

THE EVANGELISTS

M A G A Z I N E

Issue 21 May - October 2016

The Value of the Cross

When is Enough, Enough?

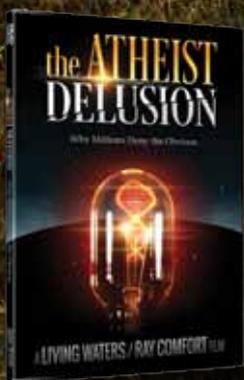
Personal Testimony

Go and Sow

By the Grace of God



The
OLD, OLD
Story



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The Commission with Tim Knowing

THE EVANGELISTS MAGAZINE

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SOTC Aims:

Soldiers of the Cross, founded by Tim and Leah Knowing, is dedicated to evangelising the lost and seeing the church become the mighty, mature and fully-functioning army of God it is meant to be, in a war that has already been won through Christ's atoning death and resurrection.

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Soldiers of the Cross

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"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24

When I read this above passage of scripture, the words from a poem written by C.T Studd, who was a missionary in the Belgian Congo, come to mind.

*Only one life, twill soon be past,
Only what's done for Christ will last.*

In life and in Christian service and ministry there are many things that can distract us from the calling of God and the work He has set out for us to do. When I was ordained as a minister of the Gospel the word the Bishop charged me with was from Luke 9:62, *"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."*

This admonition, however, is equally true for all believers. We need to follow the example set down by Christ himself, as prophesized by Isaiah in chapter 50 verse 7, *"For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."* To set His face like flint meant that He wouldn't shrink back in any way from that to which the father had called Him.

I thank God for those He places around us to encourage us in this Christian walk. There are many I could name that have been an encouragement to me over the years. However, for both Leah and I, one of the greatest encouragers for us personally has been a lot closer to home. Sometimes the reality of this only hits us when the Lord calls them homeward, as it did for us in April this year.

Stan Werner, or Uncle Stan as we knew him, was a man who was 100% committed to the cause of the Gospel. When Leah and I would visit him in his home, he always told us to bring our Bibles. He would then ask us questions about spiritual things which in turn became a Bible study. In his later years, Uncle Stan would spend much of his time meeting with believers from different churches and conduct bible studies. It is said that on one occasion when his children were still young that he laid the Bible on the kitchen table and declared, "this will be the rulebook of this family". And it was.

However, his greatest passion was sharing the Gospel. His own testimony was probably a big part of that, for it showed how the Spirit of God works in the hearts of people, drawing them to Himself.

During WW2, a dying soldier told him that he wasn't afraid of death because he had faith in God. This experience, he said, was one of many the Lord used in drawing Stan to Himself until he finally surrendered himself to Christ while sitting in his car outside his house.

Such was the transformation in his life that he eventually sold his successful business and gave himself wholly to the work of the Lord. Uncle Stan, at different times, did the work of both pastor and evangelist, though it was as the latter that he is perhaps best known.

He told us he would always pray for opportunities to share his faith. He would speak to the supermarket teller, people in doctors' surgeries and even the doctor himself. He loved it if there was a line of people at the barber shop waiting their turn, as he had a captive audience. One of his favourite spots was a coffee shop he often frequented and it is said he had many a divine appointment there.

Uncle Stan was in his 96th year when he passed into Glory. Leah and I bumped into him at the Rockhampton Show last year, where he told us that his main reason for going was to speak to people of their need for the Saviour.

Since his passing we have heard from a number of people whose lives were impacted by Uncle Stan. His life has been an inspiration for this ministry and it is our prayer that God will grant us the grace to continue to be fruitful labourers, even in our later years.

"Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jeremiah 17:7-8



UPDATE: Trial continuing for Gold Coast Street Preacher



Just to recap:

On December 4, 2015, George Youssef, a Queensland street preacher with the Operation 513 group, was arrested for disobeying a police direction to 'move on', despite being authorised to assemble and preach peacefully in the Surfers Paradise Cavill Mall under the state's Peaceful Assembly Act.

Operation 513 has preached in Cavill Mall regularly for some time without any complaints.

After several adjournments, George's case finally went to trial on August 1.

Operation 513 Leader, Ryan Hemelaar, reported, "George's barrister asked for the case to be dismissed even before the



trial started, and the Magistrate was agreeing to dismiss the case, ruling that the team was an authorised public assembly under the Peaceful Assembly Act 1992. But a senior prosecutor argued that the Magistrate needs to hear all the prosecutor's evidence before she can dismiss the case. So the Magistrate reluctantly agreed to hear the trial, saying 'I think this will be a big waste of the court's time. This charge should never have been brought'.

"Due to the number of witnesses the prosecution had, the case had to be adjourned for a second day of the trial that will be held on the 31st August."

Update:

Ryan reported after the second day of the trial on August 31st, "The police prosecutor said that three of their civilian witnesses have failed to turn up to court to give evidence for the police's case. So the magistrate issued warrants for the arrest of the police's remaining witnesses.

"As a result, the case has now been adjourned to 18th November 2016, so that these witnesses can be found and brought to court."

Please continue to be praying for this matter and for the freedom to continue to share the good news of Jesus Christ.



When is Enough, Enough?

By Bp Harry S Westcott

Jesus said: "Nevertheless, when the Son of Man comes, will He really find faith on the earth?" Luke 18:8. Isaiah said: "Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter! Woe to those who are wise in their own eyes, And prudent in their own sight! Woe to men mighty at drinking wine, Woe to men valiant for mixing intoxicating drink, Who justify the wicked for a bribe, And take away justice from the righteous man!" Isaiah 5:20-23

The world is drunk on its own homemade brew and believers in Jesus Christ must cease drinking from this satanic bar of injustice and immorality. Like the Prophet Malachi, I'm crying out "where is the God of justice?" (Malachi 2:17). Have we so wearied the Almighty with our rebellion that we end up so deceived that somehow we believe He turns a blind eye to our evil ways? How sick is that?!

