

FOR HIS GLORY

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If Christ is your way, you will begin first to seek to have Christ. "How shall I have Him?" asks one. Do you desire Him? Will you accept Him? He is yours! The act of accepting Christ secures Christ to us. For the Father freely gives Him to all who freely accept Him. Some are troubled through ignorant and unbelieving fears and are saying, "I wish I could lay hold on Jesus! I wish I knew that Christ were mine!" Are you willing to have Him? Who made you willing? Do you desire Him? Who made you desire Him? Who but the Spirit of the Lord? Will you now take Jesus to be your Savior, to save you from your sins? Then depend on it—He is yours—there was never any difficulty with Him to give Himself to you! The difficulty was to bring you to receive Him. And now that you do receive Him, remember this—"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Jesus Himself has said it, "Him that comes to Me I will in no wise cast out." —CHS



HOLINESS

By Walter Marshall, 1692

We are to look upon holiness as a very necessary *part of* that *salvation* that is received by faith in Christ. Some are so drenched in a Covenant of Works that they accuse us of making good works needless to salvation, if we will not acknowledge them to be necessary, either as *conditions to procure* an interest in Christ, or as *preparatives to fit us* for receiving Him by faith.

And others, when they are taught by the Scriptures that we are saved by faith, even by faith without works, begin to disregard all obedience to the Law as not at all necessary to salvation and account themselves obliged to it only in point of gratitude—if it is wholly neglected, they doubt not but free Grace will save them, nevertheless.

Yes, some are given up to such strong Antinomian delusions that they account it a part of the liberty from bondage of the Law purchased by the blood of Christ to make no conscience of breaking the Law in their conduct.

One cause of these errors that is so contrary, one to the other, is that many are prone to imagine

nothing else to be meant by "salvation" but to be delivered from Hell and to enjoy heavenly happiness and glory. They conclude, therefore, that if good works are a *means of* glorification and precedent to it, they must also be precedent means of our whole salvation and that, if they are not a necessary means of our *whole* salvation, they are not at all necessary to glorification.

But, though "salvation" is often taken in Scripture *by way of eminence* for its perfection in the state of heavenly glory, yet, according to its full and *proper* signification, we are to understand by it all that freedom from the evil of our natural corrupt state and all those holy and happy enjoyments that we receive from Christ our Savior, either in this world by faith or in the world to come by glorification.

Thus, justification, the gift of the Spirit to dwell in us, and the privilege of adoption [deliverance from the *reigning* power of indwelling sin] are *parts of* our "salvation" which we partake of in this life. Thus also, the conformity of our hearts to the Law of God and the

(See *Without* on page 3)

*When a
Wicked Protestant
Heard the
Gospel!*

By C. H. Spurgeon

"...He is able even to subdue all things unto Himself"
(Phil 3:21)

In the conversion of sinners natural depravity is an opposing force. Men are set upon their sins and love not the things of God. Neither will they hearken to the voice of Mercy. My Brethren, to remove all our fears concerning our Lord's ability to save, the word is here used, "He is able"—not only to raise all things from the dead, but "to subdue all things to Himself." Here again I would bid you take the encouragement the text presents you. If there is opposition to the Gospel, *He* is able to subdue it.

If in one man there is a prejudice, if in another man the heart is darkened with error. If one man hates the very name of Jesus, if another is so wedded to his sins that he cannot part from them, if opposition has assumed in some a very determined character—does not the text meet every case? "He is able to subdue

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Wicked Protestant

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all things,” to conquer them, to break down the barriers that interpose to prevent the display of His power and to make those very barriers the means of setting forth that power the more gloriously!

“He is able even to subdue all things.” O take this to the Mercy Seat, you who will be seeking the souls of men this month! Take it to Him and plead this Word of the Holy Spirit in simple, childlike faith! When there is a difficulty you cannot overcome, take it to Him, for He is “able to subdue.”

Note next that the language of our text *includes all supposable* cases. He is able to “subdue *all* things unto Himself.” Not here and there, one, but “*all* things.” Brothers and Sisters, there is no man or woman in this world so fallen, debased, depraved and willfully wicked that Jesus cannot save him—not even among those who live beyond the reach of ordinary ministry! He can bring the heathen to the Gospel, or the Gospel to them. The wheels of Providence can be so arranged that salvation shall be brought to the outcasts.

Even war, famine and plague may become messengers for Christ, for He, too, rides upon the wings of the wind. There lived some few years ago in Perugia, in Italy, a man of the loosest morals and the worst conceivable disposition. He had given up all religion. He loathed God and had arrived at such a desperate state of mind that he had conceived an affection for the devil and endeavored to worship the Evil One! Imagining Satan to be the image and embodiment of all rebellion, free-thinking and lawlessness, he deified him in his own mind and desired nothing better than to be a devil himself!

On one occasion, when a Protestant missionary had been

in Perugia preaching, a priest happened to say in this man’s hearing, that there were Protestants in Perugia and the city was being defiled by heretics. “And who do you think Protestants are?” he asked. “They are men who have renounced Christ and worship the devil.” A gross and outrageous lie was this, but it answered far other ends than its author meant. The man, hearing this, thought, “Oh, then, I will go and meet with them, for I am much of their mind.”

And away he went to the Protestant meeting, in the hope of finding an assembly who propagated lawlessness and worshipped the devil! He there heard the Gospel and was saved! Behold in this and in ten thousand cases equally remarkable, the ability of our Lord to subdue all things unto Himself! How can any man whom God ordains to save escape from that eternal love which is as Omnipresent as the Deity itself? “He is able to subdue all things to Himself.” If His sword cannot reach the far-off ones, His arrows can—and even at this hour they are sharp in His enemy’s hearts.

