. Spurgeon

When a soul comes to Christ, *then* it gets repentance, it gets tenderness of heart, it gets all that it really needs! And all attempts to get these things *before* you come to Christ are like trying to get the effect before you get the cause—to get the fruit before you get the root! O Soul, however old your condition may be, come to Christ, for He can cure you!

A good deal of preaching has been addressed to persons of a certain character, and sinners who listen to that character-preaching, keep asking, "Is that *our* character?" In this way, their eyes are flared upon *themselves* and their own characters, instead of upon Christ! That is a Gospel which will do them no good.

But Christ's Gospel turns a man's eyes away from his own character. It says to him, "Admit, once and for all, that your character is incorrigibly bad and that you deserve to be sent to the lowest Hell." But, that being the

case, the Gospel still says to you, 'Believe on the Lord Jesus Christ, and you shall be saved.'

Some gospels might help a man if he could get a certain distance on the way to Heaven, but the good Samaritan came just where the poor wounded traveler was—and Jesus Christ comes to sinners just where they are and just *as* they are—hard-hearted, callous, thoughtless, careless, yet often conscious of all this and, strange to say, lamenting that they cannot lament and crying, "I would feel if I could! I feel that it is a pain to think I cannot feel. I am sad to think I am not sad, and weary to think I am not weary!"

Well, then, Jesus says, "Just as you now are, come to Me. Leave your care, just as it is, in My hands, and I will undertake it for you."—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3000, Volume 52—COME AND WELCOME—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.

NOTABLE QUOTES OF CHARLES H. SPURGEON

"My meditation *of Him* shall be sweet.' 'Of Him'—that is, of the Well-Beloved of the Father, of the Well-Beloved of the Church, of the Well-Beloved of my own soul—of Him who loved me, in whose blood I have washed my robes and made them white. It is meditation 'of Him' that is sweet—not merely of doctrine about Him, but of Him, of Himself—'my meditation of Him.' Not merely of His offices, and His work, and all that concerns Him, but of His own dear Self! There lies the sweetness and the closer we come to His blessed Person, the more truly have we approached the very center of bliss!"—1895, Sermon #2403

"Men are going to Heaven or to Hell and it is time that we came to close grips with them about this all-important matter. God help us to do so!"—1893, Sermon #2327

Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org ~ www.pro-gospel.org

V. R., Tampa, FL, writes—I spent 3 months combing through the Bible and the Catechism before I found your web-site. Your articles on the John Ankerberg web site have been outstanding. Being a life-long Catholic I was shocked to discover what I was a part of. At first, I must admit there was strong denial on my part, but I just kept going over and over what I read until it finally sunk in. All during that time span some incredible things happened that proved that God was revealing His Truth to me. Now I realize I could have saved a lot of time by just reading your book *Preparing Catholics for Eternity*. My entire family and many of my friends are still Catholic and I am determined to continue giving them the true Gospel. Some have expressed interest on moving the discussion further. I plan on using materials from your ministry to hopefully complete their conversions, God willing. So I have been trying to devour as much information from your ministry as I can. As you know there is a lot of Catholic hostility towards you (especially on the Catholic Answers website). I know it cannot be easy for you and Jane. Know that we will be praying for you to keep up the faith and your great work for God.

Bill H., Internet, writes—Mike, come home to the Faith. Why are you so angry towards the Church? Why do you listen to others who don't know the truth? Go to the Real Presence website and read Father John Hardon, S. J. You are so confused about the Bible. You can't accept the New Testament unless you submit to the authority of the Catholic Church which determined which books are divinely inspired.

Brother Mike replies—I am angry towards any religious institution that shuts the Kingdom of Heaven to those who want to enter (Matt 23:13). If God puts you on the narrow road that leads to eternal life, you will be angry as well. My theology is built on the solid foundation of God's Word, not the opinions of men. I urge you to build your theology the same way. Test the teachings of everyone and then reject everything that does not conform to Scripture. The common thread through all false teaching is an adherence to an authority that suppresses or denies the Infallible Truth of God's word. The Roman Catholic Church did not exist when the canon was closed in the first century. How do we know? You cannot find any of the following Catholic traditions in the church of the Apostles—priests offering sacrifices for sin; purgatory; indulgences; infallible popes, Mary as a sinless mediatrix, etc. By the way, it was God alone who determined the canon and chose which authors He would inspire to write the Scriptures (2 Peter 1:21). I pray you will leave your false religion and come to Jesus who is the Author and Perfecter of the true faith.

Dr. S. H., Stevensville, MD, writes—I wanted to give you a briefing on our witnessing efforts during the Pope's visit to Washington, D.C. We took a team of six to the stadium and handed out 5,000 of your tracts to the throngs of people entering. We expected to find some thrown away, but I am happy to report that we found very few on the ground and we re-used most of those! We had a few people tell us how wrong we were to try to lead people out of the Roman Catholic church. One fellow told us our efforts were very "disingenuous," and a couple of people persuaded us to return to the "mother church." We had opportunities to clarify the meaning of certain passages of Scripture

like Matthew 16:18-19 (the rock upon which the church is built) and James 2:17 (dead faith contrasted with genuine faith). You may have to expand your web-site and be prepared for some interesting mail in coming days. Thank you for producing your great and informative tracts and for getting them to us in such a rushed way! We trust God will use them for His purposes and glory. We pray God's continued blessings on you and Jane!

J. R. Pleasanton, TX, writes—I still listen to your appearance on Catholic radio and praise God for blessing you with the boldness to never be shaken from the truth of His Word. I felt Satan trying to prevent you from staying on track, but God enabled you to be strong and firm in presenting vital Scriptures. Often you remind us not to let the opposition get us off the Gospel message. You truly demonstrated that very thing on Catholic Radio. I pray for you and your ministry as well as for your good health and safety as you continue in God's work and in His will.

M. C., Internet, writes—You obviously do not have the first clue as to what the two thousand year history of the Gospel in Catholic Tradition is all about. Instead you have been trained solely by Reformation thinking which is a repudiation of the accepted Gospel of Christ among the majority of all Christians worldwide. For you to say the Gospel of the Catholic Church is not the Gospel of the Bible shows your absolute ignorance of the Gospel.

