



SAFETY  
CERTAINTY  
AND  
ENJOYMENT

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*If a believer... Why not sure of salvation?*

*If saved... Why not happy?*

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Assembly Bookshelf  
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## PREFACE

George Cutting, the author of this little booklet, was born in 1843 in England. After many, many years of faithful service he passed on to his Lord in 1934 in the little seaside village of Aldeburgh. Even though he was a simple brother in England, in an assembly of brethren gathering together in the name of the Lord, God has used him over the years to influence untold number of people around the globe through the continuing distribution of his little booklet *Safety, Certainty and Enjoyment*. It proclaims the good news of salvation to lost souls, the eternal nature and security of that salvation once received, and the wonderful enjoyment of that same eternal salvation.

As such, over the years, God has repeatedly used this little booklet, not only to save souls, but also to bring security and comfort to Christians who were fearful that they might one day lose their salvation and their place with God in heaven.

The famous preacher Harry Ironside was one such soul. During the time he was a lowly preacher in Los Angeles, he worried, along with some other co-workers, that in the end he might not, after all, make it to heaven. Even though he was saved, he was filled with doubt and despair concerning his own eternal state. But through this booklet he says he found great blessing and comfort. He writes—

“No one on earth denies himself more for Christ’s sake than we. We suffer, and starve, and wear ourselves out in the endeavor to do the will of God; yet after all we have no *lasting* peace. We are happy at times; we enjoy our meetings; but we are never certain as to what the end will be. ‘Do you think’ [a sister in the Lord asked] ‘that it is because we depend upon our own effort too much? Can it be that we

trust Christ to save us, but we think we have to keep saved by our own faithfulness...?’

“We now began to search the Scriptures earnestly for light and help. I threw all secular books to one side, determined to let nothing hinder the careful, prayerful study of the word of God. Little by little, the light began to dawn. We saw that we had been looking within for holiness, instead of without. We realized that the same grace that had saved us at first, alone could carry us on. Dimly we apprehended that *all* for us must be in Christ, or we were without a ray of hope...[As such] the great truth was getting a grip of me that holiness, perfect love, sanctification, and every other blessing, were mine *in Christ* from the moment I had believed, and mine forevermore because all of pure grace. I had been looking at the wrong man—all was in another Man, and in that Man for me! But it took weeks to see this. A booklet, blessed to many, proved helpful to both of us. The title *Safety, Certainty, and Enjoyment* was itself a source of cheer.”<sup>1</sup>

It has now been a hundred and thirty years, or so, since this booklet was first published; and during that time many others have also been greatly blessed by its message of hope and security. Its reach has extended from the lowest in society to the very highest. It is even said that Queen Mary, the grandmother of Queen Elizabeth II was influenced by the little booklet.<sup>2</sup>

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<sup>1</sup> H. A. Ironside, *Holiness: The False and the True* (Bible Truth Press, New York, 1900) pg. 30-32

<sup>2</sup> Some believe this was actually Queen Mary’s mother, Princess Mary Adelaide of Cambridge, the Duchess of Teck; in which case she would be the great-grandmother of Queen Elizabeth II. Nevertheless, whether it was really Queen Mary, or her mother, the one wonderful truth that remains is this—the Lord used this booklet to reach everyone, even those considered by society to be the highest in the land, as both Queen Mary and her mother were both members of the British Royal Family.

William Henry Houghton, President of Moody Bible Institute, from 1934-46 wrote the following in an article entitled, “The Dignity of the Soul Winner.”

“There are Christians who think that to speak to a person concerning Christ is to do an undignified thing, and as for passing out a tract well, they would not think of giving such evidence of poor breeding.

“Dr. Richardson, of the Church Army bookstore, in London, told us that regularly Queen Mary’s lady-in-waiting visited the store to make purchases for the Queen Mother, and among the articles purchased was the tract *Safety, Certainty and Enjoyment*. It seems Queen Mary carries these in her handbag to give out occasional permits. Pretty good breeding, don’t you think? ...There is nothing undignified about this mission when we pause to reflect on who sent us.”<sup>3</sup>

God is certainly no respecter of persons. He reaches down through His Son in love—to save and to influence the lowest and the highest, so that in return, the lowest and the highest might reach up to Him, the Lord Jesus Christ, the Only-Begotten Son of God, the One who is King of kings and the Lord of lords, the One who has forever existed in the form of God, being very God of very God, but also the One who was willing to make Himself of no reputation, who was willing to take upon Himself the form of a servant, and become obedient unto death, even to the death of the cross (Phil. 2: 6-8).

It matters not, dear reader, as to our station in life. Christ reaches all—“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (II Cor. 8:9).

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<sup>3</sup> Houghton, Will H., *Weekly Sermon, The Dignity of the Soul Winner*, The Highland Recorder, Highland County, Virginia, July 12, 1946, Volume 68, Number 28, , pg. 4, column 2

In Christ Jesus we all are made one—whether rich or poor, whether bond or free, whether high or low—we all become servants of the one great King. In Christ Jesus we all receive the same precious gift of eternal life, and it is that life that makes us one and keeps us safe and free in Him. It makes safe our future, and makes cheerful our present.

We pray that the same will be true of you as you read this booklet. If you are lost in your sins, we pray you will find the Saviour and be saved. He will forgive your every sin. If you are saved, but living in despair and doubt, wondering if you will really make it to heaven, we pray that you will find the assurance of your salvation through our brother's message of certainty and hope. And, finally, if you are saved and certain, but find your soul empty of the joy you once had, we pray that his words of encouragement in this little booklet will restore to you, once again, the joy of your salvation.

Because of some difficult phraseology and some little known idioms that were used in this booklet (this booklet being written in the late nineteenth century in England), we reworked some wording to give the modern reader better ease of understanding. For this same reason some incidental words have been changed and a few words have been added; but for the most part, we have attempted to keep the booklet just as it was originally written so many years ago. Additionally, for the same reason, we have also added some footnotes to help the reader.