No boastful Goliath can stand before our David. Though the weapon which he uses today is but a stone from the brook, yet shall the Philistine be subdued. If there should be in this place a Deist, an Atheist, a Romanist, or even a lover of the devil—if he is but a man, mercy yet can come to him! Jesus Christ is able to subdue him unto Himself. None have gone too far and none are too hardened! While the Christ lives in Heaven we need never despair of any that are still in this mortal life—“He is able to subdue all things unto Himself.”—Adapted from *The C.H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #973, Volume 17—*The Power of Christ Illustrated by the Resurrection*



LORD, HELP ME!

If after any service you pour forth showers of penitential tears because the service was imperfect, there is evidently a strong soul of obedience within you. When you can neither repent, nor believe, nor love as you wish to do, you are repenting, believing and loving with a strength which is more true than apparent. It is the will with which we act which is the strength of the action. And when the will is so powerful that it makes us mourn because we cannot find how to perform its bidding, then are we strong according to the Divine measurement of strength. Contrite weakness is spiritual strength.

When a man is thoroughly weak—not only partially but altogether weak—then is he strong. When apart from the Lord Jesus, he is utter weakness and nothing more—then it is that he is strong. Let me persuade you to make a full confession of weakness to the Lord. Say, “Lord, I cannot do what I ought to do—I cannot do what I want to do—I cannot do what I used to do—I cannot do what other people do—I cannot do what I mean to do—I cannot do what I am sure I shall do—I cannot do what I feel impelled to do. And over this sinful weakness I mourn.” Then add, “Lord, I long to serve You perfectly, yet I cannot do it. Unless You help me I can do nothing right. There will be no good in my actions, my words, my feelings, or my desires unless You continue to fill me with Your own holy energy. Lord, help me! Lord, help me!”—CHS

Without Holiness We Can Never See God (Heb 12:14)

(Continued from page 1)

fruits of righteousness with which we are filled by Jesus Christ in this life are a *necessary part* of our “salvation.”

God saves us from our sinful uncleanness *here*, by the washing of regeneration and renewing of the Holy Spirit (Ezek 36:29, Titus 3:5), as well as from Hell hereafter. Christ was called Jesus, i.e., Savior—because He saves His people from their sins (Matt 1:21). Therefore, deliverance from our sins *is part of* our “salvation,” which is begun in this life by justification and sanctification—and perfected by *glorification* in the life to come.

Can we rationally doubt whether it is any proper part of our salvation by Christ to be quickened so as to be enabled to live to God when we were, by nature, dead in trespasses and sins? And to have the image of God in holiness and righteousness restored to us, which we lost by the Fall—and to be freed from a vile dishonorable slavery to Satan and our own lusts and made the servants of God—and to be honored so highly as to walk by the Spirit and bring forth the fruits of the Spirit? And what is all this but holiness in heart and life?

Conclude we, then, that holiness in this life *is absolutely necessary to salvation*, not only as a means to the end, but by a nobler kind of necessity—as part of the end, itself! Though we are not saved by good works as *procuring* causes, yet we are saved *to* good works as fruits and effects of saving Grace, “which God has before ordained that we should walk in them” (Eph 2:10).

It is, indeed, one part of our salvation to be delivered from the bondage of the Covenant of Works. But the end of this is not that we may have liberty *to sin* (which is the worst of slavery) but that we may fulfill the royal law of liberty and that “we should serve in newness of spirit, and not in the oldness of the letter” (Rom 7:6). Yes, holiness in this life is such a *part of* our “salvation” that it is a *necessary means* to make us meet to be partakers of the inheritance of the saints in heavenly light and Glory—for without holiness we can never see God (Heb 12:14) and are as unfit for His glorious Presence as swine for the presence-chamber of an earthly king!

The last thing to be noted in this direction is that holiness of heart and life is to be

sought for earnestly *by faith* as a very necessary part of our “salvation.” Great multitudes of ignorant people that live under the Gospel harden their hearts in sin and ruin their souls forever by trusting on Christ for such an *imaginary* “salvation” as consists not at all *in holiness*, but only in forgiveness of sin and deliverance from everlasting torments.

They would be free from the *punishments* due to sin, but they love their lusts so well that they hate holiness and desire not to be saved from the *service* of sin. The way to oppose this pernicious delusion is not to deny, as some do, that trusting on Christ for salvation is a saving act of faith, but rather to show that *none do* or can trust on Christ for *true* “salvation” except they trust on Him *for holiness*.

Neither do they heartily desire true salvation if they do not desire to be made holy and righteous in their hearts and lives. If ever God and Christ give you “salvation,” *holiness will be one part of it*—if Christ washes you not from the filth of your sins, you have no part with Him (John 13:8).

What a strange kind of salvation do they desire that care not for holiness! They would be saved and yet be altogether dead in sin, aliens from the life of God, bereft of the image of God, reformed by the image of Satan, his slaves and vassals to their own filthy lusts, utterly unmeet for the enjoyment of God in Glory! Such a salvation as that was never purchased by the blood of Christ—and those that seek it abuse the Grace of God in Christ and turn it into lasciviousness.

