

# ◆ FOR HIS GLORY ◆

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I look upon the giving away of a *religious tract* as only the first step for action not to be compared with many another deed done for Christ; but were it not for the first step, we might never reach to the second! But that first attained, we are encouraged to take another and so at last, God helping us, we may be made extensively useful. There is a real service of Christ in the distribution of the Gospel in its printed form—a service, the result of which, Heaven alone shall disclose and the Judgment Day alone discover! How many thousands have been carried to Heaven instrumentally upon the wings of these tracts, none can tell. I might say, if it were right to quote such a Scripture, “The leaves were for the healing of the nations”—verily they are so! Scattered where the whole tree could scarcely be carried, the very leaves have had a medicinal and a healing virtue in them and the real Word of Truth, the simple statement of a Crucified Savior and of a sinner who shall be saved by simply trusting in the Savior, has been greatly blessed and many a thousand souls have been led into the Kingdom of Heaven by this simple means.—CHS



## WHY NOT PREFER TO DIE?

By C. H. Spurgeon

*When we come to die, we need the God who took Elijah away in a chariot of fire.* I daresay many of you do not expect to go to Heaven in that way. If I had my choice between that form of translation and death, I think I would prefer to die. I never could sympathize with the great delight which some Brothers and Sisters have in expecting that they shall never die. Why not? You will be a loser throughout eternity if you do not, for you will not have fellowship with Christ in His death as fully as those who fall asleep and so have fellowship with Him in the grave. It will be a great joy to meet with Christ whatever we may miss in any other way. To behold Him and to be with Him is the utmost hope of our spirits. But, still, I would not wish to miss fellowship with Him in death. What is there to be afraid of in death? “The pain,” says one. What pain? “The pain in dying.” There is no pain in dying! There can be none—the only pain is in *living!* Death is the great *quietus*. There shall be no sorrow or sighing when death has passed upon the Believer.

What, then, are you afraid of? Of *death!* But has not Christ told you that you shall never die? You shall depart out of this world unto the

Father and, very likely you will not know when you are going. I have personally known several friends who were always afraid of dying, but I am morally certain that they never knew anything about death, for they went to bed, one night, apparently in good health, and when they were called in the morning, it was discovered that the Lord had called them—and they had gone up to be “forever with the Lord.” The placid countenance showed that there had not been any struggle, probably not even a sigh or a gasp! They shut their eyes and dreamed of Heaven—and when they awoke, they found that they were there! They had passed through no iron gates, nor struggled through any cold stream—and they were in Heaven!

“Oh,” says someone, “but I am still afraid to die!” Let me tell you of one who said the same. Some years ago I was away in the South of France. I had been very ill, there, and was sitting in my room alone, for my friends had all gone down to the midday meal. All at once it

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## Wait on Your Master

By Charles H. Spurgeon

“He that waits on his master shall be honored.” This also is a very good translation, if not equal to the other [“he that *keeps* his master shall be honored”] and I think it conveys an important meaning for us.

You and I are like servants who wait upon our Master. And that waiting consists, in part, in waiting for His orders, trying to ascertain what they are and, when we know them, waiting until He bids us carry them out. It is not intended that you and I should be inventors of rites, ceremonies, novelties of worship and all manner of strange doctrines! Our position is simply that of *servants*.

Our Master has a certain way of setting out His table and inviting His guests to it. And I have no business to go to Him and say, “Look how the king of Syria arranges *his* table! Is not that a better plan than Yours?” No, that would be utter disloyalty! I have to set the table according to my Master’s plan and custom.

There are some old country squires who have acquired odd ways of their own, and the servants whom they employ must drop into them,

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## WHY NOT PREFER TO DIE?

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struck me that I had something to do out of doors. I did not know what it was, but I walked out and sat down on a seat. There came and sat on the seat next to me a poor, pale, emaciated woman in the last stage of consumption. And looking at me, she said, "O Mr. Spurgeon, I have read your sermons for years and I have learned to trust the Savior! I know I cannot live long, but I am very sad as I think of it, for I am so afraid to die." Then I knew why I had gone out there and I began to try to cheer her. I found that it was very difficult work. After a little conversation, I said to her, "Then you would like to go to Heaven, but not to die?" "Yes, just so," she answered. "Well, how do you wish to go there? Would you like to ascend in a chariot of fire?" That method had not occurred to her, but she answered, "Yes, oh, yes!" "Well," I said, "suppose there should be, just round this corner, homes all on fire, and a blazing chariot waiting there to take you up to Heaven—do you feel ready to step into such a chariot?"

She looked at me, and she said, "No, I would be afraid to do that." "Ah," I said, "and so would I. I would tremble a great deal more at getting into a chariot of fire than I would at dying! I am not fond of being behind fiery homes; I would rather be excused from taking such a ride as that." Then I said to her, "Let me tell you what will probably happen to you. You will most likely go to bed some night and you will wake up in Heaven." That is just what did happen to her not long after. Her husband wrote to tell me that after our conversation, she had never had any more trouble about dying—she felt that it was the easiest way into Heaven, after all—and far better than going there in a whirlwind with horses of fire and chariots of fire! And by His Grace she gave herself up for her Heavenly Father to take her home in His own way. And so she passed away, as I expected, in her sleep.

NOW I want you, dear Friends, to feel that your great need in dying is to have "the Lord God of Elijah" with you. If you have Him, then you may cry,

"Come, horses of fire, and chariots of fire, we are not afraid to ride behind these fiery steeds if 'the Lord God of Elijah' is with us!" Oh, no! Or it may be, "Come, silent chamber. Come, bed made hard with weary weeks of pain. Come, at last, the message that the wheel is broken at the cistern and that we must depart. Come Death and come celestial band, to bear my soul away." Thus you will have such a sweet realization of the Presence of "the Lord God of Elijah" with you, that you will not be at all afraid!

You timid ones are sure to "play the man" when you come to die. Often, the most trembling saints are the boldest at the last. I have known some who dared hardly call their souls their own, they were so full of doubts and fears, but when they have come to the river, they have been the bravest of the brave! You remember how Mr. Bunyan says of poor Miss Much-Afraid, Mr. Despondency's daughter, that she went through the river singing! Some of God's Great-Hearts, when they have died, have found the water up to their chin and it is a glorious thing for them to be able to stand there—to feel the bottom beneath their feet, and to know that it is good to let Death do his worst, and all the while to be shouting, "Victory, victory, victory, I am more than conqueror through Him who loved me!"

But if you are weak, feeble and timid, you will very likely die in a different way—you will probably have a sweet, calm, happy, blessed passage. "The Lord God of Elijah" will be with you and you shall triumph at the last, even as he did!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2596, Volume 44—*WHERE IS THE GOD OF ELIJAH?*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

"ONE FOOT  
IN THE GRAVE"?  
NO, MY BROTHERS  
AND SISTERS!  
RATHER,  
"ONE FOOT  
IN HEAVEN!"

DO YOU KNOW CHRIST  
BY SEEING  
HIM IN  
HIS  
WORD?

"If there is any folly in holiness, the folly is not with you but with Him who bade you be holy. The servant is accountable for any action he does on his own, but not for that which he does by the command of his principal. So you, in keeping close to God's will, are not accountable for *consequences*. The consequences must lie with God! As surely as wisdom is justified of her children, so is God justified of all Believers. Yes, and He justifies Believers, and their faith is counted unto them for righteousness. Therefore, Beloved, we stand on the ground of justification when we obey the call of God."—CHS

I have often poured out, in transports of blissful astonishment, "Lord, 'tis too much, 'tis too much, surely my soul was *not worth* so great a price!"—Joseph Hart (1712-1768)

PRAY FOR  
DIVINE GRACE  
TO PRAY!

"The one concern of the devil is to keep Christians from *praying*. He fears nothing from prayerless studies, prayerless work, or *prayerless religion*. Satan laughs at our toil—mocks our wisdom—but *trembles when we pray*."—Sam Chadwick (1820-1869)

PRAY FOR GRACE TO  
ENCOURAGE YOUR PASTOR!