However, whether some wish we had reworked more of the wording, or some wish we had reworked less, please be assured we did not rework the underlying burden of our brother's heart—that burden being: 1) SAFETY—his overwhelming desire that every soul on earth should be saved from an eternity in hell. 2) CERTAINTY—that every soul that is saved should be certain of the eternal security of their salvation, and, finally. 3) ENJOYMENT—that every soul, having gained the assurance of salvation from the hand of the

Saviour, should also enter into the full enjoyment of that salvation.

We pray that the Lord will continue to use this wonderful little booklet by George Cutting. We pray that He will use it to save many more souls, as well as bring lasting peace and assurance to anyone who might be struggling in regard to the eternal nature of their salvation. And, finally, we pray the Lord will use it to bring much joy to all.

BPH

*Sacramento*



## “Which Class are You Traveling?”

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WHAT an oft-repeated question! Let me put it to you, my reader; for you are most certainly travelling—travelling from Time into Eternity, and who knows how very, very near you may be this moment to your final destination?

Let me ask you, then, in all kindness, “*Which class are you travelling?*”<sup>4</sup> There are but three. Let me describe them that you may put yourself to the test in the presence of “Him with whom you have to do.”

1<sup>st</sup> *Class*—Those who are saved, and who know it.

2<sup>nd</sup> *Class*—Those who are not sure of salvation, but anxious to be so.

3<sup>rd</sup> *Class*—Those who are not only unsaved, but *totally indifferent* about it.

Again I repeat my question — “*Which class are you travelling?*” Oh, the madness of *indifference*, when eternal issues are at stake! A short time ago, a man came rushing into the railway station at Leicester,<sup>5</sup> and, while barely being able to catch his breath, he took his seat in one of the carriages of the train as it slowly began to pull out of the station.

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<sup>4</sup> Railroads in the late 1800’s in England provided three different types of railroad cars (called carriages) for travel. They were commonly labeled on their sides as either—First class, Second class, or Third class.

<sup>5</sup> A city located in the east central region of England, roughly 100 miles north of London.

“You've barely made it,” said a fellow passenger sitting next to me. “Yes,” he replied, breathing heavily after every two or three words, “but I've saved *four hours* by catching this train; the next train will not leave the station till noon today—and that's *well worth running for!*”

“Saved four hours!” I couldn't help repeating to myself—“*four hours* well worth that earnest struggle! What of eternity? What of eternity?” How can there be thousands and thousands of intelligent, future-looking people today, who are so meticulous after their own interests in this life, but who seem to be completely oblivious to the eternity before them? Despite the infinite love of God shown to helpless sinners at Calvary, despite His pronounced hatred of sin, despite the known brevity of man's life on earth, despite the terrors of judgment after death, and despite the solemn probability of waking up at last with such unbearable remorse of being on hell's side of a “fixed” gulf between heaven and hell, man hurries on to the bitter, bitter end, with no thought of God, nor death, nor judgment, nor heaven, nor hell.

If the reader of these pages be such a one, may God this very moment have mercy upon you, and, while you read these lines, open your eyes to your most perilous position, standing as you may be on the slippery brink of an endless woe. *Four hours! What of eternity!*

O friend, believe it or not, your case is truly desperate. I pray that you will no longer put off the thought of eternity and the eternal destination of your soul. Remember that procrastination is like one who deceives, like a thief, and like a murderer; it robs you of everything you own, perhaps, even your very life. There is much truth in the Spanish proverb, which says, “The road of *By-and-By* leads to the

town of *Never*.”<sup>6</sup> I beseech you, unknown reader, travel that road no longer. “NOW is the day of salvation.”

But, one says, I am *not indifferent* to the final destination of my soul. My deep trouble does not lie up in the word “Indifference,” but it lies up in another word—*Uncertainty*; I am not among the 3rd class passengers you just spoke about; I am of 2nd class passengers you spoke about.

Well, reader, both indifference and uncertainty are the offspring of one parent—unbelief. The first results from unbelief as to the sin and ruin of man, the other from unbelief as to God's sovereign remedy for man. *It is especially for*

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<sup>6</sup> This Spanish proverb refers to the fact that sometimes people will say they will do something when they really have no intention of ever doing it! It is a polite way of deflecting a request. Usually, this is because the person simply does not see the urgency of the matter. Thus, George Cutting is pleading with people to consider the future destination of their soul at the very moment they are reading this booklet. He is pleading with them to not put it off for later, for if they do, human nature being what it is, more than likely they never will read the booklet again, and its message will slowly fade away from their memory, and they might never, never consider the issue of their soul and salvation again! And, if that is the case, and the person suddenly dies—it will be too late! There is no salvation in death for anyone who put it off in life! And, if one thinks to themselves, “I have my good works; perhaps, they will be enough to save my soul after death,” please realize the Bible says that no one will ever be saved by good works, so please do not count or place your hope in them (see Ephesians 2:8-9). Dear reader, your eternal salvation after death, is only secured by believing in the Lord Jesus Christ while you still have your breath before death. After you breathe your last, it will be too late. So George Cutting begs you to consider the gospel message of salvation right now, at this very moment you are reading this booklet. He implores you to turn to the Lord Jesus Christ right now in faith, believing in Him, and trusting in His love, and in His work for you upon the cross.

*souls desiring before God to be absolutely SURE of their salvation that these pages are written.* I can understand the deep turmoil of your soul, and I am assured that the more you are concerned about this all-important matter, the greater will be your desire to know for certain that you are really and eternally saved. “For what shall it profit a man if he should gain the whole world and lose his own soul” (Mark 8:36).

Consider the story of a son at sea, who was the only son of a devoted and loving father. News came that his son’s ship had been wrecked on some foreign shore. Who can tell the anguish of suspense in that father’s heart, until, upon the most reliable authority, he is assured that his boy is safe and sound.