They would be saved by Christ, and yet be *out of Christ* in a fleshly state! God frees none from condemnation but those that are *in Christ*, that walk not after the flesh, but after the Spirit. Or else they would divide Christ and take a part of His salvation and leave out the rest—but Christ is not divided (1 Cor 1:13). They would have their sins forgiven, not that they may walk with God in love, in time to come, but that they may practice their enmity against Him without any fear of punishment! But let

them not be deceived, God is not mocked. *They understand not what true salvation is*, neither were they ever yet thoroughly sensible of their lost estate and of the great evil of sin. And that which they trust on Christ for is but an imagination of their own brains—and therefore their trusting is gross presumption.

True Gospel faith makes us come to Christ with a thirsty appetite that we may drink of Living Water, even of His sanctifying Spirit (John 7:37, 38) and cry out earnestly to Him to save us, not only from Hell, but from sin, saying, “Teach me to do Your will; for You are my God: Your Spirit is good” (Psa 143:10). “Turn You me, and I shall be turned” (Jer 31:18). “Create in me a clean heart, O God; and renew a right spirit within me” (Psa 51:10). This is the way whereby the Doctrine of Salvation by Grace does necessitate us to holiness of life—by constraining us to seek for it by faith in Christ, *as a substantial part of* that salvation which is freely given to us through Christ. Amen.

SPURGEON ON PUBLIC PRAYER

Public prayer is no evidence of piety! It is practiced by an abundance of hypocrites! But *private* prayer is a thing for which the hypocrite has no heart—and if he gives himself to it for a little time, he soon finds it too hot and heavy a business for his soulless soul to persevere in—and he lets it drop. He will sooner perish than continue in private prayer. O for heart-searching about this! Do I draw near to God alone? Do I pray when no eyes see, when no ears hear? Do I make a conscience of private prayer? Is it a delight to pray? For I may gather that if I never enjoy private prayer I am one of those hypocrites who will not always call upon God.

Study of Ephesians

ONE LORD

Let us remember as we come to verse 5 of the fourth Chapter of Ephesians, that we are considering seven phrases which begin with the word, “one,” and which are designed to teach us about the unity that the Holy Spirit has given to the Church. Here we come to the second grouping of three phrases which center on the Person of the Lord Jesus Christ, Ephesians 4:5—“one Lord, one faith, one baptism.” Let us consider some of the things we may deduce from the fact that Jesus is the “one Lord” of the Church.

The fact that Jesus is Lord means that He is the center of Christianity. This is an extremely important point to focus on at this time in history. If you know anything about what has been happening to Christianity in general in the last several decades, you know that this particular teaching has been completely undermined. For many people, Christianity has become nothing more than a collection of ideas or teachings. Many who deny that Jesus is who the Bible claims He is, still call themselves Christians because some of the ideas or teachings they follow can be traced back to Jesus.

But the essence of Christianity is Jesus Christ and having a personal relationship with Him. Of course, the teachings of Jesus are important, but they must not be divorced from who Jesus is. The teachings of Jesus are designed to lead us to Him. The idea that you can separate Jesus from His teaching is absurd. Many today reject the virgin birth of Jesus Christ. They do not believe in His miracles. They do not believe that the only way of salvation is through His sacrificial death on the Cross. Yet they call themselves Christians because they follow some of His moral teachings.

But what could be sillier than to praise the teachings of a man that you believe lied about who He was? Once you divide the teachings from the claims of the One who spoke them, you no longer have “one Lord.” Who Jesus claimed to be and what He taught are all part of Him. To have Him, you must have all that He is. That He is “one Lord” means that His Person and teaching are inseparable.

This leads us to another important point related to the expression, “one Lord.” This expression conveys to us the uniqueness of Christ’s Person. The fact that He is the “one Lord” means there has never been another like He, nor will there ever be. When we consider the Person of Jesus Christ, we are considering the greatest miracle of all. For Jesus Christ is both God and Man in one Person. If you had lived in Israel at the time He walked the earth, you would have seen a Man. But to believe that He was only a man would be to make great mistake. The Scriptures tell us that He is God the eternal Son. The writer of Hebrews states it powerfully in Hebrews 1:3—“who being the brightness of His glory and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.”

John summarizes the great Truth of God of who Jesus is in John 1:1—“In the beginning was the Word, and the Word was with God, and the Word was God.” Then, he goes on to tell us the process of this One who is the eternal Creator becoming Man in John 1:14—“And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth.” There is only One who is both God and Man—the Lord Jesus Christ. He has two distinct Natures in one Person.

This crucial point is where you will find that cults frequently go wrong. They may read the Bible, be able to quote numerous passages of Scripture, be zealous and sincere about their beliefs and labor very diligently. They may admire Jesus and even call Him the Savior. But they deny that He is God come in the flesh. This is to miss the great Truth of God that was announced by the Prophet Isaiah in Isaiah 9:6—“For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”

Even Jesus’ virgin birth was foretold in Isaiah 7:14—“Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.” And Matthew interprets His name for us, when he says, in Matthew 1:22-23—“So all this was done that it might be fulfilled which was spoken by the Lord through the Prophet, saying: ‘Behold, the virgin shall be with Child, and bear a Son, and they shall call His name Immanuel,’ which is translated, ‘God with us.’”

The apostle Paul made an amazing statement to the Ephesian elders as we was saying farewell to them. We read in Acts 20:28—“Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the Church of God which He purchased with His own blood.” The Apostle here calls Jesus God. He tells the Ephesian elders to shepherd the Church of GOD which He, that is, God, purchased with His own blood! If a man were to die on a cross, even a perfect man, he could not pay for anyone’s sins. The stain is too deep. If Jesus were not God, there is no way He could be our Savior. How could a mere man pay for the infinite debt and offense to God which our sins incurred? It is because Jesus is God that His blood was of infinite value to wash away the foul stain of our sin. Only the blood of Jesus, alone, could take away the sins of the world.