PLEASE REMEMBER TO PRAY FOR OUR BROTHERS AND SISTERS IN PRISONS THROUGHOUT THE WORLD. PRAY FOR THEIR SPOUSES AND CHILDREN. PRAY FOR THOSE MEN *CALLED BY GOD* TO SERVE AS CHAPLAINS IN OUR JAILS AND PRISONS.

# Wait on Your Master

(Continued from page 1)

whatever their own notions may be. Now, the ways of the Lord are *right*—and it is your duty and mine to ask what they are and to conform our practice to them.

The same rule is to be observed in matters of church government and discipline; in the ordinances of the Lord's House; in the Truths of God to be preached, and in the way we go about our Master's business. It is not for us to make our own laws, or to invent our own methods, but just to wait upon our Master and learn His will concerning everything. If we do not do that, we shall get into a world of trouble! But if we wait upon Him for our orders, and then obey the orders we receive from our Master, we shall be honored.

Next, we must wait *upon Him for strength to obey His orders*; for if we do not, we shall either fail in our attempts, or else we shall fail altogether to make the attempt. We must also wait upon our Master, *seeking His smile*. I am afraid we do a great deal to get the smiles of our fellow men—and if they think we have done well, we congratulate ourselves. But, oh, to preach for the Master, to pray for the Master, to teach that class for the Master—not for your pastor! Not for the elders or deacons! Not for your fellow members, that they may say, “What a zeal for the Lord this person has!” Let it all be done for the Master! “He that waits on His master shall be honored.”

Do you not think that sometimes you and I wait upon ourselves, and that, while we are very busy and fancying we are working for the Lord, we may be doing it entirely for self? Because we find some sort of pleasure in it, we keep on doing it just for that pleasure, or because we feel that some kind of credit must come to ourselves as the result of it. If we are serving self, not our Master, we shall have a reward, but it will be a poor commonplace reward—like that of the Pharisees, of whom the Master said, “Verily I say unto you, they have their reward.” That is the end of it! They have had their reward and they cannot expect to be paid twice for what they have done.

We are, dear Friends, further to wait upon the Lord *by expecting Him to fulfill His promises*. And His promises will only be fulfilled in His own time. We are not to run before the Lord, nor to seek to hurry the Lord as though we thought He was slow in accomplishing His purposes. If we always cry, “Awake, awake, put on strength, O arm of the Lord,” we shall probably receive for

an answer, “Awake, awake! Put on your strength, O Zion.” It is *we* who are asleep—the Lord never is! And so we are to wait upon Him and plead the promises that He has given us.

This waiting also includes *acquiescence in His will*. Not only doing it, but doing it *willingly*—being ready for anything that He may appoint—perhaps lying on a sick bed for months. Why, if we never rose again and had to lie bedridden until we died, we ought to be perfectly willing to wait on our Master! You remember the story of poor old Betty who said that the Lord told her to do this and that, and she tried to do it, and at last He said to her, “Betty, go upstairs and lie in your bed and cough.” She later said, “I am doing it, and I take satisfaction even in coughing, if that is according to my Lord's will.”

If you have no will of your own in such matters, you will have very little sorrow. Our troubles mostly grow from the root of self-will—but when self-will is conquered and we hold ourselves entirely at God's disposal, then there is a sweetness even in wormwood and gall—and our heaviest cross becomes our joy and delight and we say, with holy Rutherford, “I find the Cross of Christ no more a burden to me than wings are to a bird, or sails are to a ship.” That saintly man said that sometimes he felt so deeply in love with his cross, that he almost feared lest his sufferings and grief should become so lovely to him as to be a rival to the Lord Jesus Christ! There is no such danger, I am afraid, with the most of us, for we are as bulls unaccustomed to the yoke—and we kick against the pricks.

But if you can wait upon your Master and say, “Do with me as You will, Lord,” all will be well. Try to be like the shepherd on Salisbury Plain, whose story should never be forgotten. When he was asked, “Is it good weather?” He answered, “Yes, it is all good weather that God sends.” “But does this weather please you?” “If it pleases God, it pleases me,” was his reply. That is the point to get to—may God bring us there, by His Grace!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2643, Volume 45—THE HONORED SERVANT—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

Memorize

**JOHN 3:18**

## Interesting View

By C. H. Spurgeon

I believe that different denominations are sent on purpose to set out different Truths of God. There are some of our Brethren a little too high—they bring out better than any other people the grand old truths of Sovereign Grace. There are some, on the other hand, a little too low. They bring out with great clearness the great and truthful doctrines of man's responsibility. So that two truths that might have been neglected, either the one or the other—if only one form of Christianity existed—are both brought out, both made resplendent by the different denominations of God's people who are alike chosen of God and precious to Him.

God forbid I should say anything that would bolster up any in their errors. Nevertheless, God's people, even in error, are a precious people. Even when they seem to be as earthen pitchers, the work of the hands of the potter, they are still comparable to fine gold. Rest assured that the Lord has deep designs to answer, even by the divisions of His Church. We must not interfere with Christ's reasons, nor with His style of architecture. Every stone that is in the temple, Jesus Christ ordained it should be put where it is.

Even those stones that are most contemptible and unseen were put in their places by Him. There is not one board of cedar, one piece of burnished pinnacle that was not foreseen and prearranged in that Eternal Covenant of Grace which was the great plan that Christ, the Almighty Architect, drew for the building of the temple to His praise. Christ, then, is the only Architect and He shall bear the glory, for He designed the building.

—Adapted from *The C. H. Spurgeon Collection*, Ages Software.—Sermon #191—*Christ Glorified As the Builder of His Church*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

PRAY FOR GRACE TO BE HOLY

# BELIEVER'S BAPTISM

By C. H. Spurgeon

In the matter of Believer's Baptism—when the Believer says, “Well, surely this is but a small thing, I may safely neglect it,” does he not deny unto his Sovereign Lord and Master that act of homage which, though it is simple in itself, is nevertheless full of meaning, because it is an acknowledgment of the superior rights of the great King? Who told you it was nonessential? Who bade you neglect it? Surely it must be a *spirit of darkness* that talked with you!

The Jew of old must not neglect circumcision. His child shall be cut off from the congregation of Israel unless the painful rite is performed. He must not refuse the paschal supper, for if he does, the destroying angel shall smite his household. And in that Passover everything must be observed. Not a bone must be broken. The creature must not be eaten raw, nor dampened at all with water. It must be roasted in the fire. It must be eaten with bitter herbs. There are minute particulars given and every one of these having the solemn command of God upon them are to be carefully observed by the children of Israel throughout all generations.

Surely it must be so with Christian ordinances and with the commands of the King of Heaven! We cannot violate them with impunity. The spirit which would prompt us to neglect one of the least of them is Satan and leads down to Hell—a spirit of partial obedience is a spirit of radical disobedience. The old Prophet did but eat and drink at Bethel and that, too, as he thought, upon prophetic authority, and yet the lion slew him because he rebelled against the express bidding of God.

We are not to imitate the Pharisee who tithed the mint, anise and cummin, and then neglected the weightier matters of the Law, but we are to remember that Jesus said, “These things ought you to have done and not to have left the other undone.” So that mint and anise and cummin are still to be tithed. And still in the little as well as in the great, our obedience to God is to be carried out. Take care, dear Friends, that, like Caleb, you follow the Lord fully, that is, *universally, without dividing*.

