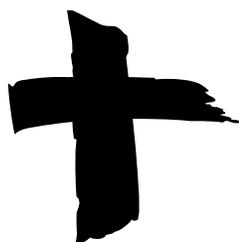


FOR HIS GLORY

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ONE of the worst mistakes we could make would be to judge our condition before God by our outward circumstances. Know you not that the ungodly have their portion in this life? They increase in riches; their eyes stand out with fatness; they have more than heart can wish. They are not in trouble like other men, "neither are they plagued like other men," therefore pride compasses them about as a chain; violence covers them as a garment. Poor creatures, they have no joy in the world to come and therefore God permits them to have as much joy as they are capable of in this world. They stand upon slippery slopes, and fiery billows rage below! How are they cast down as in a moment! They are utterly consumed with terrors!—CHS, 1882



Persecuted for Jesus' Sake?— To Your Knees!

By C. H. Spurgeon

The rough answers of those who should be our friends *will keep us awake*. I think it was Erskine who used to say, "Lord, deliver me from a sleepy devil." And truly it is a prayer well worth praying! When everything goes smoothly, and nobody ridicules us, we are very apt to be off our guard; but when we are stung by undeserved reproaches and insults, and when for our love we receive only anger or unkindness, we are not very likely to go to sleep! Such afflictions *drive you to your knees*.

Perhaps you have read the story of Mr. Eraser, one of the ministers in Rossshire, who had a cold, unfeeling woman for a wife. She was very cruel to him, and would never allow light or fire in his study; he had actually worn two holes in the plaster at the ends of his room where his hand had touched as he paced to and fro in the dark.

At a meeting of ministers who were not of his mind in Divine things, one of them thought to make sport of him by remarking that he would, no doubt, very heartily agree with

the toast of, "Health to our wives." To their astonishment he answered, "Mine has been a better wife to me than any of yours has been to you; she has sent me to my knees seven times a day, when I would not otherwise have gone, which is more than any of you can say of yours."

Personally I should greatly prefer not to have such a perpetual blister applied to me! But had the Good Physician appointed me so severe a trial, I doubt not that He would have had good reason for it! Out of what men call weeds, the wise man extracts a medicine; and out of these bitter trials, the Lord produces a sacred tonic which braces us for a higher life of communion with Himself!

Trials from the enemies of Jesus *confirm our faith*. Those who are never tried usually possess a poor, tottering faith; but trial, especially persecution, is like the rough March wind which goes howling through the forest. While the young oaks are almost torn up

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Five Slanderous Reports Confronted

Romans 3:8

Throughout the ages, God's servants have been slandered by those who opposed them, just as our Savior was slandered by His accusers. Sometimes, for the benefit of God's people, those slanders must be confronted plainly, as Paul had to confront them at Rome, Galatia, and Corinth.

A slanderous report is a malicious, false, defamatory statement. It is a report that is intended to discredit a person. Politicians commonly slander one another, hoping to steal favor from their opponents, and win it to themselves. Sadly, preachers and religious leaders frequently act like politicians, and play politics with people.

Like Diotrephes, loving to have preeminence, false prophets slander faithful men, hoping to exalt themselves. These slanderers are not merely men who have and relate a mistaken opinion about a man; evil as such gossip is, that is an understandable error. Slanderers know full well that the thing they state is untrue when they state it.

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Slandered for Christ's Sake!

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When men who will not receive the Word of God cannot refute the Gospel we preach; when the Doctrine we teach cannot be gainsaid because it is plainly stated in Holy Scripture, they attempt to discredit the message we declare, and discredit us by making our Doctrine appear horribly evil. They do this by avowing that we say things we never dreamed of, let alone stated. That is exactly what Paul confronted in Romans 3:8.

Here are five slanderous reports that have been made against the Gospel we cherish, and the men who preach it. These are not hearsay matters; all of the slanders I confront in this article are things I have either read with my own eyes, or heard with my own ears.

1. When we declare, as the Scriptures clearly do, that all who are born of God are “not under the law, but under grace” (Rom 6:14), we are accused of saying, “Let us sin that grace may abound.”

Those who make this accusation know that it is false. It is an accusation that legalists have been hurling at Gospel preachers for 2,000 years. Because they are mercenaries, they presume that all are. Jude describes these slanderers as “*ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*” They turn the Grace of God into lasciviousness by daring to assert that the preaching of Salvation by Grace alone, without works, will open the flood gates of sin, and teach people to live in licentiousness.

2. When we repeat the very words of Inspiration asserting that our Lord Jesus Christ was “made sin for us” (2 Cor 5:21), we are accused of saying that “sin was infused into Christ.”

I've never known anyone to suggest or in any way imply such a monstrous thing, except those who simply refuse (whatever their reason may be) to bow to the Revelation of God. Wishing to make a straw man they can beat with vigor and pretended indignation, they speak as though some blasphemous fool actually believed the invention of their own perverse brains. What a great pity it is that evil men will take the most precious Revelation of Holy Scripture and turn it into a theological football to kick around for their amusement!

Our blessed Savior had no sin of His own. He was born without original sin, being even from birth “*that Holy One*” (Luke 1:35). Throughout His life He “*knew no sin*” (2 Cor 5:21) and “*did no sin*” (1 Peter 2:22); “*and in Him is no sin*” (1 John 3:5). But on Calvary the Holy Lord God “*made Him sin for us, who knew no sin, that we might be made the Righteousness of God in Him*” (2 Cor 5:21). Just as in the Incarnation “*the Word was made flesh and dwelt among us*” (John 1:14), in Substitution the Word who was made flesh “*was made sin for us.*”

I do not know how God could be made flesh and never cease to be God; but He was. I do not know how the eternal God could die, and yet never die; but He did (Acts 20:28). I do not know how all the fullness of the infinite, incomprehensible God can dwell in Christ bodily; but it does (Col 2:9). And I do not know

how Christ who knew no sin could be made sin, and yet never have sinned; but He was.

These things are mysteries beyond the reach of human comprehension. But they are facts of Divine Revelation to which we bow with adoration. Hard as it is for many to realize, our God is “slightly” bigger than our puny brains!