And Brother Mike's reply—The Gospel of God revealed in the Bible is by Grace through faith in Jesus Christ alone (Eph 2:8-9; 1 Cor 15:1-4; Eph 1:13). The Gospel of the Roman Catholic religion revealed in its Catechism declares that salvation is through baptism, receiving sacraments, doing good works, indulgences, purgatory, law-keeping and participating in the on-going sacrifice of the Eucharist. How can you say there is no difference?

J. T. Paris, France, writes—Thank you so much for speaking at L'Eglise Baptiste du Centre Paris. Your crystal-clear presentation of the difference between the simplicity of the Bible message of salvation on the one hand and the tangled confusion of man-made traditions on the other hand was excellent. Those of us who have the desire to share the Good News with the unsaved are now better equipped to do so. And the visitors who came with their doubts and questions were enlightened upon hearing you present the beautiful message of salvation. We were indeed blessed by your brief visit, and we hope you will have the opportunity to return in the near future. Encore, un tres grand merci!

A. W. Sterrett, AL, writes—My experience witnessing to Catholics has not been very good. They believe what they are taught by the Catholic Church. Even when you show them the Scriptures, they still believe the Catholic Church. They aren't looking for the Truth of God—they seem to be satisfied.

PRAY DAILY FOR YOUR PASTOR

CHRIST, OUR BANNER

(Continued from page 1)

fants where faith is required. We cannot all meet even around the table of the Eucharist—there are some who thrust aside their brethren because they do not see eye to eye with them. And even the Communion Table has sometimes become a field of battle.

But all Christians can meet in the Person of Christ! All true hearts can meet in the work of Christ! This is a banner that we all love, if we are Christians, and far from it are those who are not. Here to Your Cross, O Jesus, do we come! The Churchman laden with his many forms and vestments. The Presbyterian with his stern Covenant and his love of those who stained the heather with their blood. The Independent with his passion for liberty and the separateness of the free churches. The Methodist with his intricate forms of Church Government, sometimes forms of bondage, but still forms of power. The Baptist, remembering his ancient pedigree and the days in which his fathers were hounded even by Christians, themselves, and counted not worthy of that name—they all come to Christ!

Various opinions divide them. They do not see eye to eye on many matters. Here and there they will have a skirmish for the old landmarks and rightly so, for we ought to be jealous, as Josiah was, to do that which is right in the sight of the Lord, and neither decline to the right hand nor to the left. But we rally to the Cross of Christ! And there all weapons of national warfare being cast aside, we meet as Brothers, fellow comrades in a blessed Evangelical Alliance who are prepared to suffer and to die for His dear sake!

Forward then, Christians, to the point of union! In the crusade against the powers of darkness, with the salvation of sinners for my one undivided aim, little care I for anything but the lifting up of my Master's Gospel and the proclamation of the Word of mercy through His flowing blood!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2979, Volume 52—OUR BANNER—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

POLITICALLY CORRECT RELIGION

By Daniel Chamberlain ~ Covenant Baptist Church
P.O. Box 741 ~ Broken Arrow, OK 74013
<http://www.covenantbc.com>

From many quarters today we hear much about being *politically correct*. Even the religious world has fallen prey in great measure to the modern (but not new) pressures of this *correctness*. Nowadays we have politically correct “Bibles” which seek to offend none and satisfy all. Maybe even the Devil himself will find Christianity appealing now!

What is politically correct religion? It is not so much a religion *per se*, but rather an **attitude** toward all religions. It says that any system of belief is as good as another. It says that as long as the adherent is sincere, all is well. *Toleration* and *inclusivism* are key concepts. PCR envisions a vague, generic God who is whatever you imagine him to be. If you prefer atheism, that, too, is acceptable.

The unwritten rule which governs PCR is that no one can say anything negative about any other system of belief. After all, religion is a personal thing, and if my religion works for me, and yours works for you, then why bother trying to **convert** me from mine to yours? To do so would damage my fragile self-esteem!

According to PCR, no one should ever be guilty of telling another person that he is a sinner in the sight of a Holy God. The *s-word* and the *h-word* (sin and hell) are off-limits. Instead of being sinful people, we are simply *spiritually challenged* people. As for Hell, it doesn't even exist and, if by chance it really *does* exist, no one would go there, because there are no *sinner*s according to the new definition.

If anyone happens to venture into the no-man's land of theological definiteness and exclusivity, he is guilty of a *hate-crime*, he is a *bigot* and he should be permanently silenced...And all this is in the name of *tolerance*! Presumably, PCR would like to permanently silence the one true God, who is said to hate all workers of iniquity (Psa 5:5).

What do the Holy Scriptures say?

The God of the Bible has no room for other gods. The Lord Jesus Christ made it unmistakably clear that all religions are not equal. He said, *I am the way, the truth, and the life: no man comes unto the Father, but by Me* (John 14:6). He made **exclusive** claims. He did not say, *I am one of the many ways to God*.

When the Lord Jesus Christ asked Peter if he wanted to quit following Him, Peter answered, *Lord, to whom shall we go? You have the words of eternal life* (John 6:68). There was something unique about Him which could be found no where else!

The message of the early Christians was equally dogmatic and distinctive—*Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved* (Acts 4:12).

By Divine Inspiration Paul wrote to Timothy these politically incorrect words—*For there is one God, and one mediator between God and men, the Man Christ Jesus* (1 Tim 2:5). The often-heard philosophy that there is one God, but many ways to reach Him, is utterly false and unscriptural.

The Bible is not politically correct after all! Authentic Christianity goes against the flow of man's drifting opinion.

In fact, even in the New Testament times, political correctness existed in a manner strikingly similar to what we see today. Paul told the Corinthians that the message of the Cross was foolishness in the estimation of those who are lost in sin. He went on to say, *But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. But unto them which are called,*

(See *Politically Correct* on page 6)



Gems gleaned by Jim Robinette

<http://www.actionuganda.net/>

Reflections is a Christian meditation sent by ACTION Uganda Ministries and is meant to encourage and edify.

The Word of promise assures us that whatever wants or straits the saints fall into, their God will never leave them nor forsake them (Heb 13:5), that He 'will be with them in trouble' (Psa 91:15).