Or, again, pretend that you are far from home. The night is dark and wintry, and you have lost your way on a drive to a small village far off in the country. Stopping at a point where two roads diverge, you ask a passerby the way to the village you desire to reach, and he tells you that he *thinks* that such and such road is the right one, and that he *hopes* by taking it you will find your village. Would “*thinks*” and “*hopes*” satisfy you? Surely not! You would rather know for certain which road was the correct road, because without that certainty, every mile travelled on the suggested road would only increase your anxiety as to whether it would really bring you safely to your desired destination.

What wonder it is, then, that men have sometimes been unable to eat or sleep when the eternal destination and safety of their soul has been unknown. Someone once said—

To lose your wealth is much,  
To lose your health is more,  
To *lose your soul* is such a loss  
As no man can restore.

Now, dear reader, there are three things I desire, by the Holy Spirit's help, to make clear to you; they are these—

- 1. The way of salvation (Acts 16:17)**
- 2. The knowledge of salvation (Luke 1:77)**
- 3. The joy of salvation (Psalm 51:12)**

We shall see that it is quite possible for a person to know the way of salvation without possessing the certainty of their salvation, and/or, if they possess the certainty of their salvation, they may not, necessarily, possess at all times the joy of that salvation.

So, first, let me speak briefly of

### **THE WAY OF SALVATION**

Please to open your Bible and read carefully the thirteenth verse of the thirteenth chapter of Exodus; there you find these words from the lips of the Lord— “Every firstborn of a donkey you shall redeem with a lamb, and if you will not redeem it, then you shall break its neck. And all the firstborn of man among your sons you shall redeem.”

Now, come back with me, in your mind to a supposed scene of three thousand years ago. Two men (a priest of God and a poor Israelite) stand together in earnest conversation. Let us stand by with their permission and listen. The gestures of each bespeak deep earnestness about some matter of importance, and it isn't difficult to see that the subject of the conversation is a little donkey that stands trembling beside them.

The poor Israelite beseeches the priest, asking if there cannot be a merciful exception made for one as poor as he. He pleads, saying, “This feeble little thing is the firstborn of my

donkey, and though I know full well what the law of God says about it, I am hoping that mercy will be shown, and the firstborn's little life be spared. I am but a poor man in Israel, and cannot really afford to lose the little colt."

But the priest answers firmly, "The law of the Lord is plain and unmistakable—'Every firstborn of a donkey you shall redeem with a lamb, and if you will not redeem it, then you shall break its neck.'"

So the priest asks the poor Israelite, "Do you have a lamb?"

"Sir, I am afraid I have no lamb."

"Then go purchase one and return, or the firstborn's life must be taken. The lamb must die or the firstborn must die."

"Alas! Then all my hopes are crushed," he cries, "for I am far too poor to buy a lamb."

While this conversation proceeds, a third person joins them, and after hearing the poor man's tale of sorrow, he turns to him and says kindly, "Be of good cheer, I can meet your need. We have at our farm down the road, one little lamb, 'without spot or blemish.' It has never once strayed from home, and is very close to us all. It is greatly loved. But I see you are in great anguish, so fear not, I will freely provide you the lamb."

And so, away he hastens down the road. Presently he returns gently carrying the fair little creature in his arms, and very soon both the lamb and the donkey's firstborn are standing side by side.

Then the lamb is bound to the altar, its blood is shed, and the fire consumes it. The poor Israelite is so happy his little colt was spared, but then, as he turns around, he sees a tear stream slowly down the cheek of the one who offered his little lamb.

The righteous priest now turns to the poor man, and says, "You can freely take your little colt home in safety — its

neck does not need to be broken as the law demanded! *The lamb has died in the firstborn's stead*, and consequently *the donkey can go righteously free*; the law's demand has been met thanks to your friend who offered you his only lamb."

Now, poor troubled soul, can't you see in this God's own picture of a sinner's salvation? Your soul is just like that little colt. The Bible says that *the soul that sins must die*, and that *the wages of sin is death* (Eze. 18:20; Rom. 6:23). The law demands a "broken neck" if a suitable provision cannot be found; there can be no exception. The only possible alternative is the death of an approved substitute.

But, just like the poor Israelite, you are not able to get an exception for your case, nor can you find a provision that will release you from the demand of death upon your soul for its many sins. You find yourself miserably lost. But, dear sinner, do not lose heart; there is hope! For, just like the third person in the story, God *Himself*, knowing your dilemma, has provided a Lamb for you. And that Lamb is God's very own beloved Son.

"Behold the *Lamb of God*," said John the Baptist to his disciples, two thousand years ago, as his eyes fell upon that blessed spotless One, the Lord Jesus Christ. He said, "Behold the Lamb of God which taketh away the sin of the world." (John 1:29)

And, as that Lamb of God, the Bible says that Jesus travelled onward for you to the cross on Calvary to die "as a lamb led to the slaughter." On that awful cross He suffered once and for all, for every sin, including yours and mine, the just for the unjust that he might free us and bring us to God (I Pet. 3:18). "*He was delivered for our offences*, and was raised again for our justification" (Rom. 4:25).

And so we can see that when God justifies (i.e. clears from all charge of guilt) every poor sinner who believes in Jesus, He does not lessen His righteous, holy claims against sin (Rom3:25-26). Its every claim was paid for by the death of

His beloved Son—the divinely approved Lamb of God. Blessed be God for such a Saviour, such a Substitute, such a Salvation!

So, the question is—“Do you accept the Lamb that God has provided for your soul? “DO YOU BELIEVE ON THE LORD JESUS CHRIST, THE SON OF GOD?”