3. When we bring forth the glorious fact of the eternal Justification of God's Elect, exactly as it is stated by the Spirit of God in Romans 8:30 and Ephesians 1:3-6, vain men brazenly declare that we “do not believe the blood of Christ is necessary for Salvation.”

What fool ever imagined that the accomplishments of God's Purpose in eternity nullifies the sure performance of His work in time? Again, such an absurdity has never been written or stated (to my knowledge) by anyone except the slanderer who is embarrassed by his open rebellion to the Word of God; and will not repent! But, when men seek to draw away disciples after themselves, craving preeminence, seeking “*advantage*” for themselves (Jude 16), open deceit becomes (in their eyes, and for themselves) excusable.

4. When we assure believing sinners of their complete and perfect union with Christ, as John does in 1 John 4:17, declaring that “as He is, so are we in this world,” we are denounced by men who assert that the repetition of John's declaration is heretical, because “it makes men little gods.”

Let the accusations fly as they may— All God's Elect are one with Christ, accepted in Christ, and in Christ well-pleasing to the Triune Jehovah, because, “*as He is so are we in this world!*”

5. When we assert that every regenerate person in this world is made a “new creature” (2 Cor 5:17) in Christ, that we are “partakers of the divine nature” (2 Peter 1:4), having Christ who is our Righteousness imparted to us, as the Holy Spirit declares, we are accused of denying Justification by Christ and Imputed Righteousness.

The imparted Righteousness bestowed upon the heaven-born soul is not a denial of imputed Righteousness, but the verification of it. That new man created in Righteousness and true Holiness is “*Christ in you the hope of glory.*” That new nature is not a new principle of life, but a new life, a new man, a new nature, that “*Holiness without which no man shall see the Lord.*” Redeemed by the blood, and born of the Spirit, we are made “*meet to be partakers of the inheritance of the saints in light.*”—
Adapted from The Grace Bulletin, August 10, 2014

GRACE BAPTIST CHURCH of DANVILLE
2734 Old Stanford Road-Danville, Kentucky 40422-9438
Telephone (859) 236-8235 - E-Mail don@donfortner.com
Donald S. Fortner, Pastor

PERSECUTED?

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by the roots, at first, it loosens the soil for them, and they send out more roots till they get such a firm grip that they defy the hurricane! That which shakes them at first, strengthens them afterwards! The tried saint is the *bold* saint, and the *firm* saint, therefore takes the rough answer joyfully, and looks for good results from it.

A little persecution for the church in England would be a grand thing for her! We have fallen on very velvety days when zeal for God is rare, and decision for the Truth of God scarcely to be met with. The church has made terms with the world and gone to sleep, Satan rocking her cradle! Many a man professes to be a Christian is nothing better than a baptized worldling, and many a man sets up to be a minister of Christ who is a mere reader of other people's sermons, and a hireling who cares not for the sheep! The fan of persecution, if it purged the threshing floor of the church, would bestow great benefits upon her!

Rough speeches, too, will have this good effect upon genuine Christians—it will *lead them to plead for those who utter them*. I remember a good man who used to say of a certain swearing fellow who took delight to vex him with his horrid taunts and oaths, "Well, after all, I might forget to pray for him, but he reminds me of it, for he will not let me go by without a curse."

If our friends were all very smooth-spoken, and concealed their enmity to Christ, we might entertain a false hope about them, and might not pray for them; but when we see that the old nature is there, and very rampant, it drives us to intercession for them—and who can tell but what the Lord may give us their souls as our reward? Certainly opposition has another good effect that it drives those subject to it into the truly separated path—they are known to be Christians, and proclaimed as such by their revilers.—(Adapted from Sermon #1188, Volume 20—A WORD FOR THE PERSECUTED—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 550 Spanish translations, visit: www.spurgeongems.org)

However much the Arminian may try to fritter away the meaning of the 8th Chapter of Romans, we are obliged, as long as we use terms and words, to say that the 8th and 9th Chapters of Romans are the very pillars of that Gospel which men now call Calvinism. No man, after having read these Chapters attentively, and having understood them, can deny that the Doctrines of Sovereign, distinguishing Grace are the sum and substance of the teaching of the Bible!—CHS

Whoever may go unchastened, a child of God never shall—the Lord will let His adversaries do a thousand things, and not punish them in *this* life since He reserves vengeance for them in the life to come. But as for His children, they cannot sin without being visited with stripes.—CHS

ANOTHER OXYMORON

By A. W. Pink

How can the natural man be held responsible to glorify God when he is incapable of doing so? First, sin has not produced any change in the essential *relation* between the creature and the Creator—nothing can alter God's right to command and to be obeyed. Second, sin has not taken away the moral agency of man and, consequently, he is as much a subject of God's moral government as he ever was. Third, since man still possesses faculties which are suited to the substance of God's commands, he is under binding obligations to serve his Maker. Fourth, the moral inability of man is not brought about by any external compulsion, for nothing outside of man imposes upon him any necessity of sinning—because all sin issues out of his own heart, he must be held accountable for it.

Fifth, man's servitude to sin was self-induced and is self-perpetuated, and since man freely chooses to do evil, he is inexcusable therein. Sixth, man's inability is moral and not constitutional, consisting of enmity against and opposition to God, and therefore, it is a criminal one. Seventh, because he refuses to use those means which are suited to lead to his recovery, and scorns the helps which he is duty-bound to improve, he deliberately destroys himself.

In conclusion, it should be pointed out that in spite of all the excuses proffered by the sinner in defense of his moral impotency, and the outcries he makes against the justice of being required to render unto God that which lies altogether beyond his power, the sentence of his condemnation is articulated *within his own being*. Man's very conscience testifies to his responsibility, and witnesses to the criminality of his wrong-doing.

The common language of men under the lashings of conscience is—"I might have done otherwise! O what a fool I have been! I was faithfully warned by those who sought my good, but I was self-willed; I had convictions against wrong-doing, but I stifled them. My present wretchedness is the result of my own madness—no one is to blame but myself."

The very fact that men universally blame themselves for their folly establishes their accountability, and evinces their guilt.