Consult the various providences of your life in this point and I doubt not that you will find the truth of these promises as often confirmed as when you have been in trouble. Ask your own hearts, where or when was it that your God forsook you, and left you to sink and perish under your burdens? I doubt not but most of you have been at one time or another plunged in these difficulties, difficulties out of which you could see no way of escape by the eye of reason—yes, such as it may have staggered your faith in the promise, as David's was when he said, "I shall now perish one day by the hand of Saul" (1 Sam 27:1). And yet notwithstanding all, we see him emerge out of that sea of trouble and the promises made good in every tittle to him. The like, doubtless, you may observe in your own case. Ask your souls the question, and they will satisfy it. Did God abandon and cast you off in the day of trouble? Certainly you may belie your own experience if you should say so. It is true—there have been some plunges and difficulties that have staggered your faith in the promises and made you doubt whether the Fountain of all-sufficiency would let out itself for your relief. Yes, such difficulties as have provoked you to murmuring and impatience and, thereby, provoked the Lord to forsake you in trouble—but yet you see He did not! He has either strengthened your back to bear, or lightened your burden, or else opened an unexpected door of escape, according to the promise (1 Cor 10:13), so that the evil which you feared did not come upon you.

You read that the Word of God is the only support and relief to a gracious soul in the dark day of affliction (Psa 119:50, 92; 2 Sam 23:5) and that for this purpose it was written (Rom 15:4). No rules of moral prudence, no natural remedies can perform for us that which the Word can do!

And is not this a sealed Truth of God attested by a thousand undeniable experiences? From this source have the saints fetched their cordials when fainting under the rod. One Word of God can do more than ten thousand words of men to relieve a distressed soul. If Providence has at any time directed you to such promises as either assure you that the Lord will be with you in trouble (Psa 91:15), or that encourage you from inward peace to bear cheerfully outward burdens (John 16:33), or satisfy you of God's tenderness and moderation in His dealings with you (Isa 27:8), or that you should reap blessed fruits from them (Rom 8:28), or that make clear your interest in God and His love under your afflictions (2 Sam 7:14), O what ease and relief ensues and how light is your burden compared to what it was before!

The Word tells us that there is no better way to improve our estates than to lay them out with cheerful liberality for God and that our withholding our hands when God and duty calls us to distribute will not be for our advantage (Prov 11:24, 25; 19:17; Isa 32:8).

Consult Providence now and you will find it in all respects according to the report of the Word. O how true is the Scripture testimony in this respect! There are many thousand witnesses now living that can set their seals to both parts of this proposition. What men save (as they count saving) with one hand, Providence scatters by another hand. And what they scatter abroad with a liberal hand and single eye for God is surely repaid to them or theirs. Never did any man lose by distributing for God! He that lends to the poor lends to the Lord, or as some expound that text, puts his money to interest to the Lord. Some have observed how Providence has doubled all they have laid out for God in ways unexpected to them.—From THE MYSTERY OF PROVIDENCE by John Flavel. First Printed in 1678. Reprinted in 1995 by The Banner of Truth Trust, Carlisle, PA Pages 126-128

SPURGEON'S BAPTISM

"We should openly acknowledge Jesus Christ, my Brothers and Sisters, *if only for our own sakes*, for really, it does a Christian great good to say openly, 'I love the Lord.' It gives happiness, comfort, satisfaction, rest of heart and lasting joy to confess Christ before men! I have not the time to tell you of all the blessings that I personally received through publicly acknowledging that Christ was my Savior. One thing I may say, however, I believe that up to that time I was one of the most timid persons in the world! I never spoke to anybody and never ventured to give an opinion upon anything without tears coming into my eyes. But, from that happy day when I walked into the water, at Isleham Ferry, to be baptized into the name of Christ, I have never been afraid of any man in the world, nor of the devil, either, while engaged in the pursuit of the things of God! My Baptism was a sort of crossing of the Rubicon for me. I had burnt my boats, drawn my sword and thrown away the scabbard—so there was no possibility of going back—and I never wished to do so. And I believe that others, who are always timorous, trembling and afraid, would derive perpetual benefit from once and for all boldly openly acknowledging themselves to be on the Lord's side!"—Volume 52, Sermon #3011—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.

POLITICALLY CORRECT

(Continued from page 4)

both Jews and Greeks, Christ the power of God, and the wisdom of God (1Cor 1:23, 24). The Truths which the true and living God has revealed in the Holy Scripture has never suited the palate of natural man. It has never been popular with the masses—even the *religious* masses. Remember, it was a religious group that cried out, “*Crucify Him! Crucify Him!*” The Lord told his disciples that...*the time comes, that whoever kills you will think that he does God service* (John 16:2).

The authentic Gospel has from the beginning been offensive to man in sin. We read in Scripture of *the offense of the Cross* (Gal 5:11). It was this offensive message of Christ and His Cross which brought down storms of persecution upon the early Church. Since that time, all who have faithfully proclaimed the same message have likewise been the objects of ridicule and rejection—and not infrequently have been persecuted to death by the PC crowd. Though they talk about *toleration*, they can be quite violent against Christians whose (non-violent) Gospel doesn’t fit their social-engineering agenda for a man-made utopia!

In what way is the Biblical Gospel offensive? It tells me that I have sinned against a Holy God who must punish me for my sin. It tells me I am powerless to correct my own evil nature. I cannot make amends for my sins—my good intentions are worthless. Left to myself I will suffer eternally the wrath of God which I justly deserve. In a word, it tells me that I am the **problem** rather than the **solution**. This offends me in my natural state, with my natural pride.

But there is more. The Bible tells me that God has taken upon Himself the work of saving the sinner, pardoning the guilty, justifying the ungodly, reconciling the enemy. And He was under no obligation whatever to do any of this! Therefore it is called *Divine Grace*.

He has done this in a way that upholds His holy standards of justice. He has sent His Only-begotten Son, Jesus Christ, a **unique Person**, to live a sinlessly holy life as my Substitute, so that I might have a righteousness which pleases God. Christ has also died as my Substitute, a **unique work** of Atonement, so that my sin is fully paid for. Now I stand acceptable to the Holy God only because He, Himself, has done for me that which I could never have done for myself. Only in this resurrected Savior can I enjoy fellowship with my Creator.