If you reply to me, “As a poor soul, a condemned sinner, I do accept HIM as God’s provision for my soul; I do believe in the Lord Jesus Christ as my only Substitution.” Then let me tell you dear reader (like that priest in the story told the poor Israelite), “God accepts His death in place of your death! You can go free as that little colt! You are forgiven by God. Another has paid the penalty for your sins as demanded by the law! You are now a child of God forever and ever!”

Oh, what a wondrous way of salvation is this! Is it not great and divinely wrought? His love for mankind, His love for every poor soul on earth, caused Him to give His precious Son to die in our place. There was no other way. It broke His heart. A tear ran silently down His cheek, so to speak, as His Only-Begotten Son died alone for us upon that tree. But know that the greatness of His love, the glory of His precious Son, and the salvation of sinners, were all bound up together on that cross of Calvary. What a bundle of grace and glory!

Blessed be the God and Father of our Lord Jesus Christ, who has so ordered it that His own beloved Son should do all the work, in order to get all the praise, so that you and I, poor guilty sinners—by believing in Him—should not only get all the blessing of salvation, but also enjoy the blissful company of the Lord Jesus for ever and ever. “Magnify the Lord with me, and let us exalt His name together” (Ps. 34:3).

But, perhaps, your eager enquiry might be, “How is it that since I really realize that I could never save myself, and I really do believe and rely upon Christ and His death for me upon the cross, I still do not have the full certainty of my



eternal salvation?” Perhaps, you might say, “One day I *feel* saved, but the next day I do not; sometimes I feel like storm-tossed ship in a raging sea.”

Ah, there lies your mistake. Did you ever hear of a captain of a ship trying to find safe anchorage for his ship by fastening his anchor *inside* the ship? No. Never! He must fasten it *outside* the ship where it will be held firm.

It may be that you are quite clear that it is *Christ's death alone* that gives you SAFETY, but it seems you think that it is what you *feel* inside that gives you CERTAINTY. It does not.

And so now, once again, take your Bible, for I now wish to share a little with you about how one gets the *certainty* of one's eternal salvation by getting a true

## KNOWLEDGE OF SALVATION

Before you turn to the verse, of which I shall ask you very carefully to look at, which speaks of how a believer is to KNOW and be SURE that he has eternal salvation, let me quote it in the distorted way that one's imagination often puts it—“I have given unto you that believe on the name of the Son of God these *happy feelings*, so that ye may *feel* that ye have eternal life.”

Now, please open your Bible and turn to the verse just misquoted. And while you compare it with God's blessed and unchanging Word, may He give you a heart like David who said, “*I hate vain thoughts; but Thy law do I love*” (Ps.119:113). The verse just misquoted is found in John's first epistle, and it really reads as follows—“These things I have WRITTEN to you who believe in the name of the Son of God, in order that you may KNOW that you HAVE eternal life” (I John 5:13—NASB).

It is the certainty of that which is WRITTEN that gives us the certainty of our salvation, not our happy feelings.

Let me now direct you to another portion of the Bible that demonstrates this distinction, i.e., the fallacy of feeling in regard to our salvation, and the certainty of God's Word in regard to that same salvation. It is found in Exodus 11-12.<sup>7</sup>

As you read this portion of Scripture, let me ask you this question, "How did the first-born sons of the thousands of Israel *know* for certain that they were safe the night of the Passover and Egypt's judgment?"

Let's answer this question by re-visiting in our mind two different houses of the children of Israel during that night and hear what they have to say.

We find in the first house that we enter that they are all shivering with fear and suspense. "What is the reason for all this great fear and trembling?"—we inquire; and the first-born son informs us that the angel of death is coming that night throughout all the land of Egypt, and so, because they are not sure as to what will happen, they are all anxious and fearful for his own life.

"When the destroying angel has passed our house," says the young man, "*and the night of judgment is over*, then, and only then, *shall I know* that I am safe, but until then, I do *feel* safe. But, what is so strange is that our neighbors are not afraid; they say they *are sure* of their *safety* and salvation, but I and my family think they are being very presumptuous. All we can do is to wait for this long dreary night to end, and hope for the best."

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<sup>7</sup> This is the story of Moses and the children of Israel in Egypt. It must be remembered that they had been under the yoke of slavery for many, many years. Pharaoh refused to let them go until this final night of judgment, called "Passover," wherein every first-born son in Egypt died. Only then did he release them. However, the children of Israel were promised by God they would be safe from judgment, if they but put the blood of a lamb on the lintels and doorposts of their houses. If the blood was there, God said they would be safe.

But, seeing his anxiety and fearfulness, we ask, “But has not the God of Israel promised and provided a way of safety for you all tonight?”

“Indeed, He has,” he replies, “and we have availed ourselves of that way of escape. The blood of the spotless and unblemished lamb has been sprinkled upon the lintel and the two doorposts of our house; but still we are not fully *certain* of our *safety* and deliverance from the angel of death.”

Let us now leave these doubting, fearful and troubled ones and enter the house of the neighbor, the family he called presumptuous.

We enter the house with their lintel and doorpost also sprinkled with the blood of a lamb, the same as the first house we visited, but, inside, oh, what a striking contrast we find! Joy beams forth from every countenance. The first-born is rejoicing and they stand, with girded loins<sup>8</sup> and staff in hand, enjoying the roasted lamb.

What can be the meaning of all this joy on such a solemn night as this? “Ah,” say all they, “we are only waiting for the morning, and then we shall bid our farewell to our task master’s cruel lash and all the drudgery of our slavery in Egypt.”

“But hold on,” we say. “Do you not remember that this is the night of judgment against Egypt’s first-born sons?”

“Yes, we know that; but our first-born son is safe. We have no need to fear. The blood has been sprinkled according to the wish of our God.”

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<sup>8</sup> A “girded loin” was an idiom referring to one who is ready and prepared, in this case, for a quick departure (see Ex. 12:11). Since men wore long garments at that time, if they ever wished to walk quickly, their long garments would be a hindrance. So, as a rule, they would gather or gird up the end of their garments about their waist (loins), whenever they wished to move quickly. Therefore, the Lord was saying, “Be ready to move out quickly.”