Now may I put a question of conscience to all around me? Is there not something that I know to be my Master's will which I have not done? Brothers and Sisters, is there not some command which as yet you have not obeyed? Some self-denying duty which you have shirked, some holy engagement for the good of your fellow men, or for your Lord's glory, which you have carelessly avoided? If it is so, do, I pray you, see to it, for you can never have the blessing of Caleb till you have the complete and universal spirit of obedience which Caleb had.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Sermon #538—*Caleb, the Man for the Times*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

## 25 CENTS

Several years ago a preacher moved to Houston. Some weeks after he arrived he had occasion to ride the bus from his home to the downtown area. When he sat down he discovered that the driver had accidentally given him a quarter too much in change. As he considered what to do, he thought to himself, “you better give the quarter back. It would be wrong to keep it.”

Then he thought, “Oh, forget it. It's only a quarter. Who would worry about this little amount? The bus company already gets too much fare—they will never miss it. Accept it as a gift from God, and keep quiet.”

When his stop came, he paused momentarily at the door, then he handed the quarter to the driver and said, “Here, you gave me too much change.” The driver replied with a smile, “Aren't you the new preacher in the neighborhood? I have been thinking about going to worship somewhere. I just wanted to see what you would do if I gave you too much change. I'll see you in church on Sunday.”

When the preacher stepped off the bus, he literally grabbed the nearest light pole, and held on, and said, “Oh, God. I almost sold your Son for a quarter.” Our lives are the only Bible some people will ever read.—Submitted by Curtis Roberts, Round Rock, Texas

**NOT  
SURE?**  
By A. W. Pink

“He which has begun a good work in you *will finish it until the day of Jesus Christ*” (Phil. 1:6).

One of the things which occasion most concern unto those who have little assurance is that the work of Divine Grace within them is making such small progress, nay, it often seems none at all—that there is no growth in Grace, no fruitfulness. To those who mourn over this, the above is, indeed, a *precious promise*. First, it is an absolute and unconditional one. There are no provisos or stipulations attached to it. The good work proceeds as it began—*altogether apart* from creature worthiness or creature efforts. And, we may add, its continuation, like its beginning, is *perceivable* only by the *effects* which are produced.

Second, it is a promise made good by *pure Grace*—notwithstanding innumerable failures and sins. *In himself, the Believer is just as unworthy at the close of his pilgrimage as he was when the good work was begun in him*. It is *all of Grace* from first to last. Third, this promise is one which issues from the eternal and immutable love of God which is solemnly pledged in the *Everlasting Covenant and guaranteed by the infinitely meritorious work of Christ*. Fourth, this promise is secured by Divine Omnipotence. In spite of indwelling sin, a hostile world, an opposing devil, “Being confident of this very thing, that He which has begun a good work in you *will finish it until the day of Jesus Christ*.”

What thanks and praise are due unto Him who enables the Believer to say, “The LORD *will perfect* that which concerns me: Your mercy, O LORD, endures forever” (Psa 138:8).—From July, 1937, *Studies in the Scriptures*. (Thanks to Mt. Zion Bible Church, Pensacola, Florida).

**Charles H. Spurgeon was saved by Grace on January 6, 1850, at the age of 16—see Sermon #170, Volume 4—read/download it at [www.spurgeongems.org](http://www.spurgeongems.org)**

# UNDERSTANDING ROMAN CATHOLICISM

By Rick Jones

## The sin of presumption

Catholicism maintains that believing you are assured of going to Heaven when you die is to commit the *sin of presumption*.

“There are two kinds of presumption. Either man presumes upon his own capacities, (hoping to be able to save himself without help from on high), or he presumes upon God’s almighty power or His mercy, hoping to obtain His forgiveness without conversion and glory without merit.” (page 507, #2092)

By taking this position, the Catholic church once again lines itself up against written Scripture:

“These things have I written unto you that believe on the name of the Son of God; that you may know that you have eternal life, and that you may believe on the name of the Son of God” (1 John 5:13).

Stop and reason for a moment. If there is a place called Heaven, a paradise wonderful beyond imagination, and if there is a place of eternal torment called Hell, would a loving God tell us how to obtain one and avoid the other? Would God make us endure an entire lifetime never knowing how we could escape the flames of Hell and be assured of enjoying Heaven with Him? Would a loving God say, “Do as many good works as you can—then keep your fingers crossed and hope for the best when you stand before Me someday”? No, that’s not love, that’s torture! That’s cruelty of the highest sort. A God of love would give us a clear, simple plan spelling out how to miss this awful place of torment and be assured of Heaven. And He has:

“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life” (John 3:16).

The Bible declares that those who receive Christ by faith and put their trust in Him, alone, can know *right now* that they have eternal life:

“He who believes in Him 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).

“He that believes on the Son has everlasting life. And he that believes not the Son shall not see life; but the wrath of God abides on him” (John 3:36).

“He that hears My Word, and believes on Him that sent Me, has everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24).

It’s not a sin to presume you are going to Heaven if you have been born into God’s family through faith in Christ! It is a Biblical fact and a precious promise from the Lord Jesus. It is never presumptuous to take God at His Word. In fact, He loves it when we do:

“My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand” (John 10:27-28).

God wants His children to rest in the fact that they have been born into His family and that their eternal destiny is settled:

“Verily, verily, I say unto you, He that believes on Me *has everlasting life*” (John 6:47).

Notice, the promise is not that you *may* have it someday if you do enough good works. You may have it *right now*. This is God’s will. Jesus said:

“And this is the will of Him that sent Me, that everyone which sees the Son, and *believes on Him*, may have everlasting life: and I will raise him up at the last day” (John 6:40).

Paul didn’t consider it presumptuous to declare that he was on his way to Heaven:

“For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better” (Phil. 1:23)

Precious Roman Catholic, can’t you see that this doctrine keeps you in bondage? The church doesn’t want you to know your eternal destiny is settled because you’d no longer need the church! How tragic that Catholics remain in bondage, serving the church in hopes of earning Heaven, when God’s desire is for you to be assured of Heaven right now:

“In hope of eternal life, which God, that cannot lie, **promised** before the world began” (Titus 1:2).

“And this is the promise that He has promised **us, even eternal life**” (1 John 2:25).

## A Prayer of John Newton (1725-1807)

“I asked the Lord that I might grow in faith, love, and every Grace; might more of His salvation know, and seek more earnestly His face. ‘Twas He who taught me thus to pray, and He, I trust, has answered prayer. But it has been in such a way as almost drove me to despair. I hoped that in some favored hour at once He’d answer my request, and by His love’s constraining power subdue my will and give me rest. Instead of this He made me feel the hidden evils of my heart; and let the angry powers of Hell assault my soul in every part. Yea,

more—with His own hand He seemed intent to aggravate my woe. He crossed all the fair designs I schemed; blasted my gourd, and laid me low. Lord, why is this? I, trembling, cried, will You pursue Your worm to death? “‘Tis in this way, the Lord replied, I answer prayer for Grace and faith. These inward trials I employ from self and pride to set you free, and break your schemes of earthly joy, that you may see your all *in Me*.”

“The man who mobilizes the Christian church to *pray* will make the greatest contribution to world evangelism in history.”—Andrew Murray (1794-1866)

“If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet, the distance makes no difference—He *is* praying for me!”—Robert Murray McCheyne (1814-1833)

# “Forsaking Our Own Mercy”

By John Duncan  
19th Century

“They that observe lying vanities forsake their own mercy.”  
(Jonah 2:8)

**H**ow are they their own? Not ours in possession, for we are forsaking them, but they are our own mercies that we have a right to—mercies freely offered to us of God in Christ Jesus, in His blessed Gospel. It is thus your own Christ that you neglect. He is in this sense your own in the free offer of God—your own Savior, the Christ whom God is holding forth and giving in His Gospel to you. The blood on which you trample is the blood in which your own mercies lie, for God has set forth before every Gospel-hearer Christ as a Propitiation through faith in His blood. Yes, the Atonement, God is holding it out equally to you and to me—redemption, remission of sins, all Grace and all glory, Jehovah Himself, the Lord of Mercy. He says, “I will be a God unto you!” He says this unto every Gospel-hearer. The faith of God’s chosen finds in the Gospel offer the warrant by which they may lay hold of “their own mercy.”