These are some of the implications we find in Scripture which relate to the phrase, “one Lord.” But we must not stop there without seeking the applications that follow. (Continued next month, Lord willing).—PF

UNDERSTANDING ROMAN CATHOLICISM

By Rick Jones

DEGREES OF SIN

The Catechism indoctrinates Catholics with the notion that there are varying degrees of sin—

“Sins are rightly evaluated according to their gravity.” (Page 454, #1854)

First are venial sins:

“One commits venial sin when, in a less serious matter, he does not observe the standard prescribed by the moral law, or when he disobeys the moral law in a grave manner, but without full knowledge or without complete consent.” (Page 456, #1862)

Then there are mortal sins—

“Mortal sin . . . results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God’s forgiveness, it causes exclusion from Christ’s kingdom and the eternal death of Hell...” (Page 456, #1861) (See also Page 264, #1014; Page 269, #1033; Page 270, #1035 and Page 270, #1037)

With the threat of “the eternal death of Hell” hanging over your head, several important questions need answers, like—

- What specifically constitutes a mortal sin?
- How much repentance does it take to get one forgiven?
- How do I know when one is forgiven?
- Why is the Bible silent on the subject?

Tragically, the Catechism does not provide answers to any of these questions.

What does the Bible teach?

When we turn to God’s Holy Word, we get a totally different picture—

“Whoever commits sin transgresses also the law: for *sin is the transgression of the Law*” (1 John 3:4). Since we have all broken a command of God, the Bible declares that we are all sinners.

“For *all have sinned*, and come short of the glory of God” (Rom 3:23).

Because of sin we all deserve to die and suffer the torment of Hell—

“*The wages of sin is death!*” (Rom 6:23).

God’s Word makes no distinction as to the gravity of certain sins. It simply states that the wages of sin is death. But God, in His great Divine Grace and

love, sent His Son, Jesus Christ, to die on the Cross to pay the price for all sin once and for all—

“But this Man (Jesus), after He had offered one sacrifice for sins forever, sat down at the right hand of God” (Heb 10:12).

True salvation is only available through Jesus Christ because only He could shed sinless blood to pay the penalty for all sin—

“In whom we have redemption through His blood, even *the forgiveness of sins*” (Col 1:14).

“For this is My blood of the new testament, which is shed for many for *the remission of sins*” (Matt 26:28).

While God does expect His children to confess their sins to Him, once sins are confessed and forgiven, God makes a wonderful promise—

“And their sins and iniquities will I remember no more” (Heb 10:17).

Jesus is demoted again

Here again, honor is stolen from Jesus Christ. Because of the Lord’s selfless act of love on the Cross, He alone deserves credit for remitting the sins of all mankind. Catholicism, though, demotes the Lord and robs Him of the honor and glory that He, alone, deserves by declaring that lowly sinners can help pay for varying degrees of sins through their good works.

Conclusion

Again, you must choose. Will you remain in bondage to Catholicism by believing that some sins are worse than others and that continual good works are needed to pay for these various degrees of sin? Or will you trust God’s Word, that Jesus died to pay the price for all sin, once and for all?

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures” (1 Cor 15:3).

THE WOUNDS OF OUR LORD

By Charles H. Spurgeon

WHEN YOU NEED COMFORT, crave no sign but TURN TO THE WOUNDS OF YOUR LORD. You see what Thomas did. He wanted faith and he looked for it in Jesus wounded. He says nothing about Christ’s head crowned with Glory. He does not say that he must see Him “girt about the paps with a golden girdle.” Thomas, even in his unbelief, is wise. He turns to his Lord’s wounds for comfort. Whenever your unbelief prevails, follow in this respect the conduct of Thomas and turn your eyes straightway to the wounds of Jesus. These are the founts of never-failing consolation from which, if a man does once drink, he shall forget his misery and remember his sorrow no more! Turn to the Lord’s wounds. And if you do, what will you see?

First, you will see the tokens of your Master’s love. O Lord Jesus, what are these wounds in Your side and in Your hands? He answers, “These I endured when suffering for you. How can I forget you? I have engraved you upon the palms of My hands. How can I ever fail to remember you? On My very heart the spear has written your name.” Look at Jesus, dead, buried, risen, and then say, “He loved me and gave Himself for me!” There is no restorative for a sinking faith like a sight of the wounded Savior. Look, Soul, and live by the proofs of His death! Come and put your finger, by faith, into the print of the nails and these wounds shall heal you of unbelief. The wounds of our Lord are the tokens of His love.—Adapted from *The C. H. Spurgeon Collection—Volume 34, Sermon #2061—The Evidence of Our Lord’s Wounds—Version 1.0, Ages Software, 1.800.297.4307*

What Is This Thing Called “Sinless Perfection”?

By Robert Hawker (1820)

Independent of what passes in the *day* in those chambers of imagery within me, were I to be judged for what takes place in the watches of the *night* in my sleeping hours, even in those things which some may deem involuntary and perhaps venial, yet even here I find it good to *confess guilt* before God.

I know not what the advocates of sinless perfection may think of this statement. It is possible they may assert that no responsibility is attached to any supposed or real criminality in sleep. And, indeed, I am not anxious to go into the inquiry, whether it is so or not. It is simply of the facts themselves for which I contend.