“Your neighbors did this also,” we reply, “but they are all fearful and unhappy because they are uncertain of safety from the angel of death.”

“Ah,” responds the first-born, “but we have the sprinkled blood, and the unerring Word of God to stand upon.” God has said, “When I SEE THE BLOOD I will pass over you. He said that He would be satisfied when He sees the *blood* outside, and so we are satisfied with His *Word* inside.”

“The sprinkled blood makes us *SAFE*. The spoken Word makes us *CERTAIN*. Could anything make us safer than the sprinkled blood, or safer than His spoken Word? There is nothing that can make us safer, nothing.”

Now, dear reader, let me ask you a question, “*Which of those two houses do you think was safer?*”

“Do you say house number two, where everyone was so happy?” If that is your answer, then, you are wrong! The true answer is this—*both houses were equally safe!*

“Why?” You ask.

“Because their *safety* depends upon what God *said* about the *blood outside*, and not upon the state of their *feelings inside*.” They both obeyed the word of God and applied the blood to the lintels and the doorpost outside. So it mattered not what they thought or felt inside; it only mattered what God had *said* and *promised*. They unbelief could not alter or nullify a promise that God had made. So, since it is impossible for God to lie, the answer to our question is that *both houses were equally safe*.

So, dear reader, if you wish to be sure of your own blessing and salvation, do not listen to the unstable testimony of your inward feelings, but, rather, listen to the unfailing and unchanging word of God.

Jesus declares to us, “Truly, truly, I say unto you, he that believeth on Me HATH everlasting life” (John 6:47). This is God’s Word to us. If you believe, you have everlasting life.

Let me give you another simple illustration from everyday life. A certain farmer in the country, not having sufficient grass for his cattle, makes application to lease a nice piece of pasture-land which he hears is available near his own farm. For some time the farmer gets no answer from the owner of that field. But one day a neighbour comes in, and says, "I feel quite sure you will get that field. Do you not recollect how that last Christmas that owner sent you a special present, and also, how just the other day he greeted you warmly as he drove by your house?" And so, with words like that, the farmer's mind was filled with great hope.

But then the next day another neighbor meets him, and in course of their friendly conversation, he says, "I'm afraid you will never get the lease for that pasture-land. I heard that a very good friend of the owner has also applied for the lease; and, I heard they have both known each other since childhood!" And, with that news, the poor farmer's bright hopes were completely dashed to the ground. One day he was filled with much hope, the next day he was filled with utter despair.

Presently the postman comes, and the farmer's heart beats fast as he sees an envelope from the owner. And then, all of a sudden, the countenance of the farmer changes from troubling despair to utter joy as he reads and re-reads a letter with an attached contract.

"*The question is settled,*" he exclaims to his wife; "no more doubts and fears. The owner says the field is mine as long as I require it, and he has provided us a contract with the easiest of terms! I do not need to fear any longer or be dismayed by any news. *His contract and letter has settled it once and for all!*"

Now many poor souls find themselves in the same condition as that poor troubled farmer—they are tossed and perplexed by the opinions of men, or the thoughts and feelings of their own changing hearts—one day they are up and

hopeful, and the next day they are down, and in despair. But it is only by receiving the Word of God, as the WORD of GOD, that “certainty” can replace every changing feeling or troubling doubt. When God speaks there must be *certainty*, whether He pronounces the condemnation of an unbeliever to the sorrows of hell, or the salvation of a believer to the happiness of heaven.

“Forever, O Lord, Thy Word is settled in heaven” (Psalm 119:89). And to a simple-hearted believer that is enough; IT SETTLES IT FOREVER! “Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?” (Num. 23:19)

There is a stanza in a hymn which reads—

“I need no other argument  
I want no other plea,  
It is enough that Jesus died—  
And that He died for me.”

The reason believers can sing with confidence, “It is enough that Jesus died, and that He died for me,” is simply because it was God who gave the *assurance* that it was enough that Jesus died and that He died for you and me!

But, one may still ask, “How may I be sure that I have the right kind of faith?”

Well, there can be but one answer to that question. Have you faith and confidence in the right person, that is, in God’s Son, the Lord Jesus Christ, who died for you and me?

It is not a question of the amount of your faith, but of the *trustworthiness of the person* in whom your faith resides. One man takes hold of Christ, as it were, with a drowning man’s grip; another but touches but the hem of His garment: but the sinner who does the former is not a bit safer than the one who does the latter. They have both made the same discovery, namely that while they can never trust in

themselves to save themselves, they can trust in Christ to save them if they but reach out to Him with faith, whether that faith be weak or strong. And, because they trust His *Word*, and not their ever changing feelings, they can confidently repose themselves in His *finished work* upon the cross. That is what is meant by believing on Him. “Truly, truly, I say unto you, he that believeth on Me has everlasting life” (John 6:47).

Make sure, dear reader, that your faith is not placed in your own attempts to self-improvement, or in the multitude of your good works, nor in what you might perceive to be spiritual feelings gained from religious exercises, nor in your religious or moral training from childhood, nor in any other thing other than Christ. You may have the strongest faith in any or all of these and still perish for eternity. Don’t deceive yourself by any “fair show in good works or in religious self.” The *feeblest faith in Christ* eternally saves, while the strongest faith in anything else is but the offspring of a *deceived* heart—such things may appear to bring life and peace to you, but they are simply false delusions given by the enemy of your soul to keep you from really escaping the eternal punishment of hell.

God, in the gospel, simply introduces to you the Lord Jesus Christ, and says, “This is My Beloved Son; in whom I am well pleased,” You may, He says, with all confidence, always trust *His* heart, though you cannot, with impunity, ever trust your *own*.