**N**ow think, the lying vanity makes promises to you, and the faithful God in Christ makes promises to you, too. On the one hand the lying vanities, on the other your own Jehovah, who is saying, “I will be a God unto you.” Your own Savior, who is saying, “I am stretching out My hands all the day unto a disobedient and gainsaying people.” These are your own mercies, and will you forsake them—your own mercies—your own? Oh, at last when you find that you cannot enter into possession of them, when you find that you have lost them by following lying vanities, what misery will it add, that they were your own! Oh, this is sad, very sad! Very sad will it be if any of us perish. Sad to think of our own Bibles which we once had on earth. Of our own Sabbaths we once had. Of our own Church, of our own Gospel—our own Gospel with the name of Christ in it, carried down in our remembrance, which contained our warrant to lay hold of Christ. And now the door is shut! And there is our own Heaven, which we never can enter, the gate of which is shut against us. There is our own Christ, who came and invited us, and would have taken us to Heaven! It was once all our own, but we forsook it all. Our God is lost, Christ lost, the Holy Spirit lost. Our happiness is lost, our Grace lost, our glory lost, our Heaven lost, our souls lost, our bodies lost, our Sabbaths lost, our

Bibles lost, ourselves lost, all lost! No mercy for us—not a drop to cool our tongue. Oh, plenty of mercy *was* ours once, but we put that mercy away, we forsook it, would have none of it. Oh how affecting this thought! There the day of our merciful visitation will be remembered as having been our own, not possessed but given in free gift and offer by God. And had they been pursued! But we have forsaken them. Profane persons! We have sold our birthright!

**B**ut blessed be God, this is not *yet* our state! To none of us is that time yet come. And you, observers of lying vanities, these mercies are yet your own. Oh, you have nothing that you have half such a right to lay hold of as Christ. These mercies are all your own, free to receive, lay hold of, possess, and enjoy. Oh, will you not look after your own mercies? Your own God is preaching peace to you, that are far off, by the blood of Christ! Your own Savior, whom God is setting forth before you! Your own Holy Spirit, that is to say, the Holy Spirit of which God is saying to you that He will give the Holy Spirit to them that ask Him. The Gospel of your salvation. Oh compare the lying vanities and your own mercy, and observe not the lying vanities any more! Turn to your own mercies. They are yours yet. Thank God that they are not yet hid from your eyes. Oh may we all know, in this our day, the things that belong to our peace. Our own mercies, despised, forsaken, disregarded mercies. Mercies that might, when we forsook them, have been taken out of our way. He might have retracted, cut us off, removed our candlestick out of its place. Know while you live, and while the Gospel is sounding in your ears, that they are your mercies still. How long we know not, but they are our mercies yet. They may not be ours another moment, unless we turn and receive them. “Ah!” you will say, “how? They are ours but in the offer, and we cannot receive them.” Why, the Holy Spirit and all Grace are in the *promises* of God, also offered freely in mercy. You have an old heart, but you have *promise* of a new heart, of the Holy Spirit, in God’s Word.

## THE GOSPEL TRUTH

By Miles KcKee

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“Without strength,” is a literal description of our state apart from Christ (Romans 3:12; Romans 5:6). We have no ability to save ourselves. We are helpless! You may argue the point, but God won’t. In His mind it is perfectly clear. He says that we are so weak and destitute in our natural state that we cannot hear His words (John 8:43) or even see His Kingdom (John 3:30). It is when we get a sight of our utter spiritual impotence that we realize that Christ alone must be our salvation—if He doesn’t save us, then we will not be saved. It is those who are without strength whom the Lord saves. In fact, as long as we think we have some strength to perform “the great act of faith” we cannot be saved!

Jesus commanded the man with the withered arm to stretch out his hand (Mark 3:4). That man was thoroughly helpless, yet he was commanded to do the very thing which he couldn’t do—the thing which Jesus only could enable him to do. Notice how the Lord did not tell him to do anything which might prepare him to have faith. The religious unbeliever, on the other hand, always tries to avoid the truth of his inability and attempts to get to God by his own efforts. He is a past master at devising plans to help God to save him. The religious man always invents some kind of a horrible little ladder on which he thinks he can climb from his wretched pit. He hopes that God will take note of his efforts and when God sees

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# HAROLD WHO?

3 articles based on Scripture, by  
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## Not on May 21<sup>st</sup>

### Making Merchandise of Immortal Souls

2 Peter 2:3

God the Holy Spirit warns us plainly to beware of false prophets who “with feigned words” (cleverly molded words of their own devising) make merchandise of immortal souls. Their motive is always covetousness, a deep-seated craving for influence, recognition, and applause. They speak “perverse things,” because they desire to draw away disciples after themselves (Acts 20:30). The covetousness which motivates false prophets is not always a covetousness after money and fame; it is often a covetousness, an insatiable desire, to have followers.

Back in 1992 Harold Camping wrote and published a 551 page book titled **1994?** It is filled with charts, mathematical schemes, and “feigned words,” and much “vain jangling,” by which Camping tried to convince the world, and did convince thousands that a rapture would occur and history would end on September 4, 1994. In 1993 Camping published another book titled **Are you ready?** Another 405 page pile of waste paper, filled with the same stuff, scaring people to death with the idea that on September 4, 1994 Judgment Day would come. When the sun rose on September 5, Mr. Camping had a problem (Deuteronomy 18:22); but (like all the date-setters before him) he refused to back off. Instead, he immediately began working on another scheme, clamoring to keep a following of disciples. Numerous excuses were offered: “Perhaps we followed the wrong calendar.” “I may have made a mathematical error.”

We’ve had many other self-serving, self-appointed, and self-exalted prophecy experts throughout history who were certain they had figured out what our Lord assures us no man can know (Matthew 24:36; Mark 13:32; Acts 1:7). After Camping’s prophecy failed, we experienced the flood of prophecy pros who wrote books about the Y2K scare and the sure end of the world in the year 2000. When that failed, the same prophecy pros wrote and sold just as many books to their poor, deluded disciples, about the sure end of the world after the Islamic attack on the United States, September 11, 2001.

Not to be outdone or take a chance on losing any disciples, Mr. Camping has now predicted that May 21, 2011 will be Judgment Day. This time he has people going all over the United States and Great Britain putting up billboards, passing out tracts, and driving around with huge signs on their vans and campers, saying, “The Rapture – May 21, 2011 — The End of the World – October 21, 2011.” This time Camping claims he doesn’t have a doubt, saying, “I know it’s absolutely true, because the Bible is always absolutely true.”

When a man came in my office last week desiring to persuade to embrace Camping’s drivel, I immediately demanded that he leave, and leave immediately. Had he refused, I would have thrown him out physically,

with the fury with which our Lord drove money changers out of the Temple. Why? Because the whole scheme has been concocted, as are all the doctrines of men, to make merchandise of immortal souls! On May 22, 2011, all who have followed Camping’s craftiness should see clearly that it is not of God (Deuteronomy 18:22). God’s servants are not men who speculate about the future; but men who proclaim Redemption and Grace in Christ Jesus, not with feigned words they have devised, words no one can understand, but with the simple force of plainness and truth. — “We preach Christ crucified!”

## When Jesus Comes...

Acts 1:11

When I have stated all that I know about the Second Coming of Christ and prophetic events, I will not have said much. The glory that awaits God’s elect when time shall be no more is indescribably greater than any mortal mind can comprehend. But some things are clearly revealed about our Lord’s Second Coming. Let me remind you of a few of those things, which are most obvious in Holy Scripture.

1<sup>st</sup>, we must recognize the fact that **our Lord Jesus Christ may come at any moment** (Revelation 1:7). There is nothing necessary to prepare for the coming of Christ. The time is at hand. “Lift up your heads, your redemption draws nigh.” Indeed, the sense of Scripture is that our glorious Redeemer is presently coming; He is on His way now. We should live moment by moment upon the tiptoe of faith in anticipation of His glorious appearance, not at some future date, not even tomorrow morning, but at any moment! Everything He has done since His Ascension and exaltation has been and is just the movement of His feet in His return. Every work of Providence is another step toward His bride, whom He is preparing for Himself.