Here, then, is the offense—Christianity does not simply claim to be a **way** of salvation, but rather to be **the only way!** To proud, self-righteous man, this message of inability and total dependency on Another is the height of offense. It is an attack against my independency and self-sufficiency. But to those who, by His enabling Grace, turn from their sin and trust in the Lord Jesus Christ, this is the best news we could ever hear. It is music to our ears! To the one it is rubbish—to the other it is most precious.

Sadly, the issues have become quite muddled today, as many who profess to proclaim the old Gospel have succumbed to the pressures of PCR. They have attempted to take a middle ground in which there is still a cross, but not a cross which sinners find offensive.

Churches which call themselves *Christian* often appear more interested in pampering the rebel rather than delivering the ultimatum from the King. Psychology and carnal entertainment have replaced the conscience-pricking message of Redemption. Nothing is left but a few sentimental expressions about a largely irrelevant Jesus. Self-esteem doctrine has replaced conviction of sin. A Christ who is merely an example to be followed has replaced the Christ who is the Redeemer to be trusted and obeyed. As a result, no one is offended anymore and the “churches” with such a “gospel” are packed with proud, unrepentant sinners who are perfectly at ease on the road to Hell!

But make no mistake, my Friend—a **gospel which is without offense is no longer the soul-saving Gospel of Christ**. Rather it is the most delusive deception imaginable! It is another *Jesus* and another *gospel*.

The word, *gospel*, literally means *good news*. But this good news is only appreciated by those who have first felt the hopelessness which the bad news brings. The bad news is that of man’s sin, guilt and inescapable final judgment. Take away the bad news, as much of contemporary, pragmatic Christendom has done (in order to appeal to man and be politically correct), and the good news about God’s appointed sin-bearing Sacrifice loses its value. The good news without the bad news is just news.

My Friend, let me be very clear—you **cannot be both politically correct and Biblically correct!** I urge you to humble yourself before the Almighty God, confess to Him your sins and your sinful heart which tends to produce such sins. Ask Him to have mercy on your wretched soul. Come to Christ at once! Take His perfect righteousness, submit to Him as your Lord—and find the peace for which your restless soul longs!

What, then, must politically incorrect Christians say in our present situation? We say with the Apostles, *We ought to obey God rather than men* (Acts 5:29). We do not seek to force our beliefs on anyone. Authentic New Testament Christianity need never resort to coercion or violence in order to promote the Kingdom of God, a Kingdom which is not of this world. We are not seeking to save society through government and laws. (That would only be another form of PCR)! Rather, we seek to save some **from** this perverse society in which we live. Our only weapons are the truth of God’s Word and prayer. The Holy Spirit uses these means to persuade men in the stillness, of their own consciences.

However, we do seek to preserve freedom of religion so that we may boldly proclaim the unique and exclusive claims of the Lord Jesus Christ. Our appeal is to the Scripture as the final authority. On Judgment Day, only the Biblically correct religion will suffice!



Pray daily for unconverted spouses and children. Thank our Master daily if your spouse and children know Him.

UNDERSTANDING ROMAN CATHOLICISM

By Rick Jones

Mary: Source of Holiness?

The Catechism alleges that the virgin Mary is the model and source of true holiness:

“From the Church we learn the example of holiness and recognize its model and source in the all-holy Virgin Mary...” (Page 490, #2030)

You will not be surprised to learn that we have another conflict. As we discussed in the previous chapter, the Bible portrays Mary as a sinner who needed a Savior.

Yes, she was blessed to give birth to the Son of God, but that does not make her the source of holiness. Referring to herself, Mary marveled that God had:

“... regarded the low estate of His handmaiden...” (Luke 1:48).

The Biblical source of holiness

The Bible affirms repeatedly that God is our only model of holiness:

“Who shall not fear You, O Lord, and glorify Your name? For You only are holy: for all nations shall come and worship before You...” (Rev 15:4).

“Exalt the LORD our God, and worship at His footstool; for He is holy” (Psa 99:5).

“Let them praise Your great and terrible name; for it is holy” (Psa 99:3).

Never do we read in Scripture about Mary being holy, much less the source or model of holiness:

“Exalt the LORD our God, and worship at His holy hill; for the LORD our God is holy” (Psa 99:9).

“And one cried unto another, and said, Holy, holy, holy, is the LORD of Hosts: the whole earth is full of His glory” (Isa 6:3).

The words, “holy” or, “holiness” are used over 600 times in the Bible. Not once does either word refer to Mary!

God announces that we should be holy, as He is holy, not as Mary is holy:

“But as He which has called you is holy, so be you holy in all manner of conversation, because it is written, Be you holy; for I am holy” (1 Peter 1:15, 16).

“For I am the LORD your God: you shall therefore sanctify yourselves, and you shall be holy; for I am holy...” (Lev 11:44).

Roman Catholic Friend, do you see the difference here? God’s Word repeatedly instructs you to look to the eternal God of the universe as your model and source of holiness. Catholicism counters, saying, “No, don’t look to God, look to this frail, human woman.” This is nothing short of blasphemy! And we can only ask, “Why does the Catholic church attempt to dethrone God Almighty from His rightful place and set Mary on His throne instead? Why does Catholicism want you looking to Mary for your example of holiness instead of God? God deserves all glory and honor. Plus, He is a jealous God who reminds us that:

“I will not give My glory unto another” (Isa 48:11).

Conclusion

Who will be YOUR model of holiness? God Almighty...or a sinful woman? Catholicism demands you look to the woman. The Bible declares that only God is qualified:

“You are worthy, O LORD, to receive glory and honor and power: for You have created all things, and for Your pleasure they are and were created” (Rev 4:11).

“I am the LORD, your Holy One, the creator of Israel, your King” (Isa 43:15).

[After almost four years, this ends the chapter by chapter copying of Brother Rick Jones’ book, *Understanding Roman Catholicism*. The paperback can be ordered from Chick Publications, P.O. Box 662, Chino, CA 91708-0662 or from www.chick.com.]

PRAYERFUL REFLECTIONS OF PRAISE

By Pastor Walter Sanders
Rehoboth Baptist Church
2501 Turner Way
Arlington, TX 76001

[As I pause this morning](#) and reflect upon Whose I am and Whom I serve, I marvel at the high and lofty One Who inhabits eternity—He Who dwells in the high and holy place, sitting in majesty and splendor, reigning with power, dominion and bright glory. His throne is “*from everlasting, to everlasting,*” as He reigns in absolute sovereignty and supremacy over the measureless reaches of the works of His hands.

