
◆ 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 sin? 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 who believe on His name.” Jesus Himself has said it, “Him who 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, do begin to disregard all obedience to the Law as not at all necessary to salvation, and do 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 listen 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 *all things*”—to conquer them, to break down the

(See *Wicked* on page 2)

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Wicked Protestant!

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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.” Brethren, there is no man 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 can yet 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 who 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—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 aright. 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 who 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 who 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 who 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 does free none from condemnation but those who are *in Christ*, who 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 eye sees, when no ear hears? 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

SPEAKING THE TRUTH IN LOVE—PART 3

We now come to the second matter in our verse (Ephesians 4:15a) which we must consider, which is HOW we are to speak and live the Truth of God. We are to speak the Truth, says our verse, “in love.” Let us consider first of all what “in love” does NOT mean. To speak the Truth in love does NOT mean that you never use strong language, or that you never say that other views and beliefs are wrong. I could take you to numerous examples. But let us look at just one which I think should settle the matter conclusively. Matthew 23:13-15 says, “But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of Heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for a pretense make long prayers. Therefore you will receive greater condemnation. Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of Hell as yourselves.” And so it goes in the strongest possible terms all the way through verse 35.

Now consider WHO said these things. It was the *Lord Jesus*, the One who is the very Incarnation of the Love of God. Is anyone prepared to say that He was not speaking the Truth in love when He said these things? “But how,” asks someone, “can you call that kind of speaking, loving?” The reason why the world even asks such a question is that it has such a flabby, unbiblical definition of love! True love is that which does what is best for a person, even if it is painful. Jesus was trying to shock the blind and wicked Pharisees out of ingrained perversions of God’s Word. And not only that, He had in mind the many thousands who were influenced and persuaded by the hypocrisy of the Pharisees, and did not want them to continue to be misled. Jesus loved enough to expose the errors that would lead a person to Hell!

What then, does it mean to speak the Truth in love? In the first place it means that we should not have any pride or arrogance in our manner of holding the Truth. After all, we did not come up with the Truth. It is God’s Truth. It is His Revelation. By the Holy Spirit, He enables us to understand it. Yes, we must be bold. And yes, we must never compromise the Truth. We must hold to it at all costs; but at the same time, we must never have a wrong or bitter arrogance in our manner of holding to the Truth.

Another way of putting this is that we must never go about our adherence to the Truth as if our main goal was to prove ourselves right, and everyone else wrong. Yes, as we have just been saying, there will be times when we must expose the error of other views. But that should never be because we enjoy putting down others, or because we are acting with self-righteous motives as if we were the inventors of the Truth. We are not to be argumentative about the Truth as if our only goal were to win an argument. Have we not all been guilty of doing so from time to time? Our motivation for holding to the Truth, and even for exposing error must not be because we have a belligerent spirit which is always looking to attack someone else. My first desire toward the one who is in error should be to persuade and win him for the Truth. I should care about him. I must have true compassion for him. We must be like Jesus in this regard. We are told in Matthew 9:36, “But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd.” Jesus grieved that the people had no one to teach

them. And that is why you find Him so tirelessly going about and preaching the Gospel. Love will do what it takes for a person’s good.

If what a person has is really the Truth, it should produce love in him. It is a fallacy to think that a person can be loaded with the Truth and yet be arrogant and unloving in his manner, for the Truth as it is in Christ Jesus produces love.

Love is not the weak and mushy thing that the world today makes it out to be. Love is tremendously strong. Love is willing to hurt the other person if it is truly for his ultimate good. That is why the writer of Hebrews tells us in Hebrews 12:6, “For whom the LORD loves, He chastens, and scourges every son whom He receives.” The one who really loves others wants to see them delivered from error and to grow in Divine Grace. This means he might have to speak severely and rebuke someone at some time or to expose errors. Love does not smile at everything and let everything go.