2<sup>nd</sup>, **our Lord is coming in power and great glory** (2 Thessalonians 1:7-10). The Bible nowhere speaks of our Lord coming in secret to rapture the church and then coming again (a third time) in judgment seven years later. The Second Advent of Christ will be a climatic thing. He shall appear suddenly in power and in great glory.

3<sup>rd</sup>, **our Lord will come in a real body** (Revelation 1:7). I will not attempt to say what the glory of His body will be; or how every eye shall see Him at once, but two things are sure: (1) Christ will come in a physical body, the same body in which He hung upon the Cross; and (2) His body will be so glorious, so bright, so dazzling, that every living creature shall see Him, and the earth shall melt before Him.

4<sup>th</sup>, **when Christ comes, a mighty resurrection shall take place** (John 5:28-29). There will be a resurrection of the just—the

(See *Harold Who?* on page 8)

# HAROLD WHO?

(Continued from page 7)

people of God shall be raised to immortality, life, and eternal glory. The body of flesh shall be gathered from the dust, and united to our souls in the perfection of righteousness, blamelessness, and glory; and in those bodies we shall see the Lord, our Redeemer (Job 19:25-27). Eternal life, in all its fullness and bliss, shall be our portion! There will also be a resurrection of the wicked—the ungodly, the unbelieving, shall also be raised; their bodies shall become immortal and united to their souls, so that they may endure everlasting damnation in Hell. This is the second death. Eternal death, in all its horror, shall be their portion forever!

5<sup>th</sup>, **at the Second Coming of Christ, this world shall be destroyed and our God and Savior will create new heavens and a new earth** (2 Peter 3:10-14; Romans 8:18-23). The people of God will not spend eternity floating around like ghosts in the air. In these very bodies, we shall live forever upon the new earth. Heaven shall be brought to the earth. Righteousness shall reign here. The Paradise of God, the Heavenly City, shall be with men.

## “Of That Day and That Hour Knows No Man”

*Mark 13:32*

In the Old Testament and in the four Gospels, our God gave “*signs of the times*,” by which He announced the end of Judaism and the establishment of His Kingdom in the world in these last days. Those signs pointed to things that were fulfilled in the Incarnation and birth of Christ, His sin-atoning death as our Substitute, His exaltation as King in Heaven, and the annihilation of Jerusalem in 70 A.D.

### No Signs

But in the New Testament, since the resurrection and exaltation of Christ, we are never bidden to look for signs as indications that Christ’s Second Coming is approaching.

Think for a minute—if there were any signs or prophecies yet to be fulfilled before the glorious Second Advent of Christ, how could we be urged to expect His imminent return? Yet, from the first century, God’s saints have been urged by inspired Apostles to live in daily, constant anticipation of Christ’s appearing, upon the very tiptoe of faith (Titus 2:11-13; 2 Peter 3:11-13). And those who did so were commended for it (1 Thessalonians 1:10).

### Unprofitable Speculations

“*It is not for you to know the times or the seasons, which the Father has put in His own power*” (Acts 1:7). No one knows, or even has a hint of an idea when the Lord Jesus will come again to this world. Not only do the Scriptures tell us this emphatically; we have a glaring proof of the fact before us in Mark 13:32. If the perfect, holy Man, Christ Jesus, that Man who knew the Book of God like no other man, did not know it; if He did not figure out the day or hour of His appearing, you are not about to do so! It is not proper for us to know these things; and it is a great evil to

intrude into that which God declares He has not revealed.

### Denial of Scripture

Date-setters are guilty of that horrid contempt for the Word of God that shows itself by adding to and taking away from “*the words of the Book*” of God (Revelation 22:19). All date-setters claim to have discovered a hidden mathematic scheme and/or a special calendar by which the Word of God must be interpreted—without which, no one could ever dream up the nonsense those imaginary theologians concoct!

If you care for your soul, ignore such men, and ignore everything they have to say about anything spiritual. The Bible is not written in secret code. It is not the hiding of God’s secrets, but the Revelation of God, the Revelation of His will, the Revelation of His Son, the Revelation of His salvation—“*the Revelation of Jesus Christ*.”

Those who set dates for Christ’s coming, for the end of the world, or for the Day of Judgment, while pretending with great zeal that they love the Word of God, utterly deny it. Everything they do in their prophetic inventions seeks to undermine the authority of Holy Scripture, replacing the authority of Scripture with their own wicked opinions.

We are not charged to search out the times of our Master’s coming, but to constantly serve Him, realizing that He may appear at any moment (Matthew 24:46). It would not be profitable for us to know the future, because such knowledge would distract our attention away from our present responsibilities. We would probably become indifferent and careless about our daily responsibilities if we knew when, or about when Christ shall appear in His glory. Gazers into heaven do not do much good upon the earth. That means that all speculation about unrevealed things is evil.

### Something Better

It is not possible for us to know the times and the seasons of the future (Matthew 24:36; Mark 13:32); but there is something much better than knowing the times and seasons of the future. It is enough for me to know that the future is altogether in the hands of the Lord, my God. I say with David, “*My times are in Your hand*” (Psalm 31:15). I need no more. Knowing that, I will possess my soul in patience, trusting the Lord, my God. I will not pry into my Father’s secret business. I will be content to know what He has been pleased to reveal.

Let us be content and happy to look for Christ each day in blessed anticipation of His glorious Second Advent, expecting Him to appear at any moment, serving Him and our generation by the will of God, as in His immediate Presence, and as if we were certain that many generations of God’s elect are yet to be born who might benefit from our labors by the blessing of His Grace.



# “AND YOUR HOUSE”?

By Charles H. Spurgeon

*“And they said, Believe on the Lord Jesus Christ,  
and you shall be saved, and your house.”  
Acts 16:31.*

There is a text often quoted and I do not think I have heard it quoted correctly yet. By the way, there are some people who know no more of authors than what they hear quoted, and some who know no more of the Bible than what they have heard quoted, too. Now, here is that passage, “Believe on the Lord Jesus Christ and you shall be saved”—what have the last three words done that they should be cut off?—“And your house.” Those three words seem to me to be as precious as the first! “Believe and you shall be saved, and your house.” Does the father’s faith save the family? Yes! No!—*Yes* it does, in some ways; namely, that the father’s faith makes him pray for his family and God hears his prayer and the family is saved. *No*, the father’s faith cannot be a substitute for the faith of the children; they must believe, too.

In both senses of the word, I say, “Yes,” or, “No.” When a man has believed, there is hope that his children will be saved. No, there is a *promise!* And the father ought not to rest satisfied until he sees all his children saved; if he does, he has not yet believed correctly. There are many men who only believe for themselves. I like, if I get a promise, to believe it as broad as it is. Why should not my faith be as broad as the promise? Now, thus it stands, “Believe and you shall be saved, and your house”! I have a claim on God for my little ones; when I go before God in prayer, I can plead, “Lord, I believe, and You have said I shall be saved, and my house. You have saved me, but You have not fulfilled Your promise till You have saved my house, too.”

I know it is sometimes thought that we who believe that the Baptism of infants is heresy—and not a single text of Scripture gives it so much as an inferential support—neglect our children. But could there have been a greater slander? Why, instead thereof, we think we are doing our children the greatest service that we can possibly do them—teaching them that they are not members of Christ’s Church; that they are not made Christians in the day that they are christened; that they must be born-again—and that that new birth must be in them a thing which they can consciously realize! Not a thing can *we* do for them in their babyhood, while they are yet in their long clothes, by sprinkling a handful of water in their faces. We think they are far more likely to be converted than those who are brought up in the delusive notion taught them in that expression of the Catechism—a most wicked, blasphemous and false expression—“In my Baptism wherein I was made a member of Christ, a child of God, an inheritor of the Kingdom of Heaven.” The Pope of Rome never uttered a sentence more unholy than that—never said a syllable more contradictory to the whole tenor of God’s Word!