I am sure that in a multitude of instances, while my body takes rest in sleep, there is another part of me—a *thinking* faculty—which does not sleep and which is not infrequently most busily engaged in thoughts and words and actions. And, indeed, at times so engaged *in evil* as I should blush to communicate to the nearest and dearest earthly friend I have.

It becomes an important question with such as those who insist upon sinless perfection to answer—from *where* do such things arise? I stay not to determine the point as to my responsibility from them. Let that part of the subject be set aside. But it should seem to be a self-evident truth that if evil were not within, such cir-

cumstances of evil could not be produced.

They are the words of my Lord which said “*Out of the heart proceeds* evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies” (Matt 15:19).

Precious Lord Jesus! How can I, with such views of indwelling corruption, take confidence from any inherent holiness? Should I not tremble at the very thought of Your inspection, if my acceptance before You is dependent upon the least atom of worth in me?

If Your Word is “quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow.” If this is a “discerner of the thoughts and intents of the heart,” how “naked and open must be everything” to Your knowledge “with whom we have to do” (Heb 4:12, 13).

And should my Lord, as an almighty spiritual anatomist, cut down to the backbone of my frame and throw open at one view the whole inward structure. Should You, great God, make bare the private chamber of my heart, the depth of which and the workings of which I myself cannot explore—where all my “secret sins are in the light of Your countenance”—Lord, how should I stand before You in the discoveries You would make, “whose eyes are as a flame of fire”? And can I, can *any* man, in the

consciousness of such things, be led to advocate the cause of sinless perfection?

The question rings through all the chambers of the conscience—and the walls of the heart reverberate the solemn sound and echoes to the inquiry—“How shall man be just before God? How can he be clean that is born of a woman?” (Job 25:4). When I look back to the days of old. When I consider the years of many generations. When I read the groans and self-reproaches of the greatest servants of the Most High—not in the days of their un-regeneracy—but many of them years *after* a saving work of Divine Grace had been worked in their heart, I ask myself the question, did these men, indeed, *feel* what they have said?

And, under such impressions, could anyone have made them believe the doctrine of sinless perfection? No, has God the Holy Spirit, in the history of those faithful followers of the Lord given a *single instance in all the Bible of such an one*?

Gracious Lord Jesus! I desire to lay low in the dust before Your Divine majesty, under a conscious sense that “in me, that is in my flesh, there dwells no good thing.” Blessed Lord, let me go softly all my days under a deep sense of it, learning more and more my own nothingness, that I may therefrom, under God, know how to value more and more Christ’s fullness, suitableness and all-sufficiency.

And if the daily workings of my heart do but endear my Lord the more to me, I am content to be, indeed, nothing. Yes, worse than nothing, so that Christ may be glorified.

**PRAY FOR OUR TROOPS OVERSEAS.
ASK GOD TO USE THEM TO BRING
MANY TO A SAVING KNOWLEDGE
OF JESUS CHRIST.**

DO YOU PRAY, BROTHERS AND SISTERS?? I know you do. But do you really believe that God hears you? I cannot help thinking that a great mass of prayers are poured into a vacuum. I cannot shake off the thought that Brethren seem often to be praying into eternal emptiness, pleading with an infinite nothing! They say the proper words, but they mean little or nothing by them. Does God hear prayer? Do you answer, “Yes”? Then let us pray as if we truly believed that He did. When we have done praying, let us *expect* Him to answer us!

When we go into the bank with our checks, we hand them in, take up the money and are gone. Do we deal thus at the Bank of Faith? Do we plead the promise? If so, the Lord counts out the money. But do we take it up? I fear we leave it on the counter. The Lord might say, “Is that man gone? Gone without what he came for? He pleaded My promise and has he gone away content without My reply?”

Is it your habit to go to the Throne of Mercy and ask for the mere sake of asking? Do you grind at a mill for the mere pleasure of grinding? Surely he that asks receives. And if he does not, he should enquire the reason why! A little time before prayer, to prepare the petition, would much help towards reality in prayer. A little time *after* prayer, to consider when and how the blessing is to be used when the Lord sends it, would be a further aid to faith.

Sometimes the angels come to our letter-boxes and cannot put in the answers because the boxes are fastened down by unbelief. We are not prepared to receive what God is prepared to give. Let us pray, believing that as surely as God has given us an ear, He has an ear, Himself, and will hear our pleadings. “He that planted the ear, shall He not hear?”—Adapted from *The C.H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2118, Volume 35—*The Planter of the Ear Must Hear*.

THE FIVE POINTS OF CALVINISM

The year was 1610 in Holland. James Arminius, a Dutch professor, had just died and his followers—known as Arminians—had formulated five main points of doctrine which they presented to the Dutch Parliament. Their intent was to change the position of the Churches of Holland from strong Reformation teaching, per the Belgic and Heidelberg Confessions of Faith.

Broadly speaking the Five Points of Arminianism were—

1. *Free will, or human ability*—man, though affected by the Fall, was not totally incapable of choosing spiritual good and could, therefore, *bring himself* into possession of salvation.
2. *Conditional election*—God saves those He knew, or foresaw, *would respond* to the Gospel—of their own free will.
3. *Universal redemption, or general atonement*—Christ died to save *all* men, but only if they believed.
4. *The work of the Holy Spirit in regeneration limited by the human will*—Holy Spirit could be effectually resisted and His purposes frustrated. He could not impart life unless the sinner *was willing*.
5. *Falling from grace*—Taught a saved man could fall *finally* from salvation.

The Five Points of Arminianism were presented to the State, and a National Synod of the church was called to meet in Dort in 1618. The Synod of Dort sat for 154 sessions over a period of seven months but found *no ground* on which to reconcile the Arminian viewpoint with that taught in the Word of God.