Rowland Hill once said he would not believe a man to be a true Christian if his wife, his children, his maid, and even the dog and cat were not the better for it.—CHS

The Doctrines of Grace

Their Second Point—Unconditional Election

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

The five points of the Doctrines of Grace are generally identified by the acrostic **TULIP**:
Total Depravity **U**nconditional Election **L**imited Atonement **I**rresistible Grace **P**erseverance of the Saints.

We will now observe the Doctrine of the second point.

I. Unconditional Election Defined. *Election* is “that eternal act of God whereby He chooses a certain number of people to be the recipients of His eternal Salvation.” The adjective, *unconditional*, stresses the fact that “God’s choice was of His sovereign good pleasure, and in no way conditioned upon any merit in the chosen ones.”

II. Unconditional Election Contrasted. The opposite of *unconditional* Election is *conditional* election. A foremost example of the latter in the earthly realm is a political election in which a voter chooses which candidate is most worthy of his vote. It is heretical to apply this principle in the *spiritual* realm. Some would do so by declaring that God chose to Salvation those whom He foresaw making themselves worthy of it. Some say, “God chose in eternity those whom He foresaw in time choosing Him.” They usually claim proof for their statement in the fact that the chosen were “elect according to the foreknowledge of God the Father” (1 Peter 1:2). They interpret God’s foreknowledge to be mere prescience, or prior knowledge of the future. However, the Greek words for foreknowledge are never, in the New Testament, used of God in the sense of mere prescience. Rather, God’s foreknowledge is the basis of His foreordaining counsels and purpose (as in Romans 11:2; 1 Peter 1:20; Acts 2:23).

III. Unconditional Election Proven.

1. Election is a Biblical Doctrine. It astounds us that so many professing Christians deny this Truth of God. The Doctrine of Election is found throughout the Bible. If one would look in his concordance for words such as, “election,” “elect,” “chose,” “chosen,” and other kindred words—including, “predestined”—he would find a multitude of instances in which this Doctrine is taught. He who denies this Doctrine either has never read God’s Word or willfully denies what he knows to be true. The saints of God find this Doctrine throughout Holy Scripture—and rejoice in it!

We here will observe this Doctrine as it is set forth in two texts. According to Ephesians 1:4 and 2 Thessalonians 2:13: “He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” “But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for Salvation.” Let us here observe:

i. The Author of Election is “the God and Father of our Lord Jesus” (Eph. 1:3). “*He* chose us.” “*God*...chose you.” This Truth is resounded throughout Holy Scriptures. They speak of “election by God” (1 Thess 1:4) and, “the people He has chosen as His own inheritance” (Psa 33:12). “For the Lord has chosen Jacob for Himself, Israel for His special treasure” (Psa 135:4 [Jacob and Israel, here, refer to God’s chosen people, not merely the Patriarch so-named.] God says of them, “But you, Israel, are My servant, Jacob whom I have chosen...I have chosen you and have not cast you away” (Isa 41:8f; 44:1). God’s Elect are, therefore, called, “His chosen ones” (Psa 105:6; 43), “His elect,” “Whom He chose” (Matt 24:31 with Mark 13:20), “His own elect” (Luke 18:7), “God’s elect” (Rom 8:33; Titus 1:1), “The elect of God” (Col 3:12), “A chosen generation...His own special people” (1 Peter 2:8). God calls them, “My chosen” (Psa 89:3), “My people, My chosen” (Isa 43:20), “My elect” (Isa 65:9, 22), the people “whom I have chosen” (Isa 41:8; 43:10; 44:1, 2). They acknowledge themselves to Him as, “Your chosen ones” (Psa 106:5). Jesus Christ, who is One with the Father (John 10:30), says to them, “You did not choose Me, but I chose you” (John 15:16). They reply to Him, “Blessed is the man You choose” (Psa 65:4).

ii. The nature of Election is that of God choosing from the whole of mankind a people for Himself—“He *chose* us.” “God...*chose* you.” “[T]he Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth” (Deut 7:6).

iii. The objects of Election are those who will acknowledge themselves as, “brethren beloved by the Lord” and, “the saints and faithful in Christ Jesus” whom God has “blessed...with every spiritual blessing in the heavenly places in Christ” (Eph 1:3)—“He chose *us*.” “God... chose *you*.”

iv. The Foundation of Election is the “Lord Jesus Christ” (Eph 1:3)—“He chose us *in Him*.” “Christ is My first elect,” He said, then chose our souls in Christ our Head” (from a hymn of Isaac Watts; see Isaiah 42:1).

v. The time of Election is in eternity past—“He chose us...*before the foundation of the world*.” “God, *from the beginning*, chose you.” Election, therefore, is “according to His own purpose and Grace which was given to us in Christ Jesus before time began” (2 Tim 1:9). Accordingly, the names of God’s elect were “written in the Book of Life of the Lamb slain from the foundation of the world” (Rev 13:8; 17:8).

vi. The purpose of Election is that God’s elect should be the recipients of His eternal Salvation—“He chose us...that we should be *holy* [i.e., sanctified] and *without blame* [i.e., justified] before Him in love.” “God...chose you for *Salvation*.” Elec-

(See *Unconditional Election* on page 5)

UNCONDITIONAL ELECTION

(Continued from page 4)

tion is not Salvation, itself, but rather identifies who will receive Salvation (2 Tim 2:10)—“The elect...may obtain the Salvation which is in Christ Jesus.” And God’s Election is only and always unto Salvation. Holy Scriptures know nothing of the idea that God chose some for damnation—a heresy wrongly ascribed by deniers of the Biblical Doctrine of Election to us who believe it.

2. Biblical Election is unconditional.

i. God’s choice was not conditioned upon any foreseen good or merit or works in the persons God chose. Rather, Election is conditioned upon God’s purpose in Saving Grace, alone. Various texts set forth this Truth of God.

Romans 9:11, 16—“The purpose of God according to election might stand” because it is “not of works but of Him who calls...So then it is not of him who wills [i.e., of him who would have the willingness or disposition to receive it] nor of him who runs [i.e., of him who would exert himself in the proper way to receive it] but of God who shows mercy.”