We have a wonderful example of speaking the Truth in love in Paul’s letter to the Galatians. Many times in that letter Paul finds it necessary to use very strong language, even to the point of calling the Galatians foolish. But why? Because he does not love them? Not at all! It is for just the opposite reason, for he goes on to say in Galatians 4:19, “My little children, for whom I labor in birth again until Christ is formed in you.” Paul loved those Galatians so much that he felt as a mother did toward her little children, even as a mother in labor pains over the one she dearly loves. He valued their precious souls so much that he would hold back nothing to get them out of their erroneous tendencies.

What we are saying is that Truth and love must go together. As one godly man of the past put it—“Love without Truth forfeits its identity, degenerating into maudlin sentiment without solidity, into feeling without principle.” And that is exactly what has happened to the world’s brand of love today. It has become feeling without principle, which means there is nothing in it to admire. But Biblical Love is based upon biblical Truth; and to love something in the Biblical sense is to do so because it is something that God loves and smiles upon.

John makes this point powerfully in the Epistle 1 John 1:5—“This is the message which we have heard from Him and declare to you, that God is Light and in Him is no darkness at all.” Then in the very next verse he tells Believers, “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the Truth.” In other words, if God is Light and a person walks in darkness, he obviously does not know God. John goes on to say in 1 John 4:8, “God is love.” Then he draws this conclusion in 1 John 4:16, “And we have known and believed the love that God has for us. God is Love, and he who abides in love abides in God, and God in him.” And so you have it. God is both Love and Light. And the one who knows Him will be like He.

This, then, is the perfect balance. We are to speak the Truth, and we are to do it in love. May God enable us and the whole Church of Jesus Christ to do so, for this is our intermediate goal. It is the great thing the Church is to be about until that day we are made perfect in Christ.—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).

Upcoming Sovereign Grace Bible Conferences

July 1-3 — Rescue Baptist Church

Rescue, California

Speakers: Norm Wells, Gene Harmon, Don Fortner

Contact: Pastor Gene Harmon – Telephone: 530-677-2486

Email: gharmon@hughes.net

September 2-4

32nd Annual Sovereign Grace Bible Conference

Grace Baptist Church of Danville

Danville, Kentucky

Contact: Pastor Don Fortner — Telephone: 859-236-8235

Email: Don@DonFortner.com

REFLECTIONS

Gems gleaned by Jim Robinette

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

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

“KISS THE SON, LEST HE BE ANGRY”

“Who knows the power of His anger?” See that place in Revelation 6:15—“The kings of the earth, the great men hid themselves in the dens, and in the rocks of the mountains; and said to the rocks and the mountains, Fall on us, and hide us from the face of Him who sits on the Throne, and from the wrath of the Lamb.” Now the Lamb of God is turned into a lion, and therefore they cry out to the rocks, “O hide us from the wrath of the Lamb!”

He who has no part in the blood of the Lamb will have a part in the wrath of the Lamb. If you will not kiss the Son, and lie down at His feet and submit to Him, then you must fall into His hands. And the Apostle said, “It is a fearful thing to fall into the hands of the living God,” (Heb 10:31). It is good to fall into His hands when He is a Friend; O but it’s sad to fall into His hands when He is an Adversary! God is the sweetest Friend, but He is the sourest Enemy. When but one spark of God’s wrath lights upon a man, it is so terrible; what is it, then, to have the whole furnace of His wrath? How easily can the Lord Jesus crumble us to dust? He can unpin the whole world! O then, “Kiss the Son lest He be angry.”

The mountains quake at His Presence, and will not the sinner’s heart quake? Perhaps you think this Lion is not as fierce as He is painted. Look into Scripture, Ezekiel 22:14: “Can your heart endure, or can your hand be strong in the day that I shall deal with you?” If we kiss the Son by believing in Him, and obeying Him, Christ will answer love with love. He will smile upon us. He will kiss us with the kisses of His mouth. Song of Solomon 1:8—“Let Him kiss me with the kisses of His mouth; for His love is better than wine.” Christ will lay us forever in His bosom, and if we give Him a kiss of love, He will give us a crown of life, Revelation 2.—From *The Duty of Self-Denial* by Thomas Watson, Published by Soli Deo Gloria Ministries, Morgan, PA, 2004. First Published in 1675.