The Synod of Dort reaffirmed the Reformation position formulated by the French theologian John Calvin and formulated its *Five Points of Calvinism* to counter the Arminian system. These are often set forth in the form of an acrostic on the word **TULIP**, as follows:

T Total Depravity (i.e. Total Inability)—man’s natural state is of *total depravity* and, therefore, there is a total inability on the part of man to gain or contribute to his own salvation.

U Unconditional Election—God, before the foundation of the world was laid, according to His eternal and immutable purpose... chose in Christ unto everlasting Glory those of mankind predestinated unto Eternal Life.

L Limited Atonement (i.e. Particular Redemption)—Christ died positively and effectually to save a *certain number* of Hell-deserving sinners on whom the Father had already set His free electing love.

I Irresistible Calling—for a work of salvation to be worked, the outward call of the Gospel must be accompanied by the *inward call* of God’s Holy Spirit. And when the Holy Spirit calls a person by His Grace, that call is irresistible—*it cannot be frustrated or refused*.

P Perseverance of the Saints—those whom God has accepted in Christ Jesus *can neither totally nor finally fall from the state of Grace*—ever.

[The above was taken from W.J. Seaton’s *The five points of Calvinism* published by the Banner of Truth Trust. I urge you to get a copy. *John 6* and *John 17* are two great Chapters in God’s Word that confirm **TULIP**.]

Beware If You Are Resting on a “What”—And Not a “Whom”! And the “Whom” MUST Be Jesus Christ!

By Charles Haddon Spurgeon

It is *false*, my Brothers and Sisters, it is as false as God is true, that anything in a sinner can be his warrant for believing in Jesus. The whole tenor and run of the Gospel is absolutely contrary to it. It must be false, because there is nothing in a sinner, until he believes, which can be a warrant for his believing. If you tell me that a sinner has any good thing in him before he believes, I reply, impossible—“Without faith it is impossible to please God.” All the repenting and humbling and convictions that a sinner has *before* faith, must be, according to Scripture, displeasing to God.

Do not tell me that his heart is broken! If it is only broken by carnal means and trusts in its brokenness, it needs to be broken over again. Do not tell me he has been led to hate his sin. I tell you he does not hate his sin—he only hates Hell. There cannot be a true and real hatred of sin where there is not *faith in Jesus*. All the sinner knows and feels before faith is only an addition to his other sins—and how can sin which deserves wrath be a warrant for an act which is the work of the Holy Spirit?

How *dangerous* is the sentiment I am opposing. It may be so mischievous as to have misled some of you. I solemnly warn you, though you have been professors of faith in the Lord Jesus Christ for 20 years, if your reason for believing in Christ lies in this—that you have *felt* the terrors of the Law, that you have been alarmed and have been convicted—if your own *experience* is your warrant for believing in Christ—it is a false reason and you are really relying upon your experience and not upon Christ!

And mark you, if you rely upon your frames and feelings—no, if you rely upon your communion with Christ in any degree whatever—you are as certainly a lost sinner as though you relied upon oaths and blasphemies! You shall no more be able to enter Heaven, even by the works of the Spirit—and this is using strong language—than by your own works. For Christ, and Christ alone, is the foundation and “other foundation can no man lay than that is laid, which is Jesus Christ.” Take care of resting in your own experience. All that is of nature’s spinning must be unraveled and everything that gets into Christ’s place, however dear to you and however precious in itself, must be broken in pieces! And like the dust of the golden calf, must be strewed upon the water and you will be made sorrowfully to drink of it, because you made *it* your trust.

I believe that the tendency of that preaching which puts the warrant for faith anywhere but in the Gospel command is to vex the true penitent and to console the hypocrite. The tendency of it is to make the poor soul which really repents, feel that he must not believe in Christ because he sees

(See *Is the Warrant* on page 9)

DON'T BE CONFUSED!

By Miles McKee

Believing that we are saved because God looks at us and sees our faith is to entirely miss the truth of the Gospel. That is like the sick man who drives to the doctor, gets cured and then believes that his car healed him. Valuable as the car was in that it brought him to the doctor, it merely connected him with the healer—no right-thinking person could conclude, therefore, that his car had healed him. Likewise, faith connects us with our Great Physician, the Lord Jesus—faith brings us to Him but faith, like the car—is neither our healer nor our Savior!

Let's say it again—faith is not our Savior. It was not faith that was manifest in the flesh. It was not faith that fulfilled all righteousness. It was not faith which hung upon the Cross. It was not faith that loved us and gave itself for us. It was not faith that bore our sins in its own body on the tree. It was not faith that died and rose again for our justification. Let's not confuse faith with its Object—the Lord Jesus Christ. Faith is one thing, Jesus is quite another. Let's not get confused! The Object of our faith is the Lord Jesus Christ. He is our Physician and it is faith and faith, alone, which unites us to Him.

Continuing with the car analogy, let's say that we refuse to travel to Christ by faith and chose, rather, to try to capture His saving righteousness by taking church sacraments. We would be like a man traveling in the wrong direction, not this time in a car, but with a car strapped to his back! He's not going to get very far and nor will we if we are looking to *religion* to get us into right standing with God!

No church sacrament can recommend us to God—sacraments and ordinances do not produce a perfect completed righteousness, nor do they have to. The only righteousness we need is one which already exists in Christ alone—it, alone, is the righteousness which presents us faultless before the Throne of Grace. But how do we make it ours? Is it by doing good things or doing churchy things? No, the righteousness which saves us becomes ours by faith alone.