Blessed, thrice blessed Lord Jesus, who would not trust Thee and praise Thy name!

“I really do believe on him and trust His heart,” said a sad-looking soul to me one day, “but yet, when asked if I am saved, I don’t like to say Yes, for *fear I should be telling a lie*.” This young person was a butcher’s daughter, in a small

town in the Midlands.<sup>9</sup> It happened to be market-day, and her father had not yet returned to the shop. So I said, “Suppose when your father returns to your butcher shop you ask him how many sheep he bought that day at the market—he answers, “Ten.” Now suppose, after a short while, a man comes to the shop, and asks, “How many sheep did your father buy today?” And suppose you reply, “I do not like to say, for fear I might be telling a lie!”

But, now let us now suppose that your mother (who was with you when you asked your father that question) overheard your answer to the customer. Would she not be correct to privately say to you, “I heard you reply to the customer who wished to know how many sheep your father bought today that you did not want to say for fear you might be telling a lie. But dear daughter, do you not realize by saying such a thing that you are, in essence, making your father out to be a liar? You are saying that in your heart you do not really trust your father to tell the truth! You know that is not possible, so why would you tell the customer such a thing?”

Now, dear reader, with this example before us, can we now see how this well-meaning young woman was in the same way making Christ out to be a liar by saying, “I really do believe on the Son of God, but I don’t like to say I am saved lest I should be telling a lie,” when it was Christ Himself that said, “He that believeth on me HAS everlasting life” (John 6:47)?

But says another, “I see your point, *but how may I be sure that I really do believe?*” I have *tried* often enough to believe, and have looked *within to see if I do believe*; but the more I look at my *faith*, the less I seem to have, and so I begin to doubt.”

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<sup>9</sup> The Midlands is an area that roughly spans the central portion of England.



Ah, my friend, you are looking in the wrong place. The fact that you are “*trying*” to believe by looking within yourself shows that you are really going about it the wrong way.

Let me give you another illustration to illustrate my point.

You are sitting by your quiet fireside one evening, when a man arrives at your door and tells you that your friend has been killed that night at the railroad station.

Now it so happens that this man who brings the news to you has long been known to be a most notorious liar; for some reason he simply makes up false stories to bring heartache to people. Now, let me ask you, “Do you *believe*, or even *try to believe* that man?”

“Of course not,” you exclaim.

“Why not?” I ask.

“Because everyone in town knows his true character, and that he is one who always tells lies.”

But then I ask, “Tell me, how do you *know* that you *do not believe* him? Do you know because you look within to see if you have faith or not? Do you look within to examine your feelings regarding the issue?”

“No,” you reply, “I do not need to look within; I simply think of the man that brings me the message.”

Presently, another person drops in and says, “I have some terrible news; your friend has been run over by a freight-train tonight at the station and was killed right on the spot.” And after that person has left I hear you cautiously say, “Oh no, I think I might believe it now, for while I do not know this person very well, I have always heard that he is a kind and decent person.”

But again, I ask, “Is it by looking at *your faith* this time that you now begin to believe the sad news?”

“No,” you repeat; “I am thinking of the character and reputation of the person who brought me the news.”

Well, this person has scarcely left your room before a third person arrives, an elder, a pastor from your Church, and he brings you the same sad news as the first and the second person. But this time you say, “Oh, no, I now *believe* that the news is true. I have no *doubt*.”

Again, I ask, “Do you believe and have no doubt by looking within and analyzing your feelings or the measure of your faith? To which you answer, “No, I now *believe* the news because I am looking to the character of the person who brings me the news. I *believe* because I *know* that as a pastor of my Church he would never lie to me. I believe because of *who* and *what* he is!”

Well then, just in the same way, I *know* that I *believe* the *gospel of grace*, namely, because of the One who brings me the news. I do not believe because I look within to analyze the strength or weakness of my faith, or because I go by any *feeling* inside. I *believe* because of *who* and *what* Christ is. He is God and He is truthful. I believe because I know that as the Shepherd (Pastor) and Bishop of my soul, Jesus would never lie to me. That is why I do not doubt what He says, and that is why I am certain.

The Bible says, “If we receive the witness of *men*, the witness of God is greater; for this is the witness of God *which He has testified of His Son...HE WHO DOES NOT BELIEVE GOD HAS MADE HIM A LIAR*, because he has not believed the testimony that *God* has given of His Son (I John 5: 9-10 NKJV). And it says, “Abraham believed God, and it was accounted to him for righteousness” (Rom4:3).

An anxious soul once said to a servant of Christ, “Oh, sir, I *can't believe!*” to which the preacher wisely and quietly replied, “Indeed, WHO is it that you can't believe?” This ended his doubt. He had been looking at faith as something that he must “feel” within himself; whereas the preacher quietly showed him that faith looks outside to the living Person making the promise, i.e. to Christ and His promise of

life eternal to everyone who believes in Him, to everyone who trusts in His finished work upon the cross. Faith quietly listens to the testimony of a faithful God, and knowing the character of God, simply “believes” it to be true.

It is the *outward look* that brings the *inward peace*. When a person turns their face towards the sun, their own shadow is *behind* them. You cannot look at your shadow and the sun at the same time. In the same way you cannot look at self and a glorified Christ in heaven at the same time.

Thus we have seen that the blessed PERSON of God's Son wins my trust and confidence; His FINISHED work makes me eternally safe. God's Word about those who *believe* on Him makes me absolutely certain. I find in Christ and His work the *way* of salvation, and in the Word of God the *knowledge* of salvation.

But if a saved person now says, “But how is it that I have such a fluctuating feelings— so often losing all my joy and comfort, and getting as miserable and downcast as I was before I was saved?” Well, this brings us to our third point, namely,

## THE JOY OF SALVATION

You will find in the teaching of Scripture, that while you are *saved* by *Christ's work* and *assured* by *Gods Word*, you are maintained in comfort and joy by the *Holy Spirit*, who indwells you.