Romans 10:20f (quoting Isaiah 65:1f)—“I was found by those who did not seek Me; I was made manifest to those who did not ask for Me...All day long [even from the dawn to the evening of time] I have stretched out My hands to a disobedient and contrary people.”

1 Corinthians 1:27-29—“But God has chosen the foolish [i.e., dull; from Greek *moros*, hence, “moron”] things of the world...and God has chosen the weak [i.e., with no strength] things of the world...and the base [i.e., ignoble] things of the world and the things which are despised [i.e., contemptible] God has chosen, and the things which are not [i.e., entirely overlooked as though they had no existence]...that no flesh should glory in His Presence.” In summary, those whom God chose for Salvation could not meet *any* condition for it, and are entirely devoid of glory. All the glory for Election to Salvation goes to God, alone.

2 Timothy 1:9—“Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and Grace which was given to us in Christ Jesus before time began.”

ii. Good works are a result, not the ground, of Election.

John 15:16—“You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain.”

Ephesians 2:10—“For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

iii. Faith is a result, not the ground, of Election.

Acts 13:48—“And as many as had been appointed to eternal life believed.”

1 Thessalonians 1:4f—“Knowing, beloved brethren, your election by God. For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance.”

2 Thessalonians 2:13f—“But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for Salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.”

Next month, Lord willing, we will discuss the third point, **Limited Atonement**.

A WEE BIT OF HUMOR!

An atheist was taking a walk through the woods, admiring all that the “accident of evolution” had created. “What majestic trees! What powerful rivers! What beautiful animals!” he said to himself. As he was walking alongside the river he heard a rustling in the bushes behind him. He turned to look. He saw a huge grizzly charge towards him. He ran as fast as he could up the path. He looked over his shoulder and saw that the bear was closing. He ran even faster, so scared that tears were coming to his eyes. He looked over his shoulder again and the bear was even closer. His heart was pumping frantically and he tried to run even faster. He tripped and fell on the ground. He rolled over to pick himself up but saw the bear—right on top of him—reaching for him with his left paw, and raising his right paw to strike him! At that instant the Atheist cried out, “Oh my God!...” Time stopped. The bear froze. The forest was silent. Even the river stopped moving. As a bright light shone upon the man, a Voice came out of the sky, “You deny My existence for all these years; you teach others I don’t exist; you even credit Creation to a cosmic accident! Do you expect Me to help you out of this predicament? Am I to count you as a Believer?”

The atheist looked directly into the light and said, “It would be hypocritical to ask to be a Christian after all these years, but perhaps you could make the *bear* a Christian?” “Very well,” said the Voice. The light went out. The river ran again, and the sounds of the forest resumed. And then the bear dropped his right paw—brought both paws together—bowed his head and spoke: “Lord, for this food which I am about to receive, I am truly thankful.”—Submitted by Brother Rick Kingsley, TX

Study of Ephesians 4:29

HOW BELIEVERS OUGHT TO SPEAK—PART 2

We must remember that the words of our Text are written to BELIEVERS. Yes, Christians use corrupt speech. It is possible to pray wonderful prayers, and sing the praises of God, and even to witness for Christ with the same mouth we say harsh and hurtful, cutting and bitter things. James so makes this point with conviction when he writes: “For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind. But no man can tame the tongue. It is an unruly evil, full of deadly poison. With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so” (James 3:7-10). Indeed James could say, “Brethren, it ought not to be that way!”

Let us consider in the next place the second part of the verse which gives us the positive virtue that Believers in Christ are to put on. Here again, we see that Christianity is so different from morality. Morality says, “Stop doing bad things.” But Christianity never leaves it at that. And the reason is that the Believer is not trying to improve the old man; he is “putting off” the old man, and he is cultivating a brand new man inside. What the new man is to be characterized by is speaking “what is good for necessary edification.”

The New King James Version is somewhat confusing in the way it reads at this point. Other translations make more clear what the Greek actually says. For instance, the New American Standard Bible says that we are to speak “only such a word as is good for edification according to the need of the moment.” The New International Version gives an even better rendering when it says we are to speak “only what is helpful for building others up according to their needs.” The idea here is this: instead of using corrupt speech, which can only tear down those who hear it, the Believer is to use speech that does the one who listens some good. But it goes even further than that. The speech the Believer uses must be tailored to the one he is speaking to. That is that the expression which the NIV translates “according to their needs” means.

I want us to see at this point that only the Christian can have the kind of speech that is commanded here. Why is that? It is because the unbeliever does not have the capacity to speak in this way. The heart of the natural man is selfish; it always thinks of self. And this is especially evident in speech.

There is a tendency in all of us to want to draw attention to ourselves. Furthermore, when we speak, we want to impress others with how wonderful we are. But if that continues to be our concern when we speak to others, we will never be able to do what Paul says here—to speak what is edifying according to the needs of the one we are speaking with. In order for speech to be of this kind, the person speaking must learn to care more about the one he is speaking to than about himself. Instead of trying to impress the one listening to him with things about himself, he needs to be asking himself, “What is the need of this person I am speaking to?” It means caring enough to find out where the person is coming from, and more than that, it means seeking to say something that will be truly helpful to that person.

Notice how concerned the Apostle is with other people throughout this section. Back in verse 25, after telling us to put away lying, he says “let each one of you speak truth WITH HIS NEIGHBOR.” Then in verse 28, after saying “let him who stole steal no more,” he goes on to say that rather we should work hard “that we should have something to give him who has need.” The emphasis is off of self, and on the other person! And here again, in the verse we are considering, we are to seek to say something that will do good to the person we are speaking with in his particular situation at the time.—PF

IN THE AREA?

VISIT

Sovereign Grace Fellowship

905 Cattlemen Rd. — Sarasota, FL

Service Time: Sunday Evenings 6:00 P.M.

Contact:

Pastor Greg Elmquist (321) 438-4554 — Email: gelmquist@earthlink.net

Eric Burt (941) 408-4497

Email: Stmcnc@aol.com

ROMAN CATHOLIC CHRISTIAN?— AN OXYMORON!