And that's the Gospel Truth!—Miles McKee Ministries, Box 541, Kingston Springs, TN, 37082
www.milesmckee.com

A VERY INTERESTING CONCLUSION...

By Charles H. Spurgeon

“Jesus said unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.”
John 20:17.

If you ask, “Why did Jesus speak thus to Mary Magdalene?” I think it is not difficult to explain the reason. Let me suppose that one of you have said, “I will have an hour for quiet meditation. I will cast myself upon my knees, I will open the Word of God—I will seek the Spirit to rest upon me and I will hope that I shall be able to see Jesus and to clasp Him in my arms.”

Just as you have formed this resolve, a friend calls and says that he has an important engagement for you to fulfill. Perhaps he wants you to attend a Prayer Meeting, or to visit the sick, or to see some enquirer, or to do something for the Lord's cause, and you say, “There now, I expected to have had this evening for contemplation. Oh, I wish I had not so much to do with the church, for it robs me of my quiet hours! I love those sweet seasons of retirement when I can embrace the Savior and clasp Him to my heart. Why is it that I am to go out and feed the flock and not find time for fellowship and communion as long and frequent as I desire?”

Whenever you feel inclined to talk like that, think that you hear your Master saying to you, “Embrace Me not! There will be time in Heaven for that. Go to My brethren and carry to them some words of consolation, for while it is sweet for you to embrace Me, it is sweeter to Me for you to go and embrace My poor brethren and show them the way into My Kingdom.”

God forbid that we should say one word against the high joys of contemplation! It is a blessed employment, but, sometimes *work* is better than worship—or rather, work is worship in its best form! Sometimes it is a higher service to go to see the sick than to be at home on your knees. Sometimes it is a more devout way of serving God, to be busy for the church, even in what seem to be temporal matters, than to be seated at home, like Mary of old, at the feet of the Savior, listening to His words, but doing nothing for His cause.

I believe Martha is, at times, a great deal more than Mary. If Mary had always sat at the Savior's feet, she would have deserved no commendation. It was well that she sat there, then, for it was a proper occasion, but if she had always sat there and left Martha to attend to the serving, alone, then it would have been an abuse of her privileges! There are times when the Master must say, “Embrace Me not; but go to My brethren, and tell them that I ascend to My Father, and your Father; and to My God, and your God.”—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—SERMON #2733, Volume 27—CHRIST'S MANIFESTATION TO MARY MAGDALENE—read/download the entire sermon free of charge at <http://www.spurgeongems.org>



Jim & Kappy Robinette [jkrobin@actionintl.org]
<http://www.actionuganda.net/>

THE OFFERING

We can so easily forget, in His appearance as a Man, who it is that we have before us in the humbled Individual of Nazareth. And it is only now and then that it flashes through our minds who He really is. But then our hearts become petrified with amazement and we can only look with silent astonishment.

But no matter how dreadful His position may be, the Savior bears with composure these outrageous proceedings. He delivers Himself up and to whom?—to the armed band, the officers and servants. But we are witnesses, here, of another yielding up of Himself, and one that is veiled and invisible. And the latter is of incomparably greater importance to us than that which is apparent to the outward senses. Christ here gives Himself up to His Father, first, as ‘an offering’ (Eph 5:2). How shall we sufficiently appreciate the excellency of this Offering? Behold Him, then, as One against whom all Hell may be let loose without being able to cast the slightest blemish on His innocence; as One who endured the fiercest ordeal without the smallest trace of dross; who boldly withstood the storm of temptation; who, in a state of the most painful inward privations, preserved unshaken His love to His Father; and although His Father’s heart seemed turned away from Him, yet regarded it, as before, as His meat and drink to do the will of Him who sent Him; who, in a situation in which acute agony forced Him to sweat blood, could nevertheless pray from the bottom of His heart that not what He desired, but what the eternal Father wished and had determined respecting Him, might take place!

Such is the dazzlingly pure, immutably holy, and severely tested Offering which Christ in His own Person presents to the Father.

—From *The Suffering Savior*, by FW Krummacher. Published by The Banner of Truth Trust, Carlisle, PA 2004 First Published in 1856.

IS THE WARRANT OF YOUR FAITH JESUS CHRIST?

(Continued from page 7)

so much of his own hardness of heart. The more spiritual a man is, the more unspiritual he sees himself to be. And the more penitent a man is, the more impenitent he discovers himself to be. Often the most penitent men are those who think themselves the most impenitent. And if I am to preach the Gospel to the penitent and not to every sinner, as a sinner, then those penitent persons, who, according to my opponents have the most right to believe, are the very persons who will never dare to touch it because they are conscious of their own impenitence and lack of all qualification for Christ!

Sinners, let me address you with Words of Life—Jesus wants *nothing* of you. Nothing whatever! Nothing done, nothing felt. He wants not your works or feelings. Ragged, penniless—just as you are—lost, forsaken, desolate, with no good feelings and no good hopes. Still Jesus comes to you and in these words of pity He addresses you, “Him that comes to Me I will in no wise cast out.” If you believe in Him you shall never be confounded!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Sermon #531, Volume 9—*The Warrant of Faith*—Ages Software, 1.800.297.4307

**PRAY YOUR PASTOR
 WILL STUDY THE DOCTRINES
 OF THE ROMAN CATHOLIC CHURCH
 TO DETERMINE IF IT IS TRULY
 “CHRISTIAN”
 OR NOT—AND IF NOT—TO HAVE THE
 COURAGE TO EXPOSE ITS LIES!**

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 PRAY FOR THE ELDERLY.**

**DO YOU PRAY THAT THE HOLY SPIRIT WILL PREPARE THE HEARTS OF HEARERS BEFORE
 YOUR PASTOR PREACHES? DO YOU ASK THE HOLY SPIRIT TO PREPARE YOUR HEART?
 DO YOU ASK HIM TO PREPARE YOUR PASTOR’S HEART?**

CALVINISM: ITS DOCTRINE OF INFANT SALVATION

By DANIEL E. PARKS, PASTOR

REDEEMER BAPTIST CHURCH, 2801 CLEVELAND BOULEVARD - LOUISVILLE, KY 40206

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 pre-eminence. 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 Heaven.