Now, you must bear in mind that every saved person still has within them, “the flesh,” i.e., that evil nature they WERE born with as a human being. The Holy Spirit in the believer will ever resist that flesh, and will always be *grieved* by its every activity, whether in motives, word, or deed. When a believer is walking “worthy of the Lord,” the Holy Spirit will be producing in his soul His blessed fruits — “love, joy, peace,” etc. (See Gal. 5:22). When a believer is walking by

the flesh, in a carnal and worldly way, the Spirit will be grieved, and those fruits of love, joy and peace will be missing in greater or lesser degree.

Let me put it this way for those of you who do, indeed, believe on God's Son—“*Christ's work* and *your salvation* stand or fall together;” this, hopefully, you have now seen. But it is equally true that “*your walk* and *your enjoyment* stand or fall together.”

If *Christ's work* could falter (and blessed be God, we know it never, never will) your *salvation* would falter with it. But, unlike Christ's work, sometimes we find our *walk* does, indeed, falter, and unfortunately when that happens (and be watchful, lest it does happen), our *enjoyment* falters with it.

Thus it is said of the early disciples, “that they *walked* in the fear of the Lord and in the *comfort* of the Holy Spirit” (Acts 9:31). And again in Acts 13:52 —“The disciples were filled with joy and with the Holy Spirit.”

My spiritual joy will be in proportion to the spiritual character of my walk with the Lord after I am saved.

Now, do you see your mistake? You have been mixing up *enjoyment* with your *safety*—two completely different things. When, either through self-indulgence, sin, or worldliness, you grieve the Holy Spirit and lose your joy, you think the safety of your salvation was undermined. But it was not. Again, I repeat—

Your *safety* hangs upon Christ's work *for* you.

Your *certainty* rests upon God's Word *to* you.

Your *enjoyment* depends on not grieving the Holy Spirit *in* you.

When, as a child of God, you do anything to grieve the Holy Spirit of God, your communion with the Father and the Son is, for the time being, practically suspended (but never

your salvation) and it is only when you judge yourself and confess your sins that the joy of communion is restored.

Let me illustrate. Your little child has been guilty of doing something that was wrong. Let us say he or she disobeyed you in some manner. However, just half an hour before this disobedience was found out, your child was enjoying a walk with you around the garden, having so much fun with you, enjoying everything you enjoyed. In other words, your child was in *communion with you*, and his or her feelings and sympathies were in common with your own.

But now, after finding out the wrong, all things changed, for you felt it was necessary, as a parent, to send your naughty and disobedient child to stand in a corner of the house, and there to think upon their disobedience. Just shortly before, your child was all smiles and happy, but now, he or she stands in the corner, the very picture of misery. Nevertheless, you have assured your son or daughter that if they are sorry and confess their wrong-doing, you will most certainly forgive them and receive them tenderly back into your arms. Yet you find their pride and self-will keeps them sobbing in the corner.

Where is now the joy of half an hour ago? All is gone. Why?—because communion between you and them has been interrupted.

What has become of the relationship that existed between you and your child half an hour ago? Has that disappeared too? Is it severed or changed? Of course not! One's *relationship* depends upon *birth*—one's *communion*, upon *behaviour*.

But then, finally, your child comes out of the corner with eyes filled with tears, confessing everything from first to last, so that you see he or she hates the disobedience and naughtiness as much as you do, and so you take your child into your arms and cover them with kisses. Their *joy* is restored because *communion* is restored.

Let us consider the story of David. When he sinned so grievously in the matter of Uriah's wife, did He ever plead to God, "Restore unto me *Thy salvation.*" No, rather, he pleaded to God, "Restore unto me the *joy of Thy salvation*" (Psalm 51:12).

But, to carry our illustration a little farther, let's suppose that when your child was still in the corner of the house, you heard someone cry out—"The house is on fire! The house is on fire!" What would become of your child then? Would you leave your child, who had not yet repented of their naughtiness, to remain in the corner to be consumed along with the burning, falling house? Impossible! Of course not! You would rush in to save your child from the fire!

Does this not now demonstrate to you that *love of relationship* is one thing, and the *joy of communion* quite another?

So, in the same way, can we not now see that when a believer sins, communion is for the time interrupted, and joy is lost until, with a contrite heart, the believer comes to the Father in self-judgment, confessing their sin? And can we not now see that God in love will ever forgive a believer and restore to them the joy of communion, because His Word plainly declares that "if we confess our sins, he is *faithful and just* to forgive our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Oh, then, dear child of God, ever bear in mind these two things: there is nothing as *strong* as the *bond of relationship*, and there is nothing so *tender* as the *bond of communion*.

All the combined power and counsel of earth and hell cannot sever the former, while an impure motive or an idle word will break the latter.

If you have lost the joy of your salvation, then humble yourself, and consider your ways; and when you find the cause that *robbed you of your joy*, bring it at once to the light

and confess it to God your Father. Be ready to judge yourself most unsparingly for the careless action of your soul—but *never, never, NEVER* confound your *safety* with your *joy*.

But, at the same time, never imagine that the judgment of God is less severe for the sins of believers than it is for the sins of unbelievers. He does not have two ways of dealing with sin. He could no more pass by the believer's sin without judging it, than He could pass by the sin of an unbeliever who denies his precious Son.

But there is this great difference between the two—the believer's sins were *all* known to God, and were all laid upon His own provided Lamb when He hung upon the cross at Calvary. And on that cross, there and then, once and forever, the great *question of liability* for those sins was raised and settled—judgment falling upon the blessed Substitute in the believer's stead, “who His own self bare our sins in His own body on the tree” (I Pet. 2:24).

But for the unbeliever, for the one who rejects Christ and God's precious gift of forgiveness, that one must bear *his own sins* in his own person in the lake of fire forever.