In an age of 'fluid gender', 'same sex marriage', 'political correctness', 'cohabitation' and 'subjective views of life' which make everything meaningless, even God Almighty - Creator of Heaven and earth, sea and all things in it - is reduced to a figment of human imagination. We have become the centre of the universe - it's all about 'us', what's in it for 'me'! There are no 'absolutes' anymore, no absolute truth today. For example, if you want to marry the Eiffel Tower as Erika la Tour did, or marry a rollercoaster as Amy Wolfe Webber did in 2009, then go ahead! You may think it's laughable, but the 'save the world people' (my term) who no longer believe in Almighty God think this kind of freedom is wonderful! In fact, the social changes flooding the world today actually stem from the leaders of our society - "the Judiciary, Legislators, Politicians from all sides, University Professors, Psychologists, Counsellors, Trainers, School Teachers, Commentators, Journalists, Actors, the Media Moguls, along with enlightened and emerging religious leaders, etc. etc. They all take their place in this global choir to sing this anti-Christian "hymn" celebrating same sex marriage, fluid gender, political correctness, and cohabitation." (*Pastor Mark Reid)

So, where is the Almighty God of Justice in all of this? He's on His throne in glory and rules over all His creation and (whether you believe it or not), He will have the last word concerning your life! He has said; "For I am the Lord, I do not change;" Malachi 3:6a. Therefore, one doesn't have to be a rocket scientist to know who must change; it's you and me! He says in another place: "For thus says the Lord of hosts: 'Once more (it is a little while) I will shake heaven and earth, the sea and dry land; and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the Lord of hosts." Haggai 2:6-7. So, Australia, your time of shaking is closer than you can possibly realise. If this nation continues to mock God in their evil ways and beliefs, then I believe the Judge of all the earth is at this nation's door! I believe Godly sorrow for the sin of rebellion will produce the repentance so desperately needed individually in this 'Great Southland of the long weekend' (my term)! God's Holy Spirit alone is the only One that can bring the conviction of His Righteousness and return this nation to its prophesied glorious life of joy and awakening. The Psalmist said: "Blessed is the nation whose God is the Lord,

The people He has chosen as His own inheritance." Psalm 33:12.

Yes, there is an answer to the sickness being inflicted upon Australia through all this social engineering gone berserk, via the 'Safe Schools' programme, the same sex marriage deception of 'love', cohabiting being the new norm for society, and the denial of Creation championed by the 'fluid gender' interests. It is a return to the God of the Bible, who in the beginning made His covenant with both man and woman: "So God created man in His own image; in the image of God He created him; male and female He created them." Genesis 1:27. After God formed Eve from Adam's rib, "Adam said; "This is now bone of my bones and flesh of my flesh; She shall be called Woman, because she was taken out of Man." Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh." Genesis 2:23-24. Jesus also proclaimed this in Matthew 19:5-6.

This is the age of 'easy divorce'. In the early 70's, I sat in Lionel Murphy's office in Parliament House in Canberra with Rev Fred Nile and Mrs Mary Whitehouse from the UK, and with them challenged the structure of this new law being crafted by the then Attorney General. What an experience! I witnessed something evil happening that day! Yes, 'easy divorce' is now the law of the land. Cohabitation has become the new relationship state in this land of multiculturalism, meaning 'many gods worshipped'. Therefore, finding TRUTH in objective reality becomes solely an awakening of the Holy Spirit whereby God the Creator and Father of our Lord Jesus Christ comes into your life and mine through the miracle of the 'New Birth'. We confess Him as our Saviour and Lord and we are saved from an eternity of Hell and destruction. When Jesus said; "I am the way, the truth, and the life. No one comes to the Father except through Me." (John 14:6), He declared once and for all time, there is only one way to heaven. If believing like I do makes me a 'bigot', my only defence after 59 years of marriage to Doreen, which produced five children, 19 Grandchildren, and at last count, 20 Great-Grandchildren, is that I am committed to this Biblical 'Covenant of Marriage' which God ordained in the beginning.

In a world confused about what is 'Love', you only find it with God's Creation for all human kind! Because "God is Love!" (1 John:4:8)



Go and Sow

By the Grace of God

By Leah Knowling

Evangelism! It's a word that strikes terror into the hearts of even the most mature of Christian believers. It brings visions of sweaty palms, stammering voices and facts and figures of apologetics all jumbled into one. And yet, this Great Commission is the work of the church in these last days. If we don't do it, who will.

This magazine exists to encourage and equip believers to do this work. But the ministry behind the magazine, Soldiers of the Cross, also exists to see the lost saved through personal one-on-one evangelism and organising evangelism outreaches wherever we happen to be.

Last year we were in South Australia for several months and had many opportunities to share the Gospel - from parents in playgrounds, to shop assistants, to people we met on the street.

However, organising evangelism outreaches is something we love to do, as it can get the Gospel out to a lot of people in a short space of time. Last year we had a number of opportunities during the Christmas season to hand out tracts and get in conversations with people in South Australia. On returning to Queensland, we were able to organise a successful outreach for Australia Day in Yeppoon, with a number of people from a local church.

In April, by the Lord's Grace, 16 labourers from 6 different churches helped distribute 2,400 ANZAC Day tracts at the Rockhampton ANZAC Day parade and also have a number of good witnessing conversations.

Now, all of these reports are wonderful and we give all glory to God. But can I say... we are no-one special. If God can use us, then He can use anyone. But, most importantly, we could do none of this without the Lord's help.

When Jesus gave what has commonly been termed, 'The Great Commission', He wasn't just pushing out us of the nest and saying 'fly'. He said, *"And surely I am with you always, to the very end of the age."* Matthew 28:20. Evangelism is only possible to do, not because it's His command (though it is), but because He is there helping us to do it by the power of the Holy Spirit. So, if you are sitting there thinking you could never talk to anyone about your faith, hand out a tract, or do any kind of evangelism, then you are correct. YOU can't. But, as the Apostle Paul says, *"I can do all things through Christ who strengthens me."* Philippians 4:13 [Emphasis added]. That's the difference. Our whole Christian walk, in fact, is to be done *"through Christ"*.