Children are not saved by Baptism, nor grown-up people, either! “He who *believes* shall be saved; and he who *believes* and is baptized shall be saved”—but the Baptism *does not precede the belief*; nor does it co-act or co-work in our salvation—for salvation is a work of Grace—laid hold of by faith and faith, alone! Baptized or unbaptized, if you believe not, you are lost! But unbaptized, if you *believe* you are saved!—Adapted from The C. H. Spurgeon Collection, Version 1.0, Ages Software—Sermon #317, Volume 6—CHARACTERISTICS OF FAITH—Read/download the entire sermon free of charge at [www.spurgeongems.org](http://www.spurgeongems.org)

## THE GOSPEL TRUTH

(Continued from page 6)

his sincerity, He will step in and help him. But this is sheer nonsense! He is like a child standing there pulling up hard on his shoe laces in the hope that he can somehow take off and propel himself through the air. We laugh at the child for we know that in spite of his sincerity and efforts, he cannot defy the laws of gravity. Yet the child has more chance of “taking off” than the man, assured of his own strength, has of getting to Heaven!

Christ didn’t save us because we were strong; He saved us in our utter weakness. Christ alone has provided for our inability and it is only as we realize our continued lack of strength that we are in a position to receive the all-powerful help of the Holy Spirit. It is only as we know that we continue without strength that we can now attempt great things for God for our strength is made perfect in weakness (2 Corinthians 12:9) Here’s the truth of the matter—until we come to terms with the extent of our weakness, we are in no condition to receive help from Heaven. If we hold on to some concept of self-ability, we actually reject the help of the Spirit. Just as the person who is holding on to some supposed remaining goodness to save him dismisses Christ’s work at Calvary, so our notions of self-sufficiency and strength dismiss the willing help of the Spirit of God! If we do not see that we have no strength, we will not believe correctly and our service will be very limited. God is the Creator—we are the creature and not vice-versa. He says we have no ability or strength. Believe Him on this one.

As Believers, however, we are experts at expending our tiny stock of imagined strength in holding fast the ropes of self-righteousness and self-sufficiency. We need Gospel strength which comes from resting in the strength of Jesus. We are not called to be strong in ourselves, but are called to be strong in the Lord and the power of His might (Ephesians 6:10). This we will never do, as long as we imagine that we have strength to believe and to finish our salvation (Romans 8:7-8). Salvation is of the Lord (Jonah 2:9; Psalm 27:1). Sometimes as Believers we get so low because of our lack of strength. We don’t even seem to have strength to meditate on the Word or to think about the Lord. We don’t seem to have strength to stand against sin. We despair at times that we will ever see His face. However, our salvation does not depend upon *our* strength, but upon His! Even without strength, we can keep looking at Calvary and see the conquering Christ’s rescuing us (see Psalm 121). It’s at the Cross that we get our daily supply of Gospel strength. As Spurgeon said, “There’s no place like Calvary for creating confidence.”

# ABOUT THE DOCTRINES OF GRACE

By Charles Haddon Spurgeon

Do people speak against the doctrines of Sovereign Grace? Let them. But let our lives be so holy that they must lie against us when they dare to say that our doctrines lead any into sin! Let us pray to God that we may be so earnest, so eminently holy, so God-like and so Christ-like, that to all that condemn us, their own consciences may tell them, "You utter a falsehood while you speak against them." This was the glory of the Puritans—they preached doctrines which laid them open to reproach. I am bold to say I have preached the doctrine of the Puritans and I am bold to say, moreover, that those parts which have been most objected to in my discourses have frequently been quotations from ancient fathers, or from some of the Puritans. I have often smiled when I have seen them condemned and said, "There now, Sir, you have condemned Charnock, or Bunyan, or Howe, or Doddridge," or some other saint of God whom it so happened I quoted at the time.

The word condemned was theirs and therefore it did not so much affect me. They were held up to reproach when they were alive and how did they answer their calumniators? By a blameless and holy life! They, like Enoch, walked with God. And let the world say what they will of them, they only sought to keep their families the most rigidly pious and themselves the most strictly upright in the world. So that while it was said of their enemies, "They *talk* of good works," it was said of the Puritans, that "They *did* them." And while the Arminians, for such they were in those days, were living in sin, he who was called Calvinist and laughed at, was living in righteousness. And, by God's Grace, the doctrine that was said to be the promoter of sin was found afterwards to be the promoter of holiness.

We defy the world to find a holier people than those who have espoused the doctrines of Sovereign Grace. From the first moment until now they have been distinguished in every age, even by their enemies, as having been the most devotedly

pious and as having given themselves especially to the reading of God's Word and the practice of His Law. They believed they were justified by faith alone through the blood of Christ—but they were found, always, seeking to honor God in all the exercises of godliness, being "a peculiar people, zealous of good works." By God's Grace, let us follow their faith and let us emulate their charity.—Adapted from *The C. H. Spurgeon Collection*, Ages Software,—Sermon #284, Volume 5—*ONE ANTIDOTE FOR MANY ILLS*.—Read/download the entire sermon free of charge at [www.spurgeongems.org](http://www.spurgeongems.org)

Can We Deny  
The Lord's Table  
To Any Christian?  
By C. H. Spurgeon

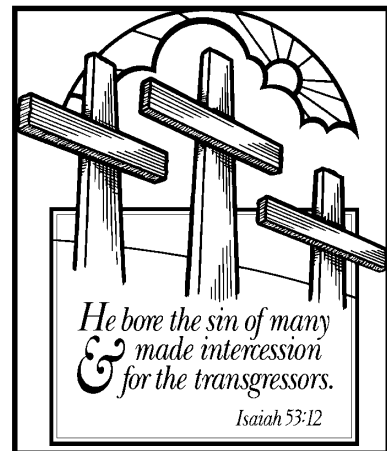
When I hear strict communion talked of, it reminds me of a little finger which was washed very clean and therefore thought the rest of the body too filthy to have fellowship with it. So it took a piece of red tape and bound it tightly round itself, that the lifeblood might not flow from itself into the rest of the body. What do you think, Brethren? Why, as long as that little finger was itself alive, the pulsations and the motions of the blood went from it to all the rest of the body, and that little piece of red tape was but a ridiculous sham. It did not affect anything. It had no influence. It only enabled the little finger boastfully to glory and perhaps to earn for itself the sad distinction—"These are they that separate themselves." But the blood flowed on unimpeded and the nerves and sinews felt the common life-throb still.

They forget, when they deny fellowship in the outward act of eating bread and drinking wine, that the essential spirit of communion is far too spiritual to be thus restrained—it has overleaped their boundary and is gone! The only way in which a Christian can leave off communing with all other Christians is by leaving off being a Christian. Thus can the finger leave off communing with the rest of the body—by rotting away and no way else, as

long as it is alive.

Communion is the lifeblood of the soul. The Holy Spirit is the Spirit that quickens the body of the Church and that Holy Spirit will go into every member. You may try to check Him by Church decrees, or to stop Him by your trust-deeds and your ordinances, but such a Church shall never be loosed from the bands of ancestral bigotry. By God's Grace, the Church's life will beat freely through all the members of the Church's fellowship—and communion *will* go to all who are in Christ.

There is but one garden, but one spring, but one sealed fountain. And if you have it in your heart and I have it in mine, there is a relationship between you and me that is as near as if you and I had the same soul, for you and I have the same Spirit. If you could imagine two bodies quickened by the very same mind, what a close connection would that be! But here are hundreds of bodies, hundreds of souls quickened by the same Spirit. Brethren, not only ought we to love one another, but the love of Christ constrains us so that we cannot resist the impulse. We do, indeed, love each other in Christ Jesus.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software,—Sermon #431—Volume 8—*A Secret and Yet No Secret*.