[He is my Refuge and my strength](#); my Fortress and my High Tower; my Shelter from the storms of life; my Companion in the valley experiences of life; my Redeemer, Savior and Friend. I stand in awe of His supremacy, His sovereignty and His sufficiency.

[He keeps me in the hollow of His hand](#) and tenderly watches over my going out and my coming in; He is my Father, in Whom I trust; My Savior, in Whom I rest; my Companion, Who leads me along life’s way.

[He speaks peace to my heart](#) and calms me in the raging storm; He dispels my fears as I walk through the dark valley; He assures me that I am not alone when friends forsake me; He lifts my heart from despair when I am burdened down with any of life’s sorrows or complexities.

[He reminds me to look about me](#) at the wonders of His creation: the fields of golden grain in this land of plenty; the mountain majesties and forest lands; the oceans, rivers and streams; the fertile valleys, the fruited plains; the wonders and beauties of the heavens on a starlit night, and the moon in its splendor, and the sun in its glory by day.

[He awakens me with fresh life-breath](#), reminding me that His compassions fail not and that His mercies are new every morning; that I am His, and He is mine; that He shepherds my life, leading me by still waters and into green pastures of provision, making my cup overflow.

[He whispers sweet peace to my heart](#) and assures me that He is conforming me to the image of His dear Son; that I shall soon be done with the troubles and trials of life in this vale of tears below; that I shall land safely in His Presence at last in that Better Land, where no tears will dim the eyes. He says to me, “*I come quickly,*” and with great joy, I say with the Apostle John, “*Amen. Even so, come quickly, Lord Jesus!*”

DOES GOD REALLY LOVE EVERYONE?

By Charles H. Spurgeon

We must not flippantly talk as if all the promises in Scripture belonged to all of us! For, my dear Friend, it may be that the Lord is not your Shepherd—and if that is the case, the sheep's portion is not yours. We ought to be very careful not to put God's promises into the hands of those to whom they do not belong.

The other day I saw a little tract bearing this title, "It is certain that God loves you." And I burned it, for I was afraid that somebody who had no right to it, might see it and believe that it was true. I do not believe that God loves every individual who might pick that tract up in the sense in which such an individual would understand the expression. I know that God loves, in a certain sense, all the creatures that He has made. But such love as that gives me no comfort as long as I am an unreconciled sinner under condemnation because I have not believed in God's dear Son!

I dare not say to everyone of you, "The Lord is your Shepherd," for I do not think that all of you are His sheep. I cannot help fearing that there are some here who have no part nor lot in this matter, for they are still "in the gall of bitterness and in the bonds of iniquity."

I am going to put a few questions to you, or to point out some of the characteristics of one who can say, "The Lord is my Shepherd." If I am the Lord's sheep, *I shall have something of the sheep's disposition*. I shall perceive that His Spirit has worked in me, at any rate, some Divine *gentleness*. I know some professors who seem to me to be more like wolves than sheep. They snap their jaws like wolves do and their very speech seems to be like a wolf's howl. They dislike this and they hate that, and they cannot endure the other—in fact, nothing pleases them! A sheep has its likes and its dislikes, but it does not snarl, snap, howl, or growl—it is the wolf that does that—the sheep is of a gentler disposition.

A man who cannot bear an insult, is surely not a Christian. A man who always revenges an injury done to him, surely is not a Christian—that is, one who is like Christ—"who, when He was reviled, reviled not again; when He suffered, He threatened not." He could truly say, "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting."

The giving up of what is our right—the giving up of what we may fairly claim as our own—is the very mark of Christ's sheep.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3006, Volume 52—"THE LORD IS MY SHEPHERD"—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.

THE BLESSEDNESS OF ELECTION

By A. W. Pink

First, the doctrine of election *magnifies the character of God*. It exemplifies His *Grace*. Election makes known the fact that salvation is God's free gift, gratuitously bestowed upon whom He pleases. This must be so, for those who receive it are themselves no different from and no better than those who receive it not. Election allows some to go to Hell, to show that all deserved to perish. But Grace comes in like a dragnet and draws out from a ruined humanity a little flock, to be throughout eternity the monument of God's sovereign mercy.

It exhibits His Omnipotence. Election makes known the fact that God is all powerful, ruling and reigning over the earth, and declares that none can successfully resist His will or thwart His secret purposes. Election reveals God breaking down the opposition of the human heart, subduing the enmity of the carnal mind, and with irresistible power drawing His chosen ones to Christ. Election confesses that "we love Him because He first loved us," and that we believe because He made us willing in the day of His power (Psa 110:3).

The doctrine of election ascribes all the glory to God. It disallows any credit to the creature. It denies that the unregenerate are capable of predicting a right thought, generating a right affection, or originating a right volition. It insists that God must work in us both to will and to do. It declares that repentance and faith are themselves God's gifts, and not something which the sinner contributes towards the price of his salvation. His language is, "Not unto us, not unto us," but, "Unto Him that loved us and washed us from our sins in His own blood."

The above paragraphs were written by us almost a quarter of a century ago, and today we neither rescind nor modify them.

"The Lord makes distinctions among guilty men according to the sovereignty of His Grace. 'I will no more have mercy upon the house of Israel: but I will have mercy upon the house of Judah.' Had not Judah sinned, too? Might not the Lord have given up Judah, also? Indeed He might justly have done so, but He delights in mercy.

"Many sin and righteously bring upon themselves the punishment due to sin: they believe not in Christ and die in their sins. But God has mercy according to the greatness of His heart upon many who could not be saved upon any other footing but that of undeserved mercy. Claiming His royal right He says, 'I will have mercy on whom I will have mercy.' The prerogative of mercy is vested in the Sovereignty of God: that prerogative He exercises. He gives where He pleases, and He has a right to do so, since none have any claim upon Him" (C. H. Spurgeon: "The Lord's Own Salvation"—Hosea 1:7).