So, I encourage you, dear friends - if you have not shared your faith recently or been an ambassador for Christ, it is not too late. Ask the Lord for the courage, the words, and the Divine Appointments and He will give it.

One quick testimony... Recently I had a procedure done at the hospital. I pray for Divine Appointments every day and this day was no different. As I was being discharged, I gave the nurse a Million Dollar Note and asked if she had gotten one before. She had. Apparently one of the Doctors was a Christian and had handed them out to the staff previously. Praise the Lord! So, as 1 Corinthians 3:6-8 says *"one plants.... one waters"*. I was able to water the soil and had a lovely time sharing the Gospel with her. Anywhere is a good opportunity for the Gospel.

By God's Grace, go and sow today!



The Old, Old Story

By Charles H. Spurgeon

“In due time Christ died for the ungodly.”—Romans 5:6.

There is a doctor of divinity here to-night who listened to me some years ago. He has been back to his own dwelling-place in America, and he has come here again. I could not help fancying, as I saw his face just now, that he would think I was doting on the old subject, and harping on the old strain; that I had not advanced a single inch upon any new domain of thought, but was preaching the same old gospel in the same old terms as ever. If he should think so he will be quite right.

I suppose I am something like Mr. Cecil when he was a boy. His father once told him to wait in a gateway till he came back, and the father, being very busy, went about the city; and amidst his numerous cares and engagements, he forgot the boy. Night came on, and at last when

the father reached home, there was great enquiry as to where Richard was. The father said, “Dear me, I left him early in the morning standing under such-and-such a gateway, and I told him to stay there until I came for him; I should not wonder but what he is there now.” So they went, and there they found him. Such an example of childish simple faithfulness it is no disgrace to emulate.

I received some years ago orders from my Master to stand at the foot of the cross until he came. He has not come yet, but I mean to stand there till he does. If I should disobey his orders and leave those simple truths which have been the means of the conversion of souls, I know not how I could expect his blessing. Here, then, I stand at the foot of the cross and tell out the old, old story, stale though it sound to itching ears, and worn threadbare as critics may deem it. It is of Christ I love to speak—of Christ who loved, and lived, and died, the substitute for sinners, the

just for the unjust, that he might bring us to God.

It is somewhat singular, but just as they say fish go bad at the head first, so modern divines generally go bad first upon the head and main doctrine of the substitutionary work of Christ. Nearly all our modern errors, I might say all of them, begin with mistakes about Christ. Men do not like to be always preaching the same thing. There are Athenians in the pulpit as well as in the pew who spend their time in nothing but hearing some new thing.

They are not content to tell over and over again the simple message, “*He that believeth in the Lord Jesus Christ hath everlasting life.*” So they borrow novelties from literature, and garnish the Word of God with the words which man’s wisdom teacheth. The doctrine of atonement they mystify. Reconciliation by the precious blood of Jesus ceases to be the cornerstone of their ministry. To shape the gospel to the diseased wishes and tastes of men enters far more deeply into their



purpose, than to re-mould the mind and renew the heart of men that they receive the gospel as it is. There is no telling where they will go who once go back from following the Lord with a true and undivided heart, from deep to deep descending, the blackness of darkness will receive them unless grace prevent. Only this you may take for a certainty.

*“They cannot be right in the rest,
Unless they speak rightly of Him.”*

If they are not sound about the purpose of the cross, they are rotten everywhere. *“Other foundation can no man lay than that is laid, which is Jesus Christ.”* On this rock there is security. We may be mistaken on any other points with more impunity than this. They who are builded on the rock, though they build wood, and hay, and stubble, thereupon to their sore confusion, for what they build shall be burned, themselves shall be saved yet so as by fire. Now that grand doctrine which we take to be the keystone of the evangelical system, the very cornerstone of the gospel, that grand doctrine of the atone-

ment of Christ we would tell to you again, and then, without attempting to prove it, for that we have done hundreds of times, we shall try to draw some lessons of instruction from that truth which is surely believed among us. Man having sinned, God’s righteousness demanded that the penalty should be fulfilled. He had said, “The soul that sinneth shall die;” and unless God can be false, the sinner must die. Moreover, God’s holiness demanded it, for the penalty was based on justice. It was just that the sinner should die. God had not appended a more heavy penalty than he should have done.

Punishment is the just result of offending. God, then, must either cease to be holy, or the sinner must be punished. Truth and holiness imperiously demanded that God should lift his hand and smite the man who had broken his law and offended his majesty. Christ Jesus, the second Adam, the federal head of the chosen ones, interposed. He offered himself to bear the penalty which they ought to bear; to fulfil and honour the law which they had broken and dishonoured. He offered to

be their day’s-man, a surety, a substitute, standing in their room, place, and stead. Christ became the vicar of his people; vicariously suffering in their stead; vicariously doing in their stead that which they were not strong enough to do by reason of the weakness of the flesh through the fall. This which Christ proposed to do was accepted of God. In due time Christ actually died, and fulfilled what he promised to do. He took every sin of all his people, and suffered every stroke of the rod on account of those sins. He had compounded into one awful draught the punishment of the sins of all the elect.

He took the cup; he put it to his lips; he sweat as it were great drops of blood while he tasted the first sip thereof, but he never desisted, but drank on, on, on, till he had exhausted the very dregs, and turning the vessel upside down he said, “It is finished!” and at one tremendous draught of love the Lord God of salvation had drained destruction dry. Not a dreg, not the slightest residue was left; he had suffered all that ought to have been suffered; had finished transgression, and

made an end of sin. Moreover, he obeyed his Father's law to the utmost extent of it; he fulfilled that will of which he had said of old—"Lo, I come to do thy will, O God: thy law is my delight;" and having offered both an atonement for sin and a complete fulfilment of the law, he ascended up on

“Nearly all our modern errors, I might say all of them, begin with mistakes about Christ.”

high, took his seat on the right hand of the Majesty in heaven, from henceforth expecting till his enemies be made his footstool, and interceding for those whom he bought with blood that they may be with him where he is.