By Mike Gendron

Is a Roman Catholic truly a Christian, or should the combination of the words “Roman Catholic Christian” be considered an oxymoron? Webster defines an oxymoron as “a combination of contradictory words.” So if we define a “Christian” as one who believes the Gospel, and a “Roman Catholic” as one who believes the official teachings and traditions of Roman Catholicism, we must conclude a “Roman Catholic Christian” is indeed an oxymoron! It is utterly impossible to believe two opposing views simultaneously. Biblical Christianity and Roman Catholicism stand in opposition to one another as seen by the following contrasts. (Paragraph numbers in parenthesis, are from the New Catechism of the Catholic Church, San Francisco, Ca: Ignatius Press, 1994).

A Christian believes Scripture has authority over the Church. “All Scripture is inspired by God and is profitable for teaching, for reproof, for correction, for training in righteousness” (2 Tim 3:16)

A Roman Catholic is taught its church has authority over Scripture. “The manner of interpreting Scripture is ultimately subject to the judgment of the church, which exercises the divinely conferred commission and ministry of watching over and interpreting the Word of God” (119).

A Christian is born-again by the Word of God and the Spirit of God. “For you have been born-again, not of seed which is perishable but imperishable, that is, through the living and abiding Word of God...so is everyone who is born of the Spirit” (1 Peter 1:23; 3:8).

A Roman Catholic is born again by water. “The water of baptism truly signifies our birth into the divine life” (694).

A Christian is eternally justified *once* through faith in Jesus Christ. “But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness” (Rom 4:5).

A Roman Catholic must be justified *repeatedly* by works and sacraments because “mortal” sins bring condemnation. “Those who die in a state of mortal sin descend into hell (1035). “The sacrament of penance offers a new possibility to convert and to recover the grace of justification” (1446).

A Christian is saved by God’s unmerited Grace. “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works that no one should boast” (Eph 2:8-9).

A Roman Catholic is saved by meriting the graces needed for salvation. “We can merit for ourselves and for others the graces needed for the attainment of eternal life” (2010).

A Christian is saved *for* good works. “For we are His workmanship created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (Eph 2:10).

A Roman Catholic is saved *by* good works. “A treasury of prayers and good works makes it possible for Catholics to attain their own salvation, and at the same time cooperate in saving their brothers” (1477).

A Christian believes Salvation is in Jesus Christ. “In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace” (Eph 1:7).

A Roman Catholic believes salvation is in the Roman Catholic Church. “The Council teaches that the Church, a pilgrim now on earth, is necessary for salvation. *Anyone* refusing to enter it or remain in it cannot be saved” (846).

A Christian is purified only by the blood of Jesus. “The blood of Jesus... purifies us from all sin” (1 John 1:7).

A Roman Catholic is purified by the fires of Purgatory. They “undergo purification in Purgatory, so as to achieve the holiness necessary to enter the joy of heaven” (1030-31).

A Christian believes the Lord’s Supper is a memorial of Christ’s finished work. “Do this in remembrance of Me” (1 Cor 11:24-25).

A Roman Catholic believes the Lord’s Supper is a sacrifice of Christ that continues the work of redemption. “The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice...the same Christ who offered Himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner...for the sins of the living and the dead” (1367, 1414).

A Christian receives Jesus permanently, spiritually, in the heart. “God...put His spirit in our hearts as a guarantee” (2 Cor 1:22).

A Roman Catholic receives Jesus frequently, physically in the stomach. “The body and blood...soul and divinity of our Lord Jesus Christ...is truly, really and substantially contained in the Eucharist” (1374-78).

A Christian is a priest and a saint. “You are...a royal priesthood...a people for God’s own possession, that you may proclaim the excellences of Him that called you out of darkness into His marvelous light” (1 Peter 2:9; Eph 1:1; 2 Cor 1:1).

A Roman Catholic *needs* a priest and is *not* a saint unless canonized by the pope. “In the forgiveness of sins, both priests and sacraments are instruments which our Lord Jesus Christ...wills to use...to erase our sins and give us the grace of justifica-

(Continued on page 8)

ROMAN CATHOLIC CHRISTIAN?— AN OXYMORON!

(Continued from page 7)
tion” (987).

A Christian is condemned by the Roman Catholic Church. The Councils of Trent and Vatican II pronounced over 100 anathemas that are still in effect today!

A Roman Catholic is condemned by God’s Word. “He who rejects Me and does not receive My sayings, has One who judges him; the Word I spoke is what will judge him on the last day” (John 12:48). “If any man is preaching to you a gospel contrary to that which you received let him be accursed” (Gal 1:9).

In conclusion, it is clear that a Christian, who has believed God’s Word, has the assurance of eternal life. A Roman Catholic, who has rejected God’s Word in favor of the teachings of men, has only a false hope of being saved from God’s wrath. While there may be born-again Christians who worship in the Roman Catholic Church, by definition they are no longer Roman Catholics. Eventually the Spirit of Truth will lead them out when they begin discerning the Truth of God from error, and worship from idolatry.

It is our prayer that God may grant Roman Catholics repentance, leading to the knowledge of the Truth of God, that they may come to their senses and escape from the snare of the devil (2 Tim 2:25-26).—From *Proclaiming the Gospel*, P.O. Box 940871, Plano TX 75094. Phone: 972-495-0485 Web: www.pro-gospel.org (Available in tract form).

Stand back, you sons of antichrist, with your bronze foreheads! How dare you bring forward a virgin, blessed among women, and cause her very name to be defiled by styling her our intercessor before God? How dare you bring your saints, and make these to mediate between God and men? “There is one Mediator between God and man, the Man Christ Jesus.”—**CHS**

When a fellow comes forward in all sorts of curious garments, and says he is a priest, the poorest child of God may say, “Stand away and don’t interfere with my office—I am a priest—I know not what you may be! You surely must be a priest of Baal, for the only mention of the word *vestments* in Scripture is in connection with the temple of Baal.”—**CHS**

(See sermon #1225, Volume 21—JESUS, THE DELIGHT OF HEAVEN—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 550 Spanish translations, free of charge, visit: www.spurgeongems.org)

REFLECTIONS

We are a Gospel Ministry reaching Uganda and other African countries with the Good News of Salvation in the Lord Jesus Christ.