The above makes it sufficiently plain that it is no light thing to reject this blessed part of eternal Truth: no, it is a most solemn and serious matter so to do. God's Word is not given us to pick and choose from—to single out those portions which appeal to us, and to disdain whatever commends itself not to our reason and sentiments. It is given to us as a whole, and by it each of us must yet be judged. To reject the grand Truth of God we are here treating of is the height of impiety, for to repudiate the election of God is to repudiate the God of election.

It is a refusal to bow before His high Sovereignty. It is the corrupt preacher opposing himself against the holy Creator. It is presumptuous pride which insists upon being the determiner of its own destiny. It is the spirit of Lucifer, who said, "I will exalt my throne above the stars of God... I will be like the Most High" (Isa 14:13, 14). [Adapted from Brother Pink's 1938 *Studies in the Scriptures*.]

STUDY OF EPHESIANS

ONE GOD AND FATHER—PART 1

We come today to final phrase in Ephesians 4 which shows us the basis of the unity of believers in the Lord Jesus Christ. It is found in verse 6—“One God and Father of all, who is above all, and through all, and in you all.” Let us consider, in the first place, that the phrase “one God and Father of all” is designed to remind us that the ultimate reason for the unity of the Church and the reason why there is a Church at all is because it is God’s good pleasure.

In the first chapter of Ephesians we have set before us what the Apostle describes as “every spiritual blessing in the heavenly places in Christ.” Believers enjoy such amazing things as redemption, the forgiveness of sins and insight into the very mysteries of God. But do we even stop to realize why God did these amazing things for His people? We find the answer in Ephesians 1:4-6—“just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He has made us accepted in the Beloved.” Here are the ultimate reasons why there is such a thing as a Church and why those in the Church enjoy the most amazing blessings. It is because this was “the good pleasure of His will.” And He did it for “the praise of the glory of His grace.”

God is the ultimate reason why God does anything. His first consideration in all that He does is always “the good pleasure of His will” and “the praise of the glory of His grace.” Too often we look at the plan of salvation with a man-centered perspective. But the Apostle is here showing us that the ultimate and most important thing of all is God Himself. And that which lies behind the Church is “one God and Father of all,” who in eternity past determined that it would be this way. This phrase also tells us that it is God the Father to whom our salvation is ultimately designed to bring us. 1 Peter 3:18 tells us that the reason Christ suffered was “to bring us to God.” Oh yes, we cannot come to God without Jesus Christ—and if we by-pass Jesus Christ there is no possibility of salvation. But Jesus Christ died to bring us to the Father. It is interesting to note that the expression “the Church of God” is used eight times in the New Testament.

We come today to final phrase in Ephesians 4 which shows us the basis of the unity of believers in the Lord Jesus Christ. It is found in verse 6—“One God and Father of all, who is above all, and through all, and in you all.” Let us consider, in the first place, that the phrase “one God and Father of all” is designed to remind us that the ultimate reason for the unity of the Church and the reason why there is a Church at all is because it is God’s good pleasure.

In the first chapter of Ephesians we have set before us what the Apostle describes as “every spiritual blessing in the heavenly places in Christ.” Believers enjoy such amazing things as redemption, the forgiveness of sins and insight into the very mysteries of God. But do we even stop to realize why God did these amazing things for His people? We find the answer in Ephesians 1:4-6—“just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He has made us accepted in the Beloved.” Here are the ultimate reasons why there is such a thing as a

Church and why those in the Church enjoy the most amazing blessings. It is because this was “the good pleasure of His will.” And He did it for “the praise of the glory of His grace.”

God is the ultimate reason why God does anything. His first consideration in all that He does is always “the good pleasure of His will” and “the praise of the glory of His grace.” Too often we look at the plan of salvation with a man-centered perspective. But the Apostle is here showing us that the ultimate and most important thing of all is God Himself. And that which lies behind the Church is “one God and Father of all,” who in eternity past determined that it would be this way. This phrase also tells us that it is God the Father to whom our salvation is ultimately designed to bring us. 1 Peter 3:18 tells us that the reason Christ suffered was “to bring us to God.” Oh yes, we cannot come to God without Jesus Christ—and if we by-pass Jesus Christ there is no possibility of salvation. But Jesus Christ died to bring us to the Father. It is interesting to note that the expression “the Church of God” is used eight times in the New Testament.

Is the Church Christ’s Church? Of course it is. But Jesus Christ shed His blood in order to purchase a people for the Father. That is why Jesus taught us to pray to the Father. He taught the disciples saying: “In this manner therefore pray, OUR FATHER in heaven.”

This is the theme which runs throughout the Bible from cover to cover. When God first created all things, man enjoyed direct fellowship with God. But sin and rebellion against God came in and the effect was to separate man from God. Salvation is that gracious plan of God the Father to reverse that separation and to reconcile a people to Himself. God saved man for Himself that we might know Him, love Him and worship Him.

There is another important point which is being indicated to us by the phrase, “one God.” It is telling us that there is no other God but God. We hear talk today of many gods. In fact, the United States, which was once dominated by the belief that there was only one true and living God, does not now look very different from the pagan nations at the time in which the Apostle Paul wrote his letters. The cults and false religions of the world have so invaded our country that our modern society looks like Athens, where Paul noted that the city was filled with representations of all different kinds of gods. We must boldly assert, not in a spirit of arrogance, but for the honor and glory of God, that the gods of other religions are not God at all. They are the inventions of the imaginations of the minds of fallen man and do not reflect the One God, the True God, who has revealed Himself to us in the Bible. There is only one who fully knows what God is like, and that is God Himself. If we are to know Him, He must reveal Himself to us. And praise to His name, this is what He has done in giving us the Bible and in sending Jesus Christ and the Holy Spirit to reveal Himself to us!

(Continued next month, Lord willing).

**PRAY FOR OUR
MEN AND WOMEN
IN THE ARMED
SERVICES**

**PRAY
DAILY!**

CALVINISM: ITS DOCTRINE OF INFANT SALVATION

By DANIEL E. PARKS ~ Saint Croix, U.S. Virgin Islands
<http://grace-for-today.com/redeemerbc.htm>

Are persons who die in infancy saved? Holy Scriptures do not directly address this subject. But various indirect declarations give us every reason to rest assured that they are, indeed, saved.