The doctrine of the atonement is very simple. It just consists in the substitution of Christ in the place of the sinner; Christ being treated as if he were the sinner, and then the transgressors being treated as if he were the righteous one. It is a change of persons; Christ becomes sinner; he stands in the sinner's place and stead; he was numbered with the transgressors; the sinner becomes righteous; he stands in Christ's place and stead, and is numbered with the righteous ones. Christ has no sin of his own, but he takes human guilt, and is punished for human folly. We have no righteousness of our own, but we take the divine righteousness; we are rewarded for it, and stand accepted before God as though that righteousness had been wrought out by ourselves. "In due time Christ died for the ungodly," that he might take away their sins.

It is not my present object to prove this doctrine. As I said before, there is no need to be always arguing what we know to be true. Rather let us say a few earnest words by way of commending this doctrine of the atonement; and afterwards I shall propound it by way of application to those who as yet have not received Christ.

I. First, then, BY WAY OF COMMENDATION.

There are some things to be said for the gospel which proclaims the atonement as its fundamental principle. And the first

thing to be said of it is, that in comparison with all modern schemes how simple it is! Brethren, this is why our great gentlemen do not like it, it is too plain. If you will go and purchase certain books which teach you how sermons ought to be made, you will find that the English of it is this,—pick all the hard words you can out of all the books you read in the week, and then pour them out on your people on Sunday; and there is a certain set of people who always applaud the man they cannot understand. They are like the old woman who was asked when she came home from Church, "Did you understand the sermon?" "No;" she answered, "I would not have the presumption;" she thought it would be presumption to attempt to understand the minister. But the Word of God is understood with the heart, and makes no strange demands on the intellect.

Now, our first commendation on the doctrine of the atonement is, that it commends itself to the understanding. The way-faring man, though his intellect be but one grade beyond an idiot, may get a hold on the truth of substitution without any difficulty. Oh, these modern theologians, they will do anything to spirit away the cross!

They hang over it the gaudy trappings of their elocution, or they introduce it with the dark mysterious incantations of their logic, and then the poor troubled heart looks up to see the cross and sees nothing there but human wisdom. Now I say it again, there is not one of you here but can understand this truth, that Christ died in the stead of his people. If you perish, it will not be because the gospel was beyond your comprehension.

If you go down to hell, it will not be because you were not able to understand how God can be just, and yet the justifier of the ungodly. It is astonishing in this age how little is known of the simple truisms of the Bible; it seems to be always admonishing us how simple we ought to be in setting them forth. I have heard that when Mr. Kilpin was once preaching a very good and earnest sermon, he used the word "Deity," and a sailor sitting down below leaned forward and said, "Beg your pardon, sir, but who's he, pray? Do you mean God Almighty?" "Yes," said Mr. Kilpin, "I do mean God, and I ought not to have used a word which you could not understand." "I thank you sir," said the sailor, and looked as if he would devour the rest of the sermon in the interest which he felt in it even to the close. Now that one unvarnished face is but an index of that which prevails in every land.

There must be simple preaching. A doctrine of atonement that is not simple,

a doctrine which comes from Germany, which needs a man to be a great scholar before he can comprehend it himself, and to be a still greater adept before he can tell it to other—such a doctrine is manifestly not of God, because it is not suited to God's creatures. It is fascinating to one in a thousand of them, but it is not suited to those poor of this world who are rich in faith; not suited to those babes to whom God has revealed the things of the kingdom while he has hidden them from the wise and prudent. Oh, you may always judge of a doctrine in this way. If it is not a simple doctrine, it does not come from God; if it puzzles you, if it is one which you cannot see through at once because of the mysterious language in which it is couched, you may begin to suspect that it is man's doctrine, and not the Word of God.

Nor is this doctrine of the atonement to be commended merely for its simplicity, but because while suiting the understanding it also suits the conscience. How it satisfies the conscience no tongue can tell! When a man is awakened and his conscience stings him, when the Spirit of God has shown him his sin and his guilt, there is nothing but the blood of Christ that can ever give him peace. Peter might have stood up at the prow of the boat and have said to the winds and to the waves, "Peace, be still," but they would have gone on to roaring with unabated fury. The Pope of Rome, who pretends to be Peter's successor, may stand up with his ceremonies and say to the troubled conscience, "Peace, be still," but it will not cease its terrible agitations. The unclean spirit that sets conscience in so much turmoil cries out, "Jesus I know, and his cross I know, but who are ye?"

Yea, and it will not be case out. There is no chance whatever of our finding a pillow for a head which the Holy Ghost has made to ache, save in the atonement and the finished work of Christ. When Mr. Robert Hall first went to Cambridge to preach, the Cambridge folks were nearly Unitarians. So he preached upon the doctrine of the finished work of

“We have no righteousness of our own, but we take the divine righteousness”

Christ, and some of them came to him in the vestry and said, "Mr Hall, this will never do." "Why not?" said he, "Why, your sermon was only fit for old women." "And why only fit for old women?" said Mr. Hall. "Because," said they, "they are tottering on the borders of the grave, and they want comfort, and, therefore, it will suit them, but it will not do for us." "Very well," said Mr. Hall, "you have unconsciously paid me all the compliment that I can ask for; if this is good for old women on the borders of the grave, it must be good for you if you are in your right senses, for the borders of the grave is where we all stand." Here, indeed, is a choice feature of the atonement, it is comforting to us in the thought of death.

When conscience is awakened to a sense of guilt, death is sure to cast his pale shadow on all our prospects, and encircle all our steps with dark omens of the grave. Conscience is accompanied generally in its alarms with the thoughts of the near-approaching judgment, but the peace which the blood gives is conscience-proof, sickness-proof, death-proof, devil-proof, judgment-proof, and it will be eternity-proof. We may well be alarmed at all the uprisings of occupation and all the remembrance of past defilement, but only let our eyes rest on thy

“No man can believe that Christ suffered for his sins and yet live in sin.”

dear cross, O Jesus, and our conscience has peace with God, and we rest and are still.