Jim and Kappy Robinette with
Action International Ministries
Mission Africa Action Uganda
www.actionuganda.net

As I was leaving the place of a morning prayer meeting which was attended, in a time of revival, very early in the morning, a young man about 16 years of age came to me and asked permission to accompany me home, for “he wanted to talk with me.”

“What do wish to say to me?” I said.

“Why, I want you to tell me what to do.”

“I have told you again and again. I can tell you nothing different, nothing new. You must repent if you would be saved. You must give up your self-righteousness and flee to Christ. The Law condemns you. Only the Sovereign Grace of God can save you. You must give up your miserable and long-continued attempts to save yourself. You must give God your heart, as He requires, and as I have explained to you, already, many times.”

“Yes, I know that, but I am so distressed! I cannot live so! I want you to tell me something else.”

“I cannot relieve your distress. Christ alone can give you rest. I have nothing else to tell you. I have told you all the truth—all you need to know.”

“I thought,” he said, “perhaps you could say something that would help me, if I went to your house.”

“So you have said to me more than once and I have told you better. Only God can help you. You must rely on Him.”

“But I should like to talk with you again about my feelings, in your study.”

“It would do you no good. You have nothing to say that you have not said before and I have nothing new to say to you.”

“Well, may I go home with you?”

“No. Go home. Man cannot help you. The whole matter lies between yourself and God.”

He turned away—the most downcast creature I ever saw. It seemed as if his last prop was gone. He walked as if his limbs could scarcely carry him.

I had not been home an hour before he came to tell me that his burden was gone. He said that after I “had cast him off,” all hope forsook him, and he “had nowhere else to go but to God.” Before he reached his home, about a mile, he had given all into the hands of God, and he felt so much relieved of his burden of sin and fear that he thought he “would turn right about and come right back and tell me.” “But,” he said, “I do not believe I should have gone to God if you had not cast me off.”—Ichabod Spencer from *A Pastor’s Sketches*, 1850, Published by Solid Ground Christian Books, 2001 Vestavia Hills, AL.

ABOUT PRAYER MEETINGS

By C. H. Spurgeon

Let us visit Jesus. Let us continually come to the Mercy Seat. Who that knows the worth of prayer but wishes to be often there? Let us come up by twos and threes. You that live at home and seldom get out, could you not, every now and then during the day, say to your maid, if she is a Christian, or to your sister who lives with you, "Come, let us have a five minutes' visit to the Ark of the Covenant. Let us go to the Lord and speak with Him—maybe He will speak with us. Perhaps we have not been agreeing as we should, together—let us go and hear what God the Lord will speak, for He may speak peace to us in more senses than one.

"Perhaps we have had a trouble today, and we do not see our way—let us go up to the Ark of the Covenant and hear what the Oracle will tell us. Perhaps the Lord will say, 'This is the way, walk you in it,' and we shall know what to do." Frequently, in twos and threes, visit Christ, your Ark, and take care, also, to join the great caravans of church prayer.

One starts in this place every Sunday at seven o'clock in the morning, and another at the hour of ten. Join those bands of pilgrims! A still larger company goes up to the Oracle on Monday nights at seven o'clock. Some 12 or 1,500 of us are usually to be found in happy fellowship going up to the Mercy Seat on Mondays. A very blessed little company meet on Thursday nights, before I begin my sermon, and they say, "Come, let us go and inquire of the Lord, and ask His blessing upon His servant." Besides these, there are meetings for prayer in this place at so many hours that I cannot now mention them all.

If you live where they are giving up on Prayer Meetings, carry home a live coal, and drop it into your minister's bosom. "Ah," you say, "he might not like it." That is very likely, but he certainly needs setting on fire if he lets the Prayer Meeting go out! Churches without Prayer Meetings? Pull them down, their day is over! Stop the preacher's mouth if he does not pray! Let his church be scattered to the winds, for the church that forgets to assemble for prayer has "Ichabod" written on its walls!

No prayer, no power! The Ark of the Covenant is gone when the people no longer come together to cry unto the Lord in their companies. Let us constantly visit the Ark, then, together! Let us go up to the Holy Place that we may speak with the Most High!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1621, Volume 27—*The Ark of the Covenant*—Read/download all 63 volumes of Spurgeon's sermon, and more than 550 Spanish translations at <http://www.spurgeongems.org>.

**Pray daily for your
Chaplain/Pastor...**

DO YOU KNOW CHRIST?

By C. H. Spurgeon

Let none of us ever be so foolish as to suppose that when we have received Jesus and His Gospel, we have occasion to blush when we are in the company of the very wisest of the present day. Carry a bold face when you confront the bronze-faced philosophy which insults your Lord; the man who does not believe the Bible does not know as much as you do. Blush not, though with mimic wisdom the unbeliever tries to laugh or argue you down; he who knows not Christ, though he propounds wonderful theories as to the creation of mankind, and the formation of the world, and though he has a glib tongue, is only an educated *fool*, a learned *idiot*, who thinks his own rush light brighter than God's own sun! "Yes, but he has been to college, and he has a degree, and he is esteemed by men; he has written books that nobody can understand." "The fool has said in his heart, there is no God." And I do not care even if he is a Solon, if he has said that there is no God, he is a fool! Do not blush, then, if you find yourself in his company; do not make yourself the blushing one because the fool is there. Self-conceit is to be avoided

(See *Do You Know Christ?* on page 11)

AT YOUR WORD!

"And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Your word I will let down the net."

Luke 5:5.