The goodness of God suggests the salvation of those who die in infancy. We read in Job 38:41 that He provides food for newborn ravens when they cry unto Him. Surely He will not turn a deaf ear to the cries of infants and permit them to be cast from His Presence! We read in Psalm 145:15f that He provides food for “every living thing,” even the most loathsome of creatures. Surely He will provide salvation for those made in His own image who die in infancy!

In various passages, the number of the redeemed in Glory is so large as to suggest the salvation of those persons who died in infancy. For example, they are described in Revelation 7:9 as “a great multitude which no man could number.” It is thought by many theologians that the number of souls in Glory will be greater than that of the souls in the regions of the damned on the grounds that Christ must have the preeminence. This certainly will be true if the number of the redeemed in Glory will include all those who died in infancy and childhood, which was a vast part of humanity in former times when a great percentage of children did not live long enough to reach adulthood. This number would also include the untold millions who today are snatched from their mothers’ wombs and sacrificed by abortionists.

In Ezekiel 16:21 God called the children sacrificed to heathen gods, “My children”: “you have slain My children and offered them up to them by causing them to pass through the fire.” God’s children are received in Glory, not consigned to Hell.

In Jonah 4:11 we read that God had great pity on the citizens of Nineveh, especially upon its “more than one hundred and twenty thousand persons who cannot discern between their right hand and their left.” Such pity suggests these infants would be received into Glory if they died in infancy.

In Mark 10:14, Jesus Christ said, “Let the little children come to Me, and do not forbid them; for of such is the Kingdom of Heaven.” He then admonished adults in the next verse, “Assuredly, I say to you, whoever does not receive the Kingdom of God as a little child will by no means enter it.”

In 2 Samuel 12:23 David expressed his own assurance that his own departed infant was received into Heaven, and that he, himself, would later be forever reunited with him there: “I shall go to him, but he shall not return to me.”

The great question before us is not whether persons dying in infancy are saved and received into Glory. Holy Scriptures would seem to assure us that they, indeed, are. Rather, the question before us should be whether the parents and loved ones of those who die in infancy will be reunited with them in Glory.

How are persons who die in infancy saved? *Arminians err when they aver that persons dying in infancy are saved because of their supposed innocence.* Arminians are driven to this view because of a fatal flaw in their scheme of salvation. Arminians believe that God has done all He can to save sinners and that the success of His desire and endeavor rests solely upon those sinners exercising their supposed “free will” in making what they call a “decision for Christ.” Arminians declare that if sinners do not make such a conscious and deliberate decision to let God save them, God *cannot* do so.

This Arminian heresy mercilessly shuts the door of salvation to infants who are in every way incapable of their own will to make a “decision for Christ.” Arminians admit this fatal flaw to their scheme of salvation but they are not willing to concede that persons dying in infancy are forever lost and damned. Arminians, therefore, must devise another scheme by which God saves infants, thereby declaring that God saves adults in one way, and infants in another.

This Arminian dilemma is compounded for Campbellites, the disciples of Alexander Campbell (1788-1866). Campbellites are not only Arminian, but also among the most strident proponents of the heresy of baptismal regeneration. They emphatically deny that anyone can be saved apart from baptism. This Campbellite heresy also mercilessly shuts the door of salvation to unbaptized infants—unless another scheme of salvation can be devised for them.

Arminians generally believe the scheme for the salvation for infants involves their innocence and/or the fact that they have not reached the age of accountability—whatever that is! This Arminian scheme for the salvation of infants contradicts Holy Scriptures in at least two ways. First, it denies that God has but one plan for salvation and assumes, instead, that He saves adults in one way and infants in another.

Second, this Arminian scheme for the salvation of infants denies the Biblical doctrine of the sinfulness of the whole human race, including infants. Romans 5:12-19 teaches us that we all, infants included, sinned and died in the fall of Adam, the first man.

Job (14:4) declared the sinfulness of infants when he said, “Who can bring a clean thing out of an unclean? No one!”

The Psalmist David declared the sinfulness of infants when he, speaking for us all, said in Psalm 51:5, “Behold, I was brought forth in iniquity, and in sin my mother conceived me.” And he poignantly declared the sinfulness of infants when he said in Psalm 58:3, “The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies.”

Solomon includes infants when he teaches us in Ecclesiastes 7:20 that “there is not a just man on earth who does good and does not sin.”

And Jesus Christ includes infants when He teaches us in John 3:1-7 that, “That which is born of the flesh is flesh” and in need of being “born-again” by the Holy Spirit if he or she is to see or enter God’s Kingdom.

Another flaw of the Arminian view is that it in reality denies infant *salvation*. There is no need of salvation for those who are innocent!

(See Infant Salvation on page 11)

ARE YOU ONE OF CHRIST'S SHEEP?

By Charles Haddon Spurgeon

We may also judge whether we are Christ's sheep by one or two texts which Christ Himself has given us. I quoted to you, just now, our Lord's own words, "My sheep hear My voice." Did you ever hear Christ's voice? I did not ask whether you ever heard your minister's voice, but whether you ever heard Christ's voice. Did He, Himself, ever speak to you so that you recognized that it was Christ's voice that you heard? Besides that hearing of their Savior's voice, Christ's sheep have a wonderful discriminating power by which they recognize Him. I heard a gentleman who had traveled in the East, say that he thought the sheep must know their shepherd because of the clothes which he wore, so he put on a shepherd's garments and went up to some sheep, but not one of the sheep mistook him for their shepherd. Then he called one of the sheep by its proper name, but it took no notice of him—and that reminded him of our Savior's declaration, "A stranger will they not follow, but will flee from him: for they know not the voice of strangers." The sheep have such a keen ear that they can detect the tones of their own shepherd's voice and can distinguish it from all others.