Now we ask whether any of these modern systems of divinity can quiet a troubled conscience? We would like to give them some cases that we meet with sometimes—some despairing ones—and say, "Now, here, cast this devil out if you can try your hand at it," and I think they would find, that this kind goeth not out save by the tears, and groans, and death of Jesus Christ, the atoning sacrifice. A gospel without an atonement may do very well for young ladies and gentlemen who do not know that they ever did anything wrong. It will just suit your lackadaisical people who have not got a heart for anybody to see; who have always been quite moral, upright, and respectable; who feel

insulted if you told them they deserved to be sent to hell; who would not for a moment allow that they could be depraved or fallen creatures. The gospel, I say, of these moderns will suit these gentle folks very well I dare say, but let a man be really guilty and know it; let him be really awake to his lost state, and I aver that none but Jesus—none but Jesus, nothing but the precious blood can give him peace and rest. For these two things, then, commend us to the doctrine of the atonement, because it suits the understanding of the mostly lowly, and will quiet the conscience of the most troubled.

It has, moreover, this peculiar excellency, that it softens the heart. There is a mysterious softening and melting power in the story of the sacrifice of Christ. I know a dear Christian woman who loved her little ones and sought their salvation. When she prayed for them, she thought it right to use the best means she could to arrest their attention and awaken their minds. I hope you all do likewise. The means, however, which she thought best calculated for her object was the terrors of the Lord. She used to read to her children chapter after chapter of 'Alleine's Alarm to the Unconverted'. Oh, that book! how many dreams it gave her boy at night about the devouring flames and the everlasting burnings. But the boy's heart grew hardened, as if it were annealed rather than melted by the furnace of fear. The hammer welded the heart to sin, but did not break it. But even then, when the lad's heart was hard, when he heard of Jesus's love to his people, though he feared he was not one of them, still it used to make him weep to think Jesus should love anybody after such a sort. Even now that he has come to manhood, law and terrors make him dead and stolid, but thy blood, Jesus, thine agonies, in Gethsemane and on the tree, he cannot bear; they melt him; his soul flows through his eyes in tears; he weeps himself away from grateful love to thee for what thou hast done.

Alas for those that deny the atonement! They take the very sting out of Christ's sufferings; and then, in taking out the sting, they take out the point with which sufferings of Christ pierce, and probe, and penetrate the heart. It is because Christ suffered for my sin, because he was condemned that I might be acquitted and not be damned as the result of my guilt: it is this that makes his sufferings such a cordial to my heart.

*"See on the bloody tree,
The illustrious sufferer hangs,
The torments due to thee,
He bore the dreadful pangs;
And cancelled there, the might sum,
Sins present, past, and sins to come."*

“Alas for those that deny the atonement! They take the very sting out of Christ's sufferings”

At this present hour there are congregations met in the theatres of London, and there are persons addressing them. I do not know what their subjects are, but I know what they ought to be. If they want to get at the intellects of those who live in the back-slums, if they want to get at the consciences of those who have been thieves and drunkards, if they want to melt the hearts of those who have grown stubborn and callous through years of lust and iniquity, I know there is nothing will do it but the death on Calvary, the five wounds, the bleeding side, the vinegar, the nails, and the spear. There is a melting power here which is not to be found in all the world besides.

I will detain you yet once more on this point. We commend the doctrine of the atonement because, besides suiting the understanding, quieting the conscience, and melting the heart, we know there is a power in it to affect the outward life. No man can believe that Christ suffered for his sins and yet live in sin. No man can believe that his iniquities were the murders of Christ, and yet go and hug those murderers to his bosom. The sure and certain effect of a true faith in the atoning sacrifice of Christ is the purging out of the old leaven, the dedication of the soul to him who bought it with his blood, and the vowing to have revenge against those sins which nailed Jesus to the tree. The proof, after all, is the trial.

Go into any parish in England where there lives a philosophical divine who has cut the atonement out of his preaching, and if you do not find more harlots, and thieves, and drunkards there than is usual, write me down mistaken; but go, on the other hand, into a parish where the atonement is preached, and that with rigid integrity and with loving earnestness, and if you do not find the ale-houses getting empty, and the shops shut on the Sunday, and the people walking in honesty and uprightness, then I have looked about the world in vain.

“Tell out the story that Christ died for the ungodly”

I knew a village once that was perhaps one of the worst villages in England for many things; where many an illicit still was yielding it noxious liquor to a manufacturer without payment of the duty to the Government, and where, in connection with that, all manner of riot and iniquity were rife. There went a lad into that village, and but a lad, and one who had no scholarship, but was rough, and sometimes vulgar. He began to preach there, and it pleased God to turn that village upside down, and in a short time the little thatched chapel was crammed, and the biggest vagabonds of the village were weeping floods of tears, and those who had been the curse of the parish became its blessings; and where there had been robberies and villainies of every kind all round the neighbourhood, there were none, because the men who did the mischief were themselves in the house of God, rejoicing to hear of Jesus crucified. Mark me, I am not telling you an exaggerated story now, nor a thing that I do not know. Yet this one thing I remember to the praise of God's grace, it pleased the Lord to work signs and wonders in our midst. He showed the power of Jesus' name, and made us witnesses of the gospel which can win souls, draw reluctant hearts, and mould the life and conduct of men afresh. Why, there are some brethren here who go to the refuges and homes to talk to those poor fallen girls who have been reclaimed. I wonder what they would do if they had not the gospel tale to carry with them to the abodes of wretchedness and shame. If they should take a leaf out of some divinity essays, and should go and talk to them in high-flowing words, and philosophies, what good would it be to them? Well, what is not good to them is not good to us. We want something we can grasp, something we can rely upon, something we can feel; something that will mould our character and conversation, and make us to be like Christ.