We hear boasts that the Bible and the Bible, alone, is the religion of Protestants. It is a mere boast! Few Protestants can honestly repeat the assertion; they have other books to which they pay deference; they have other rules, other guides, beyond and above and even in opposition to the one Word of God! It ought not to be so! The power of the Church and the power of the individual to please God shall never be fully known till we get back to the simple, yet sublime rule of our Text, "At Your Word."—CHS

"Christ is not only a remedy for your weariness and trouble, but He will give you abundance of the contrary—joy and delight. They who come to Christ do not only come to a resting place after they have been wandering in a wilderness, but they come to a banqueting house where they may rest, and where they may feast. They may cease from their former troubles and toils, and they may enter upon a course of delights and spiritual joys"—JONATHAN EDWARDS - 1703-1758)

A Letter to His Wife Written the Day of His Execution

By God's Grace—DYING GRACE!

By Christopher Love, 1651

My best Beloved: I am now going from a prison to a palace. I have finished my work: I am now to receive my Free-Grace wages. I am going to Heaven, where are two of my children, and leaving you on the earth, where are three of my babes: those above need not my care, but the three below need yours. It comforts me to think two of my children are in the bosom of Abraham and three of them will be in the arms and care of so godly a mother. I know you are a woman of a sorrowful spirit, yet be comforted, God has many mercies in store for you; and the prayers of a dying husband for you will not be lost. To my shame I speak it, I never prayed so much for you at liberty as I have done in prison. I cannot write more, but I have a few practical counsels to leave with you.

1. Keep under a sound orthodox and soul-searching ministry. Oh! there are many deceivers gone out into the world; but Christ's sheep know His voice, and a stranger they will not follow. Attend on the ministry that teaches the way of God in truth, and follow Solomon's advice: "Cease to hear the instruction that causes to err from the Words of knowledge" (Prov 19:27). 2. Bring up my children in the knowledge and admonition of the Lord. The mother ought to be a teacher in the father's absence. "The prophecy that his *mother* taught him" (Prov 31:1); and Timothy was instructed by his grandmother Lois, and his mother Eunice (2 Tim 1:5). 3. Pray with the family daily, that your dwelling may be among the number of the families that call on God. 4. Labor for a meek and quiet spirit, which is, in the sight of God, of great price (1 Peter 3:4). 5. Dwell not on the comforts you want, but on the mercies you have.

6. Look rather at God's end in afflicting than at the measure and degree of your afflictions. 7. Labor to clear up your evidences for Heaven when God takes you from the comforts of earth; that as your sufferings do abound, your consolations in Christ may much more abound (2 Cor 1:5). 8. Though it is good to maintain a holy jealousy of the deceitfulness of your heart, yet it is evil for you to cherish fears and doubts about the truth of your Graces. If ever I had confidence touching the Graces of another, I have confidence of Divine Grace in you; I can say of you, as Peter said of Silvanus, "This is the true Grace of God wherein you stand" (1 Peter 5:12). Oh! my dear Soul, why do you doubt? Whose heart has been upright, whose walks have been holy, and I could venture my soul in your soul's stead, such confidence have I of you! 9. When you find your heart secure, presumptuous and proud, then dwell upon your corruptions more than upon Graces, but when you find your heart doubting and unbelieving, then look on your Graces, not on your infirmities. 10. Study the Covenant of Grace, and the merits of Christ, and then be troubled if you can. You are interested in such a Covenant that accepts purposes for performances, desires for deeds, sincerity for perfection, the Righteousness of another, namely, that of Jesus Christ, as if it were your own. Oh my Love! Rest, rest then, in the Love of God, in the bosom of Christ!

11. Swallow up your will in the will of God, it is a bitter cup we are to drink, but it is the cup our Father has put into our hands. When Paul was to go to suffer at Jerusalem, the Christians could say, "The will of the Lord be done." 12. Rejoice in my joy! To mourn for me inordinately argues that you either envy or suspect my happiness. The joy of the Lord is my strength—O let it be yours also! Dear Wife, farewell! Your dying, yet most affectionate friend till death, Christopher Love.—(From the Tower of London, August 22, 1651). [First used in this publication October, 1999. Adapted into Modern English with this issue.]

LEARN FROM SPURGEON'S FRIEND HOW TO WIN SOULS!

There is a dear Brother of mine here whom God blesses to many souls, and I have seen him talking to some and turning to the Scripture Texts very handily. I wondered how he did it so quickly till I looked in his Bible and found that he had the choice Texts printed on two pages and inserted into the Book so that he could always open to them.

That is a capital plan—to get the cheering Words of God ready to hand—the very ones that you know have comforted you, and have comforted others! It sometimes happens that one single verse of God's Word will make the light to break into a soul when 50 days of reasoning would not do it.

I notice that when souls are saved, it is by our *Texts* rather than by our sermons. God the Holy Spirit loves to use His own Sword! It is God's Word, not man's comment on God's Word, that God usually blesses.

Therefore, stick to the quotation of the Scripture, itself, and rely upon the Truth of God. If a man could be saved by a lie, it would be a lying Salvation. Only the Truth of God can work results that are true. Therefore, keep on teaching the Truth! God help you to proclaim His precious Truths about the bleeding, dying, risen, exalted, coming Savior—and He will bless it.—CHS —Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1516, Volume 26—*Salvation by Knowing the Truth*—Read/download all 63 volumes of Spurgeon's sermons, and more than 550 Spanish translations free of charge at <http://www.spurgeongems.org> .

HE IS WORTHY!

By C. H. Spurgeon

“And they sung a new song, saying, You are worthy.”

Rev 5:9.

Can you join with the words of our Text and say, “He is worthy, He is worthy”? I hope there are many here who, if they, for a moment heard that full burst of song, “He is worthy,” would join it very heartily and say, “Ah Yes, He is worthy!”

I seemed, tonight when I was praying, as if I could hear them sing, “He is worthy,” and I could hardly restrain myself from shouting, “Well sing you so, you spirits before the Throne! He is worthy!” If we were to loosen our silence for a moment, and break the decorum which we have observed through the sermon—and with one unanimous shout, cry—“Yes, He is worthy,” I think it would be a fit thing to do!

Jesus is worthy of my life, worthy of my love, worthy of everything I can say of Him; He is worthy of a thousand times more than that! He is worthy of all the music and harps on earth, worthy of all the songs of all the sweetest singers, worthy of all the poetry of the best writers, worthy of all the adoration of every knee!