So when believers fail and sin, the “*liability question*” of sin cannot be raised against them, for the Judge Himself, the Lord Jesus Christ, settled that issue once for all upon the cross—but the *communion question* of believers is another thing; that question is *raised* within them by the Holy Spirit, and it will always be *raised* within them, robbing them of their joy, as often as they grieve the Holy Spirit of God.

Allow me, in conclusion, to give you another illustration. It is a beautiful moonlit night. The moon is full, shining with more than ordinary silvery brightness. A man is gazing intently down a deep, still well, where he sees the moon reflected. He then remarks to a friendly bystander: “How beautifully fair and round is the moon tonight! How quietly and majestically it rides along!” He has just finished speaking when suddenly his friend drops a small pebble into

the well, which causes him to now suddenly exclaim, “Why the moon is all broken to pieces, and the fragments are shaking together in the greatest disorder!”

The friendly bystander, responds with astonishment, “Dear friend, *look up!* The moon hasn't changed at all; it is the *condition of the well* that was reflecting the moon that has changed!”

Now, believer, apply this simple figure. Your heart is the quiet well. When there is no place for sin in your heart, the blessed Spirit of God takes of the glories of Christ Jesus and reveals them to you for your comfort and joy. But whenever a sin is cherished in the heart, or perhaps, a rebellious or unkind word is left unjudged, the Holy Spirit slowly begins to disturb the quiet and peaceful well of your heart. When that happens, all your happy experiences begin to break apart and you become restless and disturbed within, until, finally in great remorse, you confess your sin (the disturbing thing) to God, and thus get restored once more to the calm, sweet joy of communion.

But when your heart was all disturbed within, need I ask, “Did *Christ's work change?*” Or, “Were *His promises broken* to pieces?” No, no, of course not! He did not change. His work did not change. God's Word did not change, any more than the moon changed when the pebble was dropped into the well. Therefore, because He never changed, and His work never changed, the *certainty* of your *salvation* never changed!

Then, what has changed? Why, the action of the Holy Spirit within your heart has changed; and instead of taking of the glories of Christ and filling your heart with the sense of *His* worthiness (which brings you much peace and happiness), He is now grieved, and must now fill you with the sense of *your* sin and *unworthiness*, as you allowed the calm and peaceful well of your heart to be disturbed by a pebble of sin.



The Holy Spirit takes from you your present comfort and joy until you judge and resist the sin in your life that He judges and resists. When once this is done, and all is confessed, communion with God is once again restored.

The Lord makes us to be increasingly jealous over ourselves lest we “grieve the Holy Spirit of God whereby we are sealed unto the day of redemption” (Eph. 4:30).

Dear reader, however weak your faith may be, rest assured of this—that the blessed One who has won your trust and confidence will never change. “*Jesus Christ* is the same yesterday, and today and FOREVER” (Heb. 13:8).

The *work* He has accomplished will never change. “Whatever God does, it shall be FOREVER, nothing can be added to it, and nothing taken from it” (Eccles. 3:14 NKJV).

The *word* He has spoken will never change. “The grass withers and its flower falls away, but the word of the Lord endures FOREVER” (I Pet. 1:24-25 NKJV).

Thus, the *object* of my trust—Jesus Christ, the *foundation* of my safety—His Work upon the cross, and the *ground* of my certainty—His Word, are all alike, ETERNALLY UNCHANGEABLE.

“My love is oftentimes low,  
My joy still ebbs and flows,  
But peace with Him remains the same —  
No change Jehovah knows.

“I change, He changes not  
My Christ can never die;  
*His* love, not mine, the resting-place;  
*His truth*, not mine, the tie.”

—*H. Bonar*

Once more let me ask, “WHICH CLASS ARE YOU TRAVELLING?” I beg you to turn your heart to God right now, and, in quiet prayer, let God be the One to whom you give the answer to that question.

“Let *God be true*, but every man a liar” (Rom. 3:4).

“He that hath received His testimony hath set to his seal that *God is true*’ (John 3:33).

And if you answer to Him, that you are travelling in anything other than first class, may you accept His invitation to move up and join Him in the first class carriage today, so you can begin (if not yet saved), or you can continue (if already saved) your pilgrimage here upon this earth with safety, certainty, and enjoyment.

May the joyful assurance of possessing this “great salvation” be yours, dear reader, now, and “till He comes.”

Geo C.

*From the Editor—*

*Dear reader, so concludes these wonderful words of encouragement from our dear brother. He asks everyone to decide as to which class they are traveling—in the first, the second, or the third class—knowing that God invites everyone to freely join Him in first.*

*If you find yourself in the second class carriage of those who are saved, but who themselves, nevertheless, live in doubt and uncertainty, then turn your faith outward from your own feelings to the character of your living Lord, to the Saviour who brought to you that message of hope, forgiveness and eternal salvation. Trust in His promise, His love and His*

*Word to eternally keep you safe; never trust in yourself, or in your own holiness. May you always look outward with certainty and faith to His Person, to His Character, to His Work upon the cross, to His Word of truth, and to His everlasting faithfulness toward all who believe and trust in Him.*

*But if you find yourself in the third class which does not know the Saviour, then we beg you to turn your heart to the Lord in prayer today and be saved. Pray to Him, right now, and tell Him you put your trust in Him. Tell Him you repent of your sins. Thank Him for dying for your sins upon the cross. Receive His forgiveness of your sins, and tell Him you believe His Word, trusting only in Him, not in yourself, not in your good works, nor in anything else. Tell Him that you now agree with what the Bible says regarding the Lord Jesus Christ and what it says regarding the means of salvation—*

***“And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved” (Acts 4:12 NASB).***

***“Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:30-31b).***

*If you do this today, He will forgive you of your sins; He will save you from an eternity in hell; and He will grant to you today a place with Him in heaven forever. Do this and you will become His child both now and forever more. Amen.*