II. Secondly, one or two points BY WAY OF EXHORTATION.

Christian man, you believe that your sins are forgiven, and that Christ has made a full atonement for them. What shall we say to you? To you first we say, what a joyful Christian you ought to be! How

you should live above the common trials and troubles of the world! Since sin is forgiven, what matters what happens to you now? Luther said, “Smite, Lord, smite, for my sin is forgiven. If thou hast but forgiven me, smite as hard as thou wilt;” as if he felt like a child who had done wrong, and cared not how his father might whip him if he would but forgive him. So I think you can say, “Send sickness, poverty, losses, crosses, slander, persecution, what thou wilt, thou hast forgiven me, and my soul is glad, and my spirit is rejoiced.” And then, Christian, if thou art thus saved, and Christ really did take thy sin, whilst thou art glad, be grateful and be loving. Cling to that cross which took thy sin away; serve thou him who served thee. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Let not your zeal bubble over with some little ebullition of song. You may say, “I love my God with zeal so great, that I could give him all,” but sing it not in words unless thou dost mean it. Oh, do mean it! Is there nothing in your life that you do because you belong to Christ? Are you never anxious to show your love in some expressive tokens? Love the brethren of him who loved thee. If there be a Mephibosheth anywhere who is lame or halt, help him for Jonathan's sake. If there be a poor tired believer, try and weep with him, and bear his cross for the sake of him who wept for thee and carried thy sins.

And yet, again, Christian, if this be true that there is an atonement made for sin, tell it, tell it, tell it. “We cannot all preach,” say you; no, but tell it, tell it. “I would not prepare a sermon;” tell it; tell out the story; tell out the mystery and wonder of Christ's love. “But I should never get a congregation;” tell it in your house; tell it by the fire-side. “But I have none but little children;” tell it to your children, and let them know the sweet mystery on the cross, and the blessed history of him who lived and died for sinners. Tell it, for you know not into what ears you may speak. Tell it often, for thus you will have the better hope that you may turn sinners to Christ. Lacking talent, lacking the graces of oratory, be glad that you lack these, and glory in your infirmity that the power of Christ may rest upon you, but do tell it. Sometimes there are some of our young men get preaching who had better hold their tongues, but there are many others who have gifts and abilities which they might use for Christ, but who seem tongue-tied.

I have often said that if you get a young man to join a rifle corps, he has got something to do, and he puts his heart in it; but if you get the same young man to join a

church, well, his name is in the book, and he has been baptized, and so on, and he thinks he has nothing more to do with it. Why, brethren, I do not like to have member of the church who feel they can throw the responsibility on a few of us while they themselves sit still. That is not the way to win battles.

If at Waterloo some nine out of ten of our soldiers had said, “Well, we need not fight; we will leave the fighting to the few, there they are; let them go and do it all.” Why, if they had said that, they would very soon have all been cut in pieces. They must every one of them take their turns, home, and foot, and artillery; men who were light-armed, and men of all kinds; they must march to the fray; yes, and even the guards, if they are held back as a reserve to the last, yet they must be called for,—“Up guards, and at 'em;” and if there are any of you here that are old men and women and think you are like the guards, and ought to be spared the heavy conflict, yet up and at them, for now the world needs you all, and since Christ has bought you with His blood, I beseech you be not content till you have fought for him, and have been victorious through His name.

Tell it; tell it' tell it; with a voice of thunder tell it; year, with many voices mingling together as the sound of many waters; tell it till the dwellers in the remotest wilderness shall hear the sound thereof. Tell it there shall be ne'er a cot upon the mountain where it is not known, ne'er a ship upon the sea where the story has not been told. Tell it till there is never a dark alley that has not been illuminated by its light, nor a loathsome den which has not been cleansed by its power. Tell out the story that Christ died for the ungodly.

“Trust thy soul in the hands of him who carried thy load upon the cross”

With a few words of application to unbelievers I draw to a close. Unbeliever, if God cannot and will not forgive the sons of penitent men without Christ taking their punishment, rest assured he will surely bring you to judgment. If, when Christ, God's Son, had imputed sin laid on him, God smote him, how will he

smite you who are his enemy, and who have your own sins upon your head? God seemed at Calvary, as it were, to take an oath—sinner, hear it!—he seemed, as it were, to take an oath and say. “By the blood of my Son I swear that sin must be punished,” and if it is not punished in Christ for you, it will be punished in you for yourselves. Is Christ yours, sinner? Did he die for you? Do you trust him? If you do, he died for you. Do not say, “No, I do not?” Then remember that if you live and die without faith in Christ, for every idle word and for every ill act that you have done, stroke for stroke, and blow for blow, vengeance must chastise you.

Again, to another class of you, this word. If God has in Christ made an atonement and opened a way of salvation, what must be your guilt who try to open another way; who say, “I will be good and virtuous; I will attend to ceremonies; I will save myself?” Fool that thou art, thou hast insulted God in his tenderest point, for thou hast, in fact, trampled on the blood of Christ, and said, “I need it not.” Oh, if the sinner who repents not be damned, with what accumulated terrors shall he be damned, who, in addition to his impenitence, heaps affronts upon the person of Christ by going about to establish his own righteousness. Leave it; leave your rags, you will never make a garment of them; leave the pilfered treasure of thine; it is a counterfeit; forsake it. I counsel thee to buy of Christ fine raiment, that thou mayest be clothed, and fine gold that thou mayest be rich. And consider this, one and all of you, oh my hearers! If Christ hath made atonement for the ungodly, then let, the question go round, let it go round the aisles and round the gallery, and let it echo in every heart, and let it be repeated by every lip,—“Why not for me?” And “Why not for me?” Hope, sinner, hope; he died for the ungodly. If it had said he died for the godly, there were no hope for

thee. If it had been written that he died to save the good, the excellent, and the perfect, then thou hast no chance. He died for the ungodly; thou art such an one; what reason has thou to conclude that he did not die for thee? Hark thee, man; this is what Christ said to thee, “Believe, and thou shall be save;” that is, trust, and thou shall be saved. Trust thy soul in the hands of him who carried thy load upon the cross; trust him now. He died for you; your faith is to us the evidence, and to you the proof that Christ bought you with his blood. Delay not; you need not even stay to go home to offer a prayer. Trust Christ with you soul now. You have nothing else to trust to; hang on him. You are going down; you are going down. The waves are gathering about you, and soon shall they swallow you up, and we shall hear your gurglings as you sink. See, he stretches out his hand. “Sinner,” saith he, “I will bear thee up; though hell’s fiery waves should dash against thee I will bear thee through them all, only trust me.” What sayest thou, sinner?