JESUS CHRIST IS THE ONLY WAY
TO GOD THE FATHER!
NOT MARY. NOT MOHAMMED.
NOT A FUTURE MESSIAH.
JESUS CHRIST IS THE ONLY WAY!
(JOHN 14:6)

“LET US CROSS OVER TO THE OTHER SIDE”

Our Lord Jesus Christ is exceedingly patient and full of pity in dealing with His own people. We see the disciples on this occasion showing great lack of faith and giving way to most unseemly fears (Mark 4:38). They forgot their Master’s miracles and care for them in days gone by. They thought of nothing but their present peril. They awoke our Lord and accused Him of lack of concern. We see our Lord dealing most gently and tenderly with them. He gives them no sharp reproof. He makes no threat of casting them off because of their unbelief. He simply asks a question (v 40).

The Lord Jesus is full of pity and of tender mercy (Psa 103:13). He does not deal with Believers according to their sins, nor reward them according to their iniquities. He sees their weakness. He is aware of their shortcomings. He knows all the defects of their faith, hope, love and courage. And yet He will not cast them off. He bears with them continually. He loves them even to the end. He raises them when they fall. He restores them when they err. His patience, like His love, is a patience that passes knowledge. When He sees a heart right, it is His Glory to pass over many a shortcoming.

Let us leave these verses with the comfortable recollection that Jesus has not changed. His heart is still the same that it was when He crossed the Sea of Galilee, and stilled the storm. High in Heaven at the right hand of God, Jesus is still sympathizing, still Almighty, still full of pity and patience towards His people. Let us be more charitable and patient towards our Brothers and Sisters in the faith. They may err in many things, but if Jesus has received them and can bear with them, surely we may bear with them too!

Let us be more hopeful about ourselves. We may be very weak, frail and unstable. But if we can truly say that we come to Christ and believe on Him, we may take comfort. The question for conscience to answer is not, “Are we perfect?” but, “Do we really repent and believe?”—From J.C. Ryle’s (1816-1900) *Expository Thoughts*, found in *Daily Readings From All Four Gospels*. Published by Evangelical Press. Auburn, MA, 2001.

IS YOUR CHILD PRECIOUS TO YOU?

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.” —CHS

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*—the 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**.]

NOTABLE QUOTES OF CHARLES H. SPURGEON

“‘Oh,’ said one, when he looked on one of Turner’s landscapes, ‘I have seen that view every day, but I never saw as much as *that* in it.’ ‘No,’ replied Turner, ‘don’t you wish you could?’ And, when the Spirit of God trains and tutors the eyes, they see in Christ what they never saw before. But, even then, as Turner’s eyes were not able to see all the mystery of God’s beauty in nature, so neither is the most trained and educated Christian able to perceive all the matchless beauty that there is in Christ!”—1896, Sermon #2472

“I suppose that if you want to know how this twisting or wresting is done, any one of our general elections will give you the most wonderful examples of how everything that any man may say can be twisted to mean the very reverse of what he said! If there is one thing in which English people are expert beyond all others, it is in the art of misquoting, misstating and misrepresenting. As our Lord was wronged in this fashion, nobody need be surprised if the same should happen to him. ‘This fellow said, I am able to destroy the Temple of God, and to build it in three days.’”—1896, Sermon #2473

“We have not yet sufficiently learned the value of an immortal soul if we do not feel that we would be willing to live, say 70 years, to be the means of saving *one soul* and be willing to compass the whole globe—preaching in every city, town and village—if we might only be rewarded at the last with just one convert.”—1896, Sermon #2481

“Oh, for a burst of sunlight from the face of Christ! Then would the shadows of today soon fly away! They who have never seen Him may love modern novelties and falsehoods, but if they have beheld His face and have been won by His charms, they will hold that He who is the same, yesterday, today and forever, is infinitely to be preferred to all the inventions of men!”—1896, Sermon #2483