"When I have sometimes sat to see enquirers, I have seen a number come in one after the other who have been born and brought up in the midst of piety and I have blessed God for them. But, by-and-by, there has come in one whose tale has been terrible to tell and it was not easily told—except with many sighs and sobs and tears. But when it was disclosed, there have sat *two* weeping together—I scarcely know which wept more—he who wept because of Divine Grace illustrated *in* him or the other because he saw in another the Divine Grace which he had tasted for *himself*."—CHS

**Study of Ephesians****SPEAKING THE TRUTH IN LOVE—PART 1**

Let us remind ourselves once again of the context of our study of this fourth Chapter of the Epistle to the Ephesians. The subject of the first 16 verses is that of the unity of the Church, the unity of all of those who believe on the Lord Jesus Christ. Paul wrote about some of the gifts which Christ has given to the Church in order to bring about such unity. He has given some to be Apostles, prophets, evangelists and pastor-teachers for the purpose of equipping the saints and for leading us all into a knowledge of the Truth of God that will unify us.

All of this leads to the one great goal stated in verse 13. One day, the spiritual growth and unity of the Church will be complete because it will be perfect. The whole bride of Christ will be holy and without blame and be a perfect bride for the Lord Jesus Christ because she will be perfectly filled with Christ.

But in the meantime, there are definite intermediate goals that we should be pursuing. These are found in verses 14-16. Verse 14 states what we should NOT be doing, and verses 15-16 tell us what we should be doing. We have previously considered the negative. What we are not to do is to remain spiritual babies. For that would make the Church vulnerable to being tossed to and fro and to be carried about by every wind of doctrine. There are numerous false teachers who have used great skill and deceit to entrap into their heresies and errors weak and immature and unsuspecting Christians who have not grown and become strong in the faith.

Today we begin to look at the positive side. Verses 15 and 16 state the contrast to what we should not do—"But, speaking the truth in love, may grow up in all things into Him who is the Head; Christ; from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love" (Eph 4:15-16). Instead of remaining spiritual babies, we must, says verse 15, "grow up." But there is a phrase that comes before the statement about the purpose of growing up which tells us how the Church and each individual in the Church is to operate in this world where false teachers are so prevalent. In contrast to them, believers in the Lord Jesus Christ should be "speaking the truth in love."

And that is the phrase we want to focus on together today.

First let us consider some of the ways this phrase has is being wrongly used. The modern ecumenical movement has basically reduced this phrase to mean that all who are in the Church must learn to speak in a loving manner. They go so far as to say that the reason the Church has lost ground and is ineffective in the world is because of all of her divisions and disagreements and failing to speak in love. And to what do they attribute all the divisions and disagreements? That, says the ecumenical movement, is the result of putting far too much emphasis upon *doctrinal correctness*. They tell us that what has caused all the fighting and all the divisions has been an insistence by some that there is only one right view on various matters of doctrine. This, they say, is completely intolerant and tends to divide. But the spirit of which Paul is speaking here, they say, is for us to be open-minded and friendly and gracious toward all positions. They would go so far as to say that it is un-Christian to insist on certain doctrinal positions.

And so they tell us the issue is not whether one believes that Jesus Christ was born of a virgin or that He is literally the Son of God. Nor is the issue whether or not one believes that the death of Jesus Christ on the Cross was a sacrificial death which provided atonement for sin and satisfied the justice of God. And it is not critical that one believe that Jesus literally physically rose again from the dead after He was placed in the tomb. What IS important is that we speak in love. We should never criticize other views, for to be critical is to be guilty of not speaking in love. To speak the truth in love means that we should be able to find some reason to praise just about everything that is said by anyone.—PF—To be continued, Lord willing, next month.

**"If ever you are given the afflictions of Job, you will also be given the sustaining Grace of Job."—CHS**

## MORE ON BELIEVER'S BAPTISM

By Pastor Robert E. McNeill

The most enlightening words I ever read on Baptism were written by J. N. Frost. "Pouring or sprinkling," he said, "tells what is done with water. Baptism or immersion tells what is done with the person. You may sprinkle water, you may pour water, but you do not baptize water! You baptize or immerse the person. When our Lord commanded us to make disciples and baptize or immerse them, He did not say to sprinkle water on them; He said for us to baptize them. When sinners receive Jesus Christ as their Lord and Savior, they die to the dominion of sin. This is the truth signified in Believer's Baptism by immersion. By going down into the waters of Baptism, they testify that, through their grace-and-faith union with Christ, they have been buried with Him in death. Having died to sin, they are no longer under its condemnation or bondage. Rising from the waters of Baptism, they proclaim that they have been raised in Christ to newness of life that gives them spiritual victory.

Paul explained this when he wrote Romans 6:3-5: "*Know you not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.*"

The Bible puts the blood of Christ *before* the water of Baptism and teaches not that Baptism is essential to salvation, but that salvation is essential to Baptism. Some denominations teach that one must go through the waters of Baptism to receive salvation by the shed blood of Christ. But the Bible teaches that one must go through the blood to the waters of Baptism.—Pastor McNeill pastored Randolph Street Baptist Church, Charleston, WV for 25 years. He is now retired, living in Mooresville, NC

# ARE YOU SAVED? LET THE PREACHER KNOW!

By Charles H. Spurgeon

Do not be ashamed of confessing your past folly. I think a man who says, "I was wrong," really says, in effect, "I am a little wiser, today, than I was yesterday." But he who never admits that he has made a mistake and who claims that he has always been in the right, has evidently never made much growth in knowledge of himself. So, do not be ashamed to say, "Now I believe," though that confession may have been preceded by many a doubt.

And do not hesitate to *say it to the person who has, up to now, been baffled by you*. I expect the tears were in that poor woman's eyes when she said to the men, "You remember what sort of person I used to be, and you see the change that has been worked in me. You know that I always spoke straight out what I believed, and this blessed Man, who read my very soul, is the Christ! I know He is! Then, why do you not believe what I say about Him?" I Would not wonder if she pleaded very hard with them, and prayed, and entreated them to believe her testimony. And now, at last, when they did believe, it was due to her that they should cheer her heart by saying, "Now we believe."

And, even though they had to add, "not because of your saying," that qualification would not grieve her. "Oh," she would say, "as long as you believe, I do not mind how you came into that happy

condition! I would have been glad if God had used my saying to bring you to faith, but, inasmuch as He blessed the saying of the great Preacher, the Lord and Master, Himself, I am the more glad on that account, for He will have all the glory of it, and so long as you do but believe, you give gladness to my heart."

There are some of you, dear Friends, to whom I have preached in vain for a long while and God knows that when I have been laid aside, I have often felt a holy joy in my heart at the thought that the man who has been preaching for me will be blessed by God to some who have never been converted under my ministry. Sometimes, when I have longed to be fishing for souls, but could not even stand and, therefore, had to lie at home in pain, it has been my hope that some other fisherman would throw the fly better than I might have done, and that you would take the bait from him, though you have often refused it from me.

And when you come forward to join the Church, and say to me, as many have done, "Sir, we believe, but it was through Fullerton and Smith's mission," or, "it was through the teaching in the Sunday school," or, "it was through the agency of someone who spoke to us in the aisle," I am sure that I have been just as glad and happy as if you had told me that it was by my own personal testimony that you had found the Lord. Glad, indeed, am I to be the instrument of saving souls, but still, if you are saved, the instrumentality by which that

blessed result is reached is, after all, a very small matter!