He is worthy of all that every man has, or can conceive, or can compass! He is worthy to be adored by all that are in the earth, and under the earth, and in the sea, and in the heavens, and in the Heaven of heavens! He is worthy!

We say, “worthy,” because we cannot tell *how* worthy. I think these good singers in Heaven desired to give to the Lamb His due, and then they paused and said to themselves, “We cannot give Him the praise He deserves, but we know

that He is worthy; we cannot pretend to give Him what He is worthy of, but we will say He is worthy.”

Yes He is worthy. If I had 50,000 lives in this poor body, He is worthy that they should all be poured out, one after another, in martyrdom! One should be burned alive, and another should be broken on the wheel, and another should be starved by inches, and another should be dragged at the heels of a wild horse—and He would deserve them all!

He is worthy, and if we had all the mines of India—silver and gold, and gems, the rarest treasures of all the kings that ever lived; if we were to give them all up to Him and go bare-foot—He is worthy! And if, after having done that, we were to abide day and night in perpetual work without rest, all for His sake, and if each one of us were multiplied into a million, and all of us labored so, He is worthy!

Worthy? I would make every drop of dew sparkle with His praise, and every leaf in the forest bear His name! I would make every dell and every mountain vocal with adoration, and teach the stars, and teach the angels above the stars His praise!

Let time and space become one mouth for song, and all eternity sound forth that mighty word, “He is worthy!” Do you feel that He is worthy? If you do not, you cannot be admitted where they sing that song, for if you could enter there. you would be unhappy.

Never hope to enter there until your soul can say, “I have rested in His blood; I am, by it, redeemed unto God, and the Redeemer is worthy! And I will bear witness of His worthiness till time shall be no more.”

God bless you all, for Jesus’ sake. Amen.

—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1225, Vol. 21—*Jesus, the Delight of Heaven*—Read/download entire sermon at www.spurgeongems.org.

DO YOU KNOW CHRIST?

(Continued from page 9)

and loathed, but this is not self-conceit, but a holy courage in a case which demands of you to be courageous! To know Christ is the best of all philosophy, the highest of all sciences; angels desire to look into this—but I do not know that they care a fig for half the sciences so valued among men! If you know Christ, you never need be afraid of being ashamed and confused whatever company you may be in; if you stood in a senate of emperors, or amidst a parliament of philosophers, and only told them of the God who came in human flesh, and loved, and lived, and died to redeem mankind—you would have told them a greater mystery, and a more profound secret than reason could discover! Be not ashamed, then, amid the intellectual pride of this boastful age.—(Adapted from Sermon #991, Volume 17—THE FOURFOLD TREASURE—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 550 Spanish translations, visit: www.spurgeongems.org).

“If the Scriptures do thoroughly direct men to know God in Christ, and save their own souls, why should we look any further? They do not only furnish every private Christian with this knowledge, but the man of God, who is to instruct others, he, too, needs look no further, but is furnished out of the Scripture with all things necessary to discharge his office. Therefore here we fix and rest—we have a sufficient rule and a full record of all necessary Christian Doctrine”—THOMAS MANTON – 1620-1677

“There is a nobler chivalry than all the chivalry of war or peace—it is the chivalry of the heart that dares be nailed to the Cross with Christ sooner than turn aside to seek flowery pathways, and follow the trail of the serpent.”—CHS, 1878.

PRAY FOR PERSECUTED CHRISTIANS.

**ASK GOD TO BE MERCIFUL
TO THE SPOUSES AND
CHILDREN OF MEN AND WOMEN
IN PRISONS.**

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

Our prayer for you:

¹⁷ that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,
¹⁸ may be able to comprehend with all the saints what *is* the width and length and depth and height—
¹⁹ to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

(Eph 3:17-19 NKJV)



Pray daily for Pastor Curt Daniel of Faith Bible Church in Springfield, IL
You can visit his site at <http://faithbibleonline.net/index.html>

In This Issue...

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

SPURGEON PREACHES

**“On a night when the Tabernacle was thrown open to all comers—
the ordinary hearers vacating their seats for the occasion.”**

[Sunday, September 11, 1881]

What do you see where the atoning Sacrifice of our Lord is left out of preaching? Why, very soon, empty places of worship, for the people soon find that there is nothing for them there, and they will not go where they are mocked with husks! To deny the great Doctrine of Atonement by the blood of Jesus Christ is to hamstring the Gospel, and to cut the throat of Christianity! Look at this house, tonight, this spectacle, this gathered throng! Into what corner could another hearer be thrust? One would think, from the vehement eagerness to enter, that we provide some gorgeous entertainment! Come here any night in all the year, or any morning, if you like, and it is still the same!

Well, why do the people come? To see a man in fine raiment? We wear no millinery! To listen to sweet strains of music and the swell of organs? We have none of it! What do they come for? To hear an orator? Far from it! I have never aimed at oratory, or desired to exhibit it! I have preached Christ out of my very soul, and lifted Him up as the Savior of men, and therefore the people throng the house, and they always will while Christ is fully preached in language which they can understand! Men need a Savior as hungry men need bread, and as thirsty souls need drink, and they know where that is preached which they require!

Go, tell the men that preach their new Doctrine that they cannot stir a tiny village with their fine theories after they have preached them once or twice! And yet for 27 years we can hold a multitude with no magic but the name of Christ—with no mystery but the Cross, the blood, and the one word—“Believe in Christ and live.” Therefore I preach the old, old Gospel yet again, harping forever on that one Divine string which has yet more music in it than all the flutes, harps, sackbuts, psalteries and dulcimers of modern thought! If you would have sin forgiven, forgiveness is to be found in Jesus and only there! “Behold and see if there is any sorrow like unto His sorrow,” for no other sorrow can wipe away sin—not even the pangs of Hell can effect expiation—but the sorrow of Christ can put your sins away! Oh, seek a share in the boundless merit of the Crucified! Turn not away, but seek your Savior’s face at once!

—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1620, Volume 27—*Is It Nothing to You?*—Read/download all 63 volumes of Spurgeon’s sermons, and more than 550 Spanish translations—all free of charge at <http://www.spurgeongems.org>.