So is it with Christ's sheep—they are not deceived by the voice of strangers, though others are deceived. I venture to prophesy that within 10 years from this date, the whole of this country will be permeated by Popery. The advance that Romanism has made during the last 10 years is so terrible that if it continues to increase at only half that rate, my prophecy will prove to be a true one. The very name of Protestantism will die out unless God sends us a revival of Evangelical religion, for the fashion of the age is so set towards that which is gaudy, sensuous and sensational—and the whole trend of ecclesiasticism is so directly towards ceremonialism, that if we who love the old faith, do not bestir ourselves, we and our fellow countrymen will plunge into the Stygian bog of Popish superstition! Some of you will hardly believe what I am saying, but if you will only turn your mind's eye in the direction to which I am pointing, you will see that the advance of Romanism and Ritualism in this land is quite extraordinary. The only people who will not be swept away by this tidal wave of ceremonialism, are those who have heard the voice of Christ and so have the first mark of His sheep! If you have ever been justified by faith in Jesus, you will not be cajoled by a so-called "priest." If you have ever spiritually eaten the flesh of Christ, you will never degrade your Christian manhood by munching the man-made wafer-god! If you have ever really known Jesus Christ as your Savior, what will you care for the so-called "sacrifice of the mass"? You will know that it is only a Satanic invention to delude souls! If you have ever been regenerated by the Holy Spirit, the fiction of "baptismal regeneration" will be an abomination to you! If you have ever been vitally united to Christ, the living Vine, all the false and foolish talk about being saved by the power of sacramental efficacy will be as a stench in your nostrils which you cannot endure!

So I come back to the question I asked just now—Have you heard the voice of Christ? Do you know the meaning of the whispering of his Spirit? Have you passed from death unto life? Have you been transformed from a wolf into a sheep? Have you been translated out of the Kingdom of darkness into the Kingdom of God's dear Son? If so, relying upon the Lord Jesus Christ, whose precious blood has redeemed every one of his chosen flock, you can say, "The Lord is my Shepherd." But if not, and you continue to follow your own devices, they will lead you to destruction. God grant that this may not be the lot of any one of us, but may we all come, with childlike confidence, and put our trust in Jesus Christ, the Son of God, the one and only Savior of sinners. And then shall each one of us be able to say, with David, "The Lord is my Shepherd; I shall not want."—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3006, Volume 52—"THE LORD IS MY SHEPHERD"—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.

Infant Salvation

(Continued from page 10)

"Infant salvation" is a misnomer for Arminians.

Roman Catholics err when they hold that persons dying in infancy are saved only if they are baptized. One of the first great heresies to plague the church of Christ was the mistaken belief that salvation is obtained through baptism. Since those who embraced this heresy wished to prevent their children from dying unbaptized, and therefore unsaved, they baptized them as soon as they were born. Scriptures deny both the heresy of baptismal regeneration and of the baptism of infants.

Nevertheless, the Roman Catholic Church emphatically declares that infants and young children dying unbaptized are forbidden to enter Heaven. According to the article, "Infants, Unbaptized," in *A Catholic Dictionary*, "The Church has always taught that unbaptized children are excluded from Heaven...Heaven is a reward in no way due to their human nature as such."

Calvinists rightly teach that persons dying in infancy are saved in the same manner as are saved adults. God has only one plan of salvation. It teaches that sinners are saved by God's free and Sovereign Grace in Jesus Christ, totally apart from any works of righteousness they perform or any supposed virtue in them. Everyone who is saved—including all persons dying in infancy—is saved through being elected to salvation by God the Father, redeemed by the blood of Jesus Christ, and regenerated or born-again by the Holy Spirit.

Calvinists believe persons dying in infancy are saved in this manner. Contrary to the slanders of Arminians and Romanists, Calvinists do not believe any persons dying in infancy are damned.

One of the most glorious aspects of the Calvinist doctrine of infant salvation is that it magnifies the goodness and Grace of God in salvation and in no way contradicts Holy Scriptures. On the contrary, Arminianism denies the need of God's Grace for the salvation of infants. And Romanism exalts the work of parents in having their infants baptized, and bars from Heaven the departed infants of those parents who did not do so.

We Calvinists alone can rightly assure the parents and friends of departed infants that they are saved and received into Glory.

But we also exhort these same parents and friends to trust in Jesus Christ for their own salvation. None but such persons can say with assurance the words of David regarding his own departed infant, "I shall go to him, but he shall not return to me."

[To be concluded next month, Lord willing.]

**PRAY DAILY FOR THOSE
TO BE RELEASED FROM
PRISON THIS MONTH**

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

Just as
 you have
 received
 Christ
 Jesus
 as Lord,
 continue
 to live in Him.
 Colossians 2:6



“He who believes in Him [Jesus Christ] is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God” (John 3:18).

In This Issue...

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

I often think—and therein am I glad in days of sorrow—that when God means to bless any of us, He generally lowers us into the very dust. *When we are willing to be nothing*, then the Lord alone is exalted in that day.

DEAR PASTOR, WHAT KIND OF DISH ARE YOU?
 By Charles H. Spurgeon

If you that are cooks were about to serve a dinner, you would not use a dish, I am sure, until first of all you had cleaned it. You would first wipe it right out, then you would set it on the shelf—and when you needed a goodly dish with which to serve up goodly meat, you would reach down for the empty dish that you had well wiped, would you not?

Some of us do not get quite wiped out of our last success and so we have no more. We still retain a flavor of our last self-congratulation and so the Master will not use us. When He puts us in hot water, makes us see our filth and then wipes us right out and we, perhaps, are inclined to say, “Lord, I am now good-for-nothing,” we shall be more likely to be of some

service to Him.

Perhaps He will put us on the shelf for a while. He can easily do that with some of us—a little twinge of pain and sickness—and we are useless! We seem to say, “Lord, what am I but an empty, cracked dish?” Ah, but then He comes and takes us down and uses us—and that is worth waiting for! I always expect a greater blessing when there is greater soul-humbling among us. Would you not be glad to be humbled, dear Brother, if God would use you more as a consequence?

Today I saw, as I went home, some old crocks and broken bricks and pieces of all sorts of earthenware put by the side of the road because the road is going to be widened, and I thought to myself, “If the Lord would only use me as an old broken crock to help to make a roadway for Him to ride through London, so that He might be glorified, I would be

glad to be thus honored.” Do you not feel so too? Well, perhaps He will take you at your word one of these days! Brother, if God humbles you in order to use you, you may not like it as much as you think you will, but still, that is how we should demean ourselves. We should be willing to be anything, or to be nothing, according to His will.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon No. 2922, Volume 51—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

✂

Pray for our Brothers and Sisters in prisons and for their spouses and children. Ask God to be merciful to the children.