But, when you do really believe in our Lord Jesus Christ, take care that you tell us, for we have wept over you and prayed for you. And when you are converted, it seems but a fair and honest recompense that you should say to the individual whom God has honored to be your spiritual parent, "Now we believe." By doing so, you will strengthen and encourage him to go on with his work more earnestly than before! Perhaps you will even stave off a heartbreak and make the Christian sower fill his hands the fuller and scatter the seed more deftly because he knows that he has not labored in vain, nor spent his strength for nothing!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2623, Volume 45—*HOW FAITH COMES*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

Let me tell each of you who may be reading this that I truly love Jesus Christ. But for His Grace I could not say it, or write it, or *think* it. I have loved Him for such a short time, just 23 years—He has loved me for *eternity*—before the world was created, Jesus Christ loved *me*. How I pray that every person who may be reading this has been loved from before "the foundation of the world" by my Master!—EO

## OUR AMERICAN HERITAGE

"Familiarity with that great story of redemption, when God raised up the slave-born Moses to deliver His chosen people from bondage, and with that sublime story where our Savior died a cruel death that His elect, without distinction of race, might be saved, makes slavery impossible.

"Because Christians are in the minority, there is no reason for renouncing Christianity, or for surrendering to the false religions. Nor do I doubt that Christianity will yet prevail over the earth as the waters cover the sea."—Senator Charles Sumner, 1811-1874—From Covenant (PCA) Presbyterian Church's newsletter, *The Chronicle*, Melbourne, Florida (reprinted with permission).

"I measure ministers by square measure. I have no idea of the size of a table if you only tell me how long it is: but if you also say how wide, I can tell its dimensions. So, when you tell me what a man is *in* the pulpit, you must also tell me what he is *out of it*, or I shall not know his size."

**JOHN NEWTON**  
1725-1807

**LET'S  
TALK  
ABOUT  
YOUR  
MINISTER**

By C. H. Spurgeon

Sit not where the preacher preaches to you in the plural number, but where he deals with you as a man alone, by yourself. Seek out a preacher like Rowland Hill, of whom it is said that if you sat in the back seat in the gallery, you always had a notion that Mr. Hill meant *you*. Or that if you sat in the doorway where he could not see you, yet you were quite convinced he must know you were there and that he was preaching right at you.

I wonder, indeed, if men could ever feel their sins under some ministers—genteel ministers, intellectual, respectable—who never speak to their hearers as if they did anything wrong. I say of these gentlemen what Hugh Latimer said of many ministers in his day, that they are more fit to dance than to deal with the souls of men!

I believe there are some this day more fit to deliver smart lectures and bring out pleasing things to soothe carnal minds, than to preach the Word of God to sinners. We need the likes of John the Baptist back again and Boanerges. We need men like Baxter to preach—

***“As though they might not preach again,  
As dying men to dying men.”***

We need men like John Berridge who have pulled the velvet out of their mouths years ago and cannot speak fine words—men who hit hard, who draw the bow and pull the arrow to its very head and send it right home, taking deadly aim at the heart and the conscience of men, plowing deep, hitting at the private lusts and at the open sins—not generalizing, but particularizing, not preaching to men in the mass but to men in the detail—not to the mob and

***How in the world can a just and holy God holily “justify the ungodly?”***

Why, you know, in civil society we should think it a horrid crime for a judge to justify the ungodly; and yet our God proclaims this upon the housetop, and in the conscience of a sinner, that He “justifies the ungodly,” and justifies him without works. How? To show his holy, righteous indignation against sin, He has punished it to the uttermost in the Person of His Son, and laid upon Him that which mere man could never have borne. But He was the God-Man; as Hart says, “With strength enough, but none to spare.” He passed by His people, gathered all their sins together, their sins of omission and commission, against light and against knowledge, in principle and in practice; and placed them all to the account of His Son. He drew His divine sword, and demanded full satisfaction; and if an iota had been left unatoned for, justice must have damned the whole elect. But the blessed Redeemer fully cancelled every demand; He bore the penal wrath, atoned for all sin, and “put it away by the sacrifice of Himself.” And he worked out a righteousness which He did not need for His own use; He worked out one to give away—to give to them who had none. And God takes this righteousness, claps it upon the ungodly, and says, “You are just in this righteousness.” And thus “He justifies the ungodly” in the perfect obedience of His Son.—William Gadsby (1773-1844), pastor in Manchester, England

the crowd, but to each man separately and individually!

Grow not offended with the minister if he comes home too close to you—remember that is his duty. And if the whip goes right round you and stings you, thank God for it, be glad of it!

Let me, if I sit under a ministry, sit under a man who uses the knife with me sometimes; a man who will not spare me; a man who will not flatter me. If there should be flattery anywhere, let it not be, at any rate, in the pulpit.!

He who deals with men’s souls should deal with them very plainly. The pulpit is not the place for fine words, when we have to deal with the solemnities of eternity!

Take that advice, then and listen to a personal, home-smiting ministry.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0. Ages Software, Sermon #336, Volume 6—*Struggles of Conscience*—Read/download the entire sermon at <http://www.spurgeongems.org>

**“Waiting in faith is a high form of worship, which in some respects excels the adoration of the shining ones above.”—CHS**

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**Saving Faith Always Accompanied  
by Saving Graces**

The same Gospel of the Grace of God in our Lord Jesus Christ, which saves sinners, also sanctifies them and makes them obedient sons. A faith which does not produce obedience to God’s Word and godliness of character is not saving faith at all. Spurgeon once said, “There was no need for special conventions and camp meetings on ‘sanctification and holiness’ until preachers left the Gospel of Sovereign Grace and the Arminian message and methods prevailed in evangelism.” The Westminster Confession teaches, “Faith is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving Graces.”—Henry Mahan

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Colossians 2:6

PRAY FOR GOD'S ELECT IN PRISONS

In This Issue...

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

## ABOUT THOSE AA MEETINGS...

By Charles H. Spurgeon

*"Be not deceived: neither...nor drunkards...shall inherit the Kingdom of God."  
1 Corinthians 6:9-10.*

I have known a man who said, "I fear that I cannot be saved, for I have been such a terribly great sinner." But, one day he has met one of his old companions who used to swear, drink and lie. And finding him to be saved, he said to himself, "Oh, then, I also might be saved!" I once knew a poor fellow who was very much distressed in spirit because he thought there was no pardon that could ever come to him. But he went into a chapel one morning when a little Prayer Meeting was being held before the service, and there was a certain old sea captain praying with such a tremendous voice that the man thought, "I must surely have seen and heard that man somewhere else." When the prayer was ended and he saw the man's face, he said to himself, "Why, that is Captain So-and-So! Six months ago my very blood ran cold as I listened to his blasphemy! I never heard a man swear as he did and I never before heard a man pray as he now does!" And then he added, "God can save me, now that He has saved him, for I am sure that, great sinner as I have been, I never went his length in blaspheming my Maker." There was good ground for that man's conclusion and many other people have argued in a similar fashion. It has frequently been the case that the big sinner has become a kind of decoy. He is caught first in the blessed Gospel net and then God uses him to attracts others to come in with him! Very often those who had not the courage to go to Jesus, before, say, when they see how He welcomes some out-and-out profligate, "Well, as He has received him, why should He not also receive me?"

You know how Bunyan relates that when he was converted and began to preach, people said, "What? Is that tinker saved?" And they gathered together to hear what he had to say—and then he preached to them, Jesus the Savior, and there were more tinkers who got tinkered that day! No, not tinkered, but *made new creatures* in Christ Jesus! Christ finds it easier work to make us anew than to mend us—and that is what we really need to have done to us. If any of you are thinking of being mended tonight by signing the pledge, [this sermon was delivered at the service in the Tabernacle which was followed by a public meeting in connection with the Gospel Temperance Mission held there in September, 1882], well, I am glad to see old kettles repaired, but, for all that, I would rather that you were made new kettles altogether! That is to say, I pray God to take you in hand and make you new creatures in Christ Jesus, for that is what we are aiming at in all these Gospel Temperance services—and we shall not be satisfied unless that great work is accomplished!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2661, Volume 46—*A MARVELOUS CHANGE*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>