“Free thinking and free living—these are the desires of ungodly men. But when the Grace of God has renewed the heart, the soul finds its true freedom in obedience to Christ’s commands, and its best thinking while sitting at the feet of Jesus to observe His gracious Words.”—1896, Sermon #2487

ZEBULON GEMS

ZEBULON BAPTIST CHURCH—Tom Harding, Pastor
 Pikeville, KY 41501 ~ E-Mail: taharding@Mikrotec.com
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PRIDE

Pride is a groundless thing. We have reasons for almost everything, but we have no reason to be proud. Pride should be unnatural to us, for we have nothing to be proud of. Our CREATION ought to humble us, for we are frail creatures who are here today, and gone tomorrow. Our IGNORANCE should be sufficient to lay us low. We spend a lifetime trying to learn a few things in part; then in old age, we can't remember where we left our glasses. Our SINS should lay us in the dust, for it would be embarrassing for the most trusted friend to view our hearts. Our BLESSINGS ought to humble us, for the more we have, the more we are in debt to God who makes us to differ. A great debtor has no cause for pride. Certainly a Believer has no cause for pride, for our SALVATION is all of Divine Grace! Mephibosheth accurately summed up our confession, "What is your servant, that you should look upon such a dead dog as I am?" Let us pray to be delivered from pride, for it is such a subtle enemy that only the Lord can deliver us; but we MUST be delivered, for, "God resists the proud and gives Grace to the humble.—Pastor Henry T. Mahan.

A QUESTION TO CONSIDER

"If you then, are not able to do that which is least, why are you anxious for the rest?" (Luke 12:26) I love the way the Lord asks us questions to show us how absurd our way of thinking is! Here is an indisputable fact—we are not able to do that which is least! We are unable to breathe God's air unless He enables us to! We are unable to provide for ourselves materially. He does that. Regarding salvation, we are certainly unable to do even the least part of it. It is all a work of Divine Grace. If those things are true, why do we worry as if there is something that we can do about them? Our Lord is not endorsing an irresponsible, happy-go-lucky lifestyle; He is simply showing us how ridiculous our worries, fears, and unbelief are! We are unable, but He is able! As a child, I did not worry; I knew Dad would take care of whatever needed taking care of. How much more should I trust my Heavenly Father! To worry is to say, "I am afraid my Father is not able to take care of me." How dishonoring to God! How absurd! What pride! Faith is *knowing* that I am unable, and He is able! Anything contrary to those two Truths of God is unbelief!—Pastor Todd Nibert

ELECTION OR ATHEISM – NO MIDDLE GROUND ROMANS 9:16-18

If you receive the Bible as the Word of God, you have no choice; you must believe the Doctrine of Election. If you believe the Bible, you have to take it all as the Word of God. You cannot say, "I believe what the Bible teaches about Heaven; but I just cannot accept the idea of Hell." You cannot say, "I believe in God; but I simply cannot believe in Election." Election is so much a part of Divine Truth, that it cannot be expunged from the Book of God without completely destroying the Word of God. It is taught in Genesis, in Revelation, and everywhere between! To deny the Doctrine of Election is to

deny the Word of God, reject the religion of Jesus Christ, and to engage in the practice of utter atheism; for the denial of Election is the denial of the God of Election! Yes, you read that right. I said the denial of Election is a denial of God! It is a denial of His Sovereignty. It denies that God has the right to do with His own what He will. Those who deny Election, deny God's government of the world and of His right to govern. "Who shall lay anything to the charge of God's elect? It is God who justifies" (Rom 8:33).—Pastor Don Fortner

FREE WILL OR FREE GRACE?