How are persons who die in infancy saved? Arminians err when they say 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 indicating 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! “Infant salvation” is a misnomer for Arminians.

Roman Catholics err when they claim that persons dying in infancy are saved 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,

(See *Infant Salvation* on page 11)

INFANT SALVATION

(Continued from page 10)

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—are 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 continued next month, Lord willing.**

IS YOUR CHILD PRECIOUS TO YOU?

By C. H. Spurgeon

Do you call your child precious and would you give your very life that you might preserve it? Even thus precious, O Believer, are you to your heavenly Father at this hour! I cannot preach on such a word as this—the theme is too sweet for language. But I wish that in your quietude you would silently sit down and turn this over—“I, poor, feeble, sinful worm as I am, yet, since I am chosen by distinguishing Grace and made to lay hold on eternal life in Christ Jesus, I am precious to God! My precious things I put under lock and key to preserve them. I view them with satisfaction and set great store by them. Even so will the great God hide me in His secret places! He delights to commune with me and rejoices in me as He views me in Christ Jesus. I am more precious to Him than my own child is to my heart.”—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #917, Volume 16—*Precious, Honorable, Beloved*—Isaiah 43:4.

**PRAY FOR YOUR PASTOR
AND CHURCH OFFICERS.**

THERE IS FORGIVENESS WITH OUR GOD

HYMN #126

A hymn by Donald S. Fortner

Come, weary, helpless, guilty one,
Lost and condemned in sin,
Repent, believe, and trust God’s Son;
His blood can make you clean.

(Refrain)

There is forgiveness with out God,
O sinner, hear His Word—
There is forgiveness through the blood,
Forgiveness with the Lord.

Behold God’s Son, the Substitute—
God made Him to be sin!
That He might righteousness impute,
To all believing men.

Complete atonement Christ has made,
Redemption’s work is done!
The ransom price was fully paid
By Christ, and Christ alone!

Would you be righteous in God’s sight,
Forgiven of all sin?
Then trust the Savior crucified,
Who was for sinners slain.

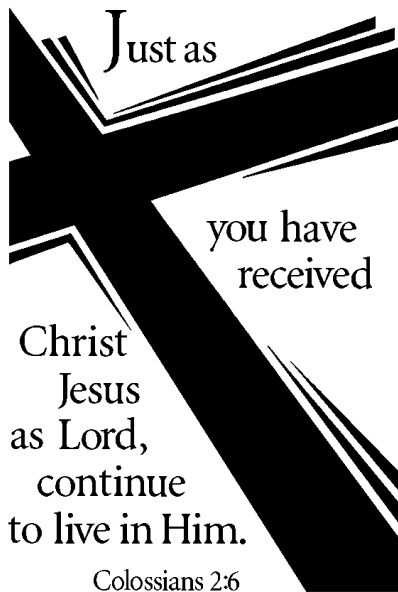
(Tune: *My Faith Has Found a Resting Place*)
Common Meter 86.86

From *Songs of Grace*, by Donald S. Fortner,
Grace Baptist Church of Danville,
2734 Old Stanford Road, Danville, KY, 40422-9438
Telephone 859-236-8235
E-mail don@donfortner.com

<http://www.sovereign-grace.com/gracechurch.htm>

**Pray for God’s called pastors, that they might
open their mouths boldly to make
known the mystery of the
Gospel of Christ Crucified!
—Ephesians 6:20**

For HIS Glory
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Kerrville, TX 78029-1301



Pray for your mail carrier.

In this issue...

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



Have you ever seen a Christian in trouble, a true Christian? I have read a story of a man who was converted to God by seeing the conduct of his wife in the hour of trouble. They had a lovely child, their only offspring. The father's heart doted on it perpetually and the mother's soul was knit up in the heart of the little one. It lay sick upon its bed and the parents watered it night and day. At last it died.

The father had no God—he pulled his hair, he rolled upon the floor in misery, wallowed upon the earth, cursing his being and defying God in the utter casting down of his agony. There sat his wife, as fond of the child as ever he could be—and though tears would come, she gently said, “The Lord gave and the Lord has taken away. Blessed be the name of the Lord.” “What?” said he, starting to his feet, “you love that child! I thought that when that child died it would break your heart. Here am I, a strong man—I am mad! Here are you, a weak woman and yet you are strong and bold. Tell me what it is that possesses you?”

She said, “Christ is my Lord, I trust in Him. Surely I can give this child to Him who gave Himself for me.” From that instant the man became a Believer. “There must,” he said, “be some truth and some power in the Gospel which could lead you to believe in such a manner, under such a trial.” Christian, try to exhibit that spirit wherever you are and prove to the worldling that in your experience, at least, “Christ is the power of God and the wisdom of God!”—Adapted from *The C.H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #132, Volume 3—*Christ—The Power and Wisdom of God*.