Wilt thou trust him? Oh, my soul, recollect the moment when first, I trusted in him! There is joy in heaven over one sinner that repenteth, but I hardly think that is greater joy than the joy of the repenting sinner when he first finds Christ. So simple and so easy it seemed to me when I came to know it. I had only to look and live, only to trust and be saved. Year after year had I been running about hither and thither to try and do what was done beforehand, to try and get ready for that which did not want any readiness. On, happy was that day when I ventured to step in by the open door of his mercy, to sit at the table of grace ready spread, and to eat and drink, asking no question! Oh, soul, do the same! Take courage. Trust Christ, and if he cast thee away when thou has trusted him—my soul for thine as we meet at the bar of God, I will

be pawn and pledge for thee at the last, great day if such thou needest; but he cannot and he will not cast out any that come to him by faith.

May God now accept and bless us all, for Jesus’ sake! Amen.

Charles Haddon Spurgeon

(June 19, 1834 – Jan 31, 1892)

Charles Spurgeon was a British preacher who remains highly influential among Christians of different denominations, among whom he is still known as the “Prince of Preachers.”



In his lifetime, Spurgeon

preached to around 10,000,000 people, often up to 10 times each week at different places.

Spurgeon was the pastor of the congregation of the New Park Street Chapel (later the Metropolitan Tabernacle) in London for 38 years.

Spurgeon was a prolific author of many types of works including sermons, an autobiography, a commentary, books on prayer, a devotional, a magazine, poetry, hymnists, and more. Many sermons were transcribed as he spoke and were translated into many languages during his lifetime. Arguably, no other author, Christian or otherwise, has more material in print than C.H. Spurgeon.

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The value of the CROSS



By Leah Knowing

What is the value of the cross? How is that value measured? These are questions I have been pondering of late.

A recent incident with our children about the value of money that has been earned compared to its value when it is just given reminded me of the fact that we value things more when they have cost us something.

Many years ago, I was part of a mission team to a community. Each night we held a concert of which I was a part. During the day we got to know the locals and talk to them one-on-one. One of the guys in our band had just started his first job and saved up to get a new Guitar Amp. As security was an issue in this town, and theft a definite possibility, this young guy made sure the Amp was with him. He valued it, because it had cost him something.

Sadly, unemployment was high in this

town, so most of these young people would probably have been on a government benefit of some sort. I believe it was because of this fact - that they were given money, rather than earned it, that many of the young locals we saw didn't seem to value property the same as the young guy with our team.

It is the same in the Kingdom of God. If we fail to give a correct understanding of the Gospel, many people will not value Jesus' sacrifice on the cross.

If our message is watered-down or wishy-washy or just highlights the wonderful life Jesus wants to give someone, without talking about sin, judgement, repentance and what it cost God to give us eternal life, then we have failed in being a good minister of reconciliation. Because they will not value the cross if they don't see the cost.

Does it cost us to receive eternal life? We know, as believers, that it cost Jesus His life. But what about us? Does it cost us

anything? Can we truly value something that has cost us nothing?

I have found there are two sides to this answer.

1. Eternal life costs us nothing.

It is a free gift - Ephesians 2:8-9; *"Freely you have received..."* Matthew 10:8. Otherwise, it would be works, and no different to every other religion.

2. Eternal life costs us everything.

We surrender our lives and die to self. *"Whoever loses their life for my sake will find it."* Matthew 10:39

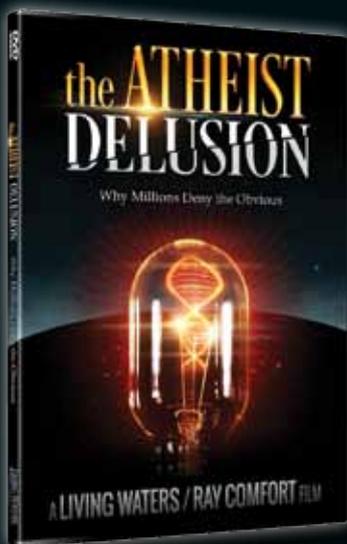
Ultimately, when Jesus hung on that cross and proclaimed *"It is finished"*, He died to pay the punishment for my sins - *"The wages of sin is death"* Romans 6:23.

Without His sacrifice of love, I would still be dead in my sins and would pay for my sin in hell for eternity. The same is true for you too. I consider THAT a treasure worth valuing.

the ATHEIST DELUSION

Why Millions Deny the Obvious

Atheism Destroyed with One Scientific Question



Within two days of its release, thousands have purchased an early viewing of a one-hour movie that its producers claim destroys atheism with one scientific question. The film, "The Atheist Delusion," will be released on YouTube in two months.

Filmmaker Ray Comfort, whose movies have been seen by millions, claims to destroy

atheism with one scientific question, which he reveals in a new movie called "The Atheist Delusion."

Comfort, co-host of the award-winning television program "The Way of the Master," said regarding atheists' assertions that there is no God, "Having to point out the existence of the Creator is like having to point out the sun at noon on a clear day. Despite this, a popular sceptic adage is 'Extraordinary claims demand extraordinary evidence,' and thanks to modern science we have that extraordinary evidence. Outspoken atheists such as Bill Maher and Richard Dawkins say that they would believe in God if there was scientific evidence. This movie calls their bluff."

After reviewing the film, author and CNN consultant Matt Barber said, "Somehow you managed, in less than an hour, to make the case, beyond any reasonable doubt, for the Creator God...This is your masterpiece." Filmmaker Alex Kendrick (Fireproof and War Room) called it "Powerful!" and said, "It will confirm that there is a God." Ryan Gatti,

State Senator for Louisiana, said, "Wow! No one can deny the Creator after seeing this!"

Comfort explained that he made the movie after taking a camera to Southern California universities and asking atheists a scientific question that he'd never asked atheists before. "To my astonishment, those who were open to reason changed their minds about the existence of God in minutes," Comfort claims. "You can see the light come on in their eyes. We also were able to interview outspoken atheist Professor Lawrence Krauss, the well-known theoretical physicist, and show the scientific flaw in his arguments against the existence of God."