According to the free-will scheme, the Lord intends good, but He must wait on His own creature to know what His intention is—God wills good, and would do it, but He cannot because He has an unwilling man who will not have God's good thing carried into effect. What does this do, but drag the Eternal God from His Throne and lift up into it the fallen creature, man? For man, according to that theory, nods and his nod is destiny. You must have a destiny somewhere; it must either be as God wills or as man wills. If it is as God wills, the Jehovah sits Sovereign upon His Throne of Glory, and all hosts obey Him, and the world is safe; if not God, then you put man there to say, "I will," or, "I will not"—if I will it, I will enter Heaven. If I will it, I will despise the Grace of God. If I will it, I will conquer the Holy Spirit, for I am stronger than God, stronger than Omnipotence! If I will it, I will make the blood of the Son of God of no effect, for I am mightier than the blood, mightier than the blood of the Son of God, Himself! Though God make His purpose, yet will I laugh at His purpose; it shall be my purpose that shall make His purpose stand or fall.

Why Sirs, if this is not atheism, it is idolatry; it is putting man where God should be, and I shrink with solemn awe and horror from this doctrine which makes the grandest of God's work—the salvation of man—to be dependent upon the will of His creature, whether it shall be accomplished or not! Glory I can and must in this text in its fullest sense—"IT IS NOT OF HIM WHO WILLS, NOR OF HIM WHO RUNS, BUT OF GOD WHO SHOWS MERCY" (Rom 9:16).
—C. H. Spurgeon

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IS THE WARRANT OF YOUR FAITH JESUS CHRIST?

By Charles H. 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 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 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 need of all qualification for Christ.

Sinners, let me address you with Words of Life—Jesus needs *nothing* of you. Nothing whatever! Nothing done, nothing felt! He needs not your works or feelings. Ragged, penniless—just as you are—lost, forsaken, desolate, with no good feelings and no good hopes; Jesus still 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!

Encourage your Pastor—attend all
Prayer Meetings!

PRAY FOR GOD'S ELECT IN PRISONS.

Pray for Divine Grace to do all you do for
His honor and Glory.

PRAY FOR GRACE TO BE HOLY!

Pray for Missionaries and Seminarians!

Pray daily for Pastors Jeff Pollard and Steven
Frakes of Mt. Zion Bible Church, Pensacola, FL,
and their many ministries, including Chapel Li-
brary, but especially that our Master would bless
and be honored by their prison ministry.

BLESSED IS THE PREACHER ...

Blessed is the preacher who can shut men up to Free and Sovereign Grace and yet lovingly, sincerely invite all men to look to Christ and be saved.

Blessed is the preacher who knows that "salvation is of the Lord;" who has the patience to wait upon the Lord to regenerate, awaken, and call his hearers; yet he prays for their deliverance, urges them to close with Christ, and beseeches them to "be reconciled to God."

Blessed is the preacher who can preach with equal force and confidence both the preservation and the perseverance of Believers. He will not turn away from us and we will not depart from Him.

Blessed is the preacher who can rejoice in imputed righteousness: "with His holy garments on, I am as spotless as His dear Son;" and yet, along with his congregation, hunger and thirst for spiritual growth and personal godliness.

Blessed is the preacher who can find and preach both justification and sanctification at Calvary. We do not go to Calvary for justification and then to Sinai for sanctification; we are "complete in Him."

Blessed is the preacher who can preach prophetic Truths of God in such a way that his hearers are looking for the returning Christ and not only the return of Christ.

Blessed is the preacher who administers Believers' Baptism, presides at the Lord's Table, and oversees the business of the Lord's Church, not according to the "way we do it in our circles, and according to our custom and tradition," but according to the Word of God.

It may be that if preachers and people return to the Scriptures, someone will ask, "What kind of church is this?" And we can answer, "It is the Church of the Lord Jesus Christ, which He loved and purchased with His own blood and of which He is the sole Head."—Pastor Henry T. Mahan

CALVINISM: ITS DOCTRINE OF INFANT SALVATION

By Daniel E. Parks, Pastor

Sovereign Grace Baptist Church ~ PO Box 305, Frederiksted, VI 00841

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

This Arminian heresy mercilessly shuts the door of salvation to infants who are in every way incapable of their own will to make a “decision for Christ.” Arminians admit this fatal flaw to their scheme of salvation, but

they are not willing to concede that persons dying in infancy are forever lost and damned. Arminians, therefore, must devise another scheme by which God saves infants, thereby averring 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, Unbap-