According to the movie's promotional material, "The Atheist Delusion' pulls back the curtain and reveals what is going on in the mind of those who deny the obvious. Follow a number of atheists as they go where the evidence leads and display an honesty that is rarely seen on film." Comfort said, "The movie reveals what every atheist prays he will never find."

A pre-release digital download of the movie was just released and is available now at **AtheistMovie.com**.

The Official Trailer can be found at:
<https://youtu.be/Awpzsi4YUhs>





For most of us, it is far easier to witness to a stranger than to someone we know and respect. An effective way to soften the message without compromise is to speak in the “first person” or in testimonial form. Say something like, “I didn’t realize that the Bible warns that for every idle word I have spoken, I will have to give an account on Judgment Day. I thought that as long as I believed in God and tried to live a good life, I would go to heaven when I died. I was so wrong. Jesus said that if I as much as looked with lust, I had committed adultery in my heart, and that there was nothing I could do to wash away my sins. I knew that if God judged me by the Ten Commandments on Judgment Day, I would end up guilty, and go to hell. “It was when I acknowledged my sins that I began to understand why Jesus died. It was to take the punishment for my sins, and the sins of the world.” Then, depending on the person’s openness, you may ask, “How do

you think you will do on Judgment Day, if God judges you by the Ten Commandments?”

A friend once related that she didn’t like her husband giving out tracts, because she felt they had a hidden agenda. The tracts were about the things of God, but didn’t look like they were. Her contention was that it was deceitful. She thought he should be upfront and just say, “I want to talk to you about God.” Shortly afterwards, she admitted the truth: she was embarrassed when her husband gave out tracts, and she realized her fears were spiritual in origin.

What may seem like deceit to some is in truth “discretion.” When Jesus spoke to the woman at the well, He didn’t say, “I want to talk to you about God. You are living in adultery.” That was His agenda, but such an abrupt approach may have created a closed door. Instead, Jesus spoke to her about water, something she could relate to, and then He gently swung to the subject of the things

of God. He used the essence of the Seventh Commandment to convict her that she was living an adulterous life. The result was that the woman became a believer in Jesus, and she immediately gave her testimony to the unsaved in her village. She simply said, “Come, see a man, which told me all things that ever I did: is not this the Christ?” (John 4:29).

We are called to say the same thing. We are to tell people that God is omniscient; He sees everything we do. Nothing is hidden from His holy eyes. He hears every word, and He demands an account of every idle word we speak. This holy Judge of the universe has set aside a Day in which He will judge the world in righteousness. Then we are to point to Jesus Christ, the awaited Messiah, as the woman did.

It is wise to have our testimony prepared and memorized. We should know the reason we became Christians, and how we were converted. It is impor-

Pe



Personal Testimony

By Ray Comfort

tant that we learn how to share our testimony in a way that is effective. Our salvation centres on the cross, so that's where we should be heading. The cross was the evidence of God's love for humanity, and is the essence of the gospel. Paul said he "*gloried*" only in the cross (Galatians 6:14).

He preached "*Jesus Christ, and him crucified.*" Three times in Scripture, Paul gave his testimony. That speaks volumes. You may not have had a Road to Damascus experience, but you have experienced the same risen Lord Paul experienced. You were on the Road of Sin. You saw the light and the Lord opened your blinded eyes. You came to know the One who is life eternal. You had a Road to the Cross experience. Why do we need to be able to share the experience of being converted? Because the man with an experience is not at the mercy of a man with an argument. A sceptic may disagree with what we say, but he cannot truly deny what we have experienced. The Christian knows the

Lord. The question that may come to mind is, "How do I know that I know the Lord?" The answer is in God's Word: "*We do know that we know him, if we keep his commandments*" (1 John 2:3). That's the backbone of our testimony. God gives us a new heart with new desires. We are made new creatures in Christ. We have been born again with God's Spirit living within us. Where we once had no interest in the things of God, now we love Him and yearn to please Him. We want to keep His commandments. (See Ezekiel 36:26,27.)

Sadly, many modern converts miss the evangelistic target when they share their testimony. They say things like, "I was into drugs, etc., but Jesus filled my heart with joy." Rather, structure your testimony to preach sin, righteousness, and judgment.

Here is a suggested way to compose your testimony:

1. Learn how to include the spiritual nature of the Ten Commandments in

your testimony. ("I never understood what sin was until I looked at the Ten Commandments . . .")

2. State that nothing is hidden from God—He sees even the thought life.

3. Stress the reality of the Day of Judgment.

4. Preach the cross, repentance, and faith. ("Then I understood why He died. He was bruised for my iniquities," etc.)

5. Explain that you weren't "converted by the Bible" but by the power of the gospel. Emphasize that you now know the Bible is true, because when you obeyed the gospel you were transformed—taken from darkness into light, born again, a new creature with a new heart and new desires. The Bible came alive because you now have God's Holy Spirit living in you, who leads you into all truth.

Source: School of Biblical Evangelism, Lesson 31. Used with permission.

Sharing the

GOOD NEWS



By A. W. Tozer

The impulse to share, to impart, normally accompanies any true encounter with God and spiritual things. The woman at the well, after her soul-inspiring meeting with Jesus, left her water pots, hurried into the city and tried to persuade her friends to come out and meet Him. Come, see a man, she said, which told me all things that ever I did: is not this the Christ? Her spiritual excitement could not be contained within her own heart. She had to tell someone. Is it not possible that our Lord had this in mind when He spoke about the impossibility of secret discipleship? Have we misunderstood the true relationship between faith and testimony? Christ made it clear that there could be no such thing as secret discipleship and Paul said, With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. This is usually understood to mean that God has laid upon us an arbitrary requirement to open our mouth in confession before salvation can become effective within us. Maybe that is the correct meaning of these verses. Or could it be that the confession is an evidence of the salvation which has come by faith to the heart, and where there is no impulse to impart, no outrushing of words in joyous testimony, there has been no true inward experience of saving grace?

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