(See *Infant Salvation* on page 11)

Letters to Mike Gendron of Proclaiming the Gospel:

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PO Box 940871, Plano, TX 75094

A Maronite Catholic, Greg, Internet, writes—I watched your YouTube series on *Catholicism vs. Evangelical Christianity*. You are very well spoken, yet I feel if you really want to convince Catholics your way is the right way, you'll need to go against a renowned Catholic Apologist like Dr. Scott Hahn. You do that debate and perhaps more heads will turn. As a Maronite Catholic, I can't bring myself to go evangelical. You gave an impassioned plea, but I still believe Apostolic Succession means something. Having a Doctorate of Theology doesn't guarantee anything except that you are well-educated. It's the laying on of hands that enables the priest to use the claim of Apostolic Succession and Sacred Tradition. Good luck in spreading the Word of God. To me, there is a difference between having some of the faith, and the fullness of the faith.

Brother Mike Answers—It is not my objective to “convince” Catholics “my way” is the right way. Our ministry is to point Roman Catholics and everyone else to the Word of God which is the supreme authority for all matters of faith. Scripture is sufficient to make one wise unto salvation (2 Tim 3:15-16). God has revealed the only way sinners can be forgiven of their sins and saved from eternal punishment. The Holy Spirit is the only One who can convince or convict those who are deceived (John 16:8-11). He does this by removing their spiritual blindness as they turn to Christ and His Word for truth (2 Cor 3:16). If you continue to look to your clergy or Scott Hahn for the truth, the spiritual blindness remains. Scott Hahn became an apostate when he left a small Presbyterian church to follow the deceitful spirits of the Catholic church (1 Tim 4:1). According to his testimony, he began praying the rosary and Mary answered his prayers. You may not know that praying to the dead is an ungodly practice that is an abomination to God (Deut 18:10-12). No God-fearing person in the Bible prayed to anyone except God. Perhaps you will now seek the truth from the only trustworthy Source—Christ and his Word (John 14:6; 17:17).

Name withheld for privacy, writes—I have written and spoken with you before, and each time I have received wonderful encouragement. I thank you for that, and appreciate your ministry. My husband converted to Catholicism 10 years ago and he is now a teacher in the RCIA classes. I am a Bible-believing Christian, and strongly disagree with my husband's conversion. After being married for 27 years, he has asked me to renew our wedding vows in the Catholic church. As you can imagine, this has caused much strife in our marriage. I want to honor my husband, but do not feel obligated to renew vows in a church that I strongly oppose. What do you think?

Brother Mike responds—You have a delicate situation, but I think it is clear from Scripture how you need to respond. You are to submit to your husband as he submits to Christ. Since he is asking you to do something against the Word of God, you can decline. If we compromise God's standard for righteousness, we weaken our witness and character. Christianity is incompatible with any form of a false religion. Paul makes this clear in 2 Corinthians 6:14-18—“what agreement has the temple of God with idols?” In other words, it would not be wise to renew vows before God in a church filled with idols. We know throughout Scripture how God hates every false way. I would approach your husband with gentleness and humility and confirm your love and devotion to him. Explain to him that your love and devotion for Jesus will not allow you to participate in a ceremony performed by religious people who send people to Hell with a false Gospel. Ask him if there is another way you can renew your wedding vows in a way that honors your Savior. Please let me know his response.

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

INFANT SALVATION

(Continued from page 10)

tized,” in *A Catholic Dictionary*, “The Church has always taught that unbaptized children are excluded from Heaven...Heaven is a reward in no way due to their human nature as such.”

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

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.**

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AND CHURCH
OFFICERS**

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



Pray for your mail carrier.

In this issue...

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

OH,
THE
POWER
OF
GOD!

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 tore out 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?" he said, 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?"

Said she, "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." Christians! 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—Sermon #132, Volume 3—*Christ—The Power and Wisdom of God*.