

FOR HIS GLORY

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I would ask God to make this Church full of workers, to turn out the drones and multiply the bees. We do not want drones here! We want only those who will bring their share of honey to the common hives—I mean their share of glory to the Lord Jesus Christ! If you are not saved, we will long for your salvation and be glad that you come among us, and hope that God will bless you. But if you are a Church member, and do *nothing*, the Lord have mercy upon your miserable soul!—
CHS



WHY MEN REJECT CHRIST

By C. H. Spurgeon

Ah, my dear Readers, it is the self-conceit which makes the empty bag think itself full and which makes the hungry man dream that he has feasted and is satisfied. It is self-righteousness which damns the souls of thousands! There is nothing so ruinous as this presumptuous self-confidence. I pray the Lord may make you feel yourself to be undone, ruined, lost, cast away—and *then* there is no fear of your rejecting Christ—for he that is perfectly bankrupt is willing to accept a Savior! He that has nothing of his own falls flat before the Cross and takes gladly the “all things” which are stored up in the Lord Jesus! This is the first and perhaps the greatest reason why men reject the Savior.

I entertain little doubt but what the men of Nazareth were angry with Christ because of His exceedingly high claims. He said, “The Spirit of Jehovah is upon Me.” They started at that. Yet they might be willing to admit that He was a Prophet, and so, if He meant it in that sense, they would be patient. But when He said, “The Lord has anointed Me to preach,” and so on, claiming to be no other than the promised Messiah, they shook their heads and murmuringly said, “He claims too much.”

When He placed Himself side by side with Elijah and Elisha, and claimed to have the same rights and the same spirit as those famous ones—and by inference compared His hearers to the worshippers of Baal in Elijah’s day—then they felt as if He set Himself up too high and put them down too low. And here, again, I see another master reason why so many of you good people, as you would be thought to be, reject my Lord and Master.

He sets Himself too high. He asks too much of you. He puts you down too low. He tells you, you must be nothing—and *He* must be everything. He tells you that you must give up that idol god of yours, the world, and the pleasures of it, and that He must be your Master, and not your own wills. He tells you that you must pluck out the right eye of pleasure if it comes in the way of holiness, and tear off the right arm of profit rather than commit sin. He tells you that you must take up your cross and follow Him outside the camp—leaving the world’s *religion*

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DESIRES UNREALIZED

By John Newton, 1772

“You cannot do the things that yoy would” (Gal 5:17). This is an humbling, but a just account of a Christian’s attainments in the present life, and is equally applicable to the strongest and to the weakest. The weakest need not say less, the strongest will hardly venture to say more. The Lord has given His people a desire and will aiming at great things—without this they would be unworthy of the name of Christians! But they cannot do as they would. Their best desires are weak and ineffectual, not absolutely so (for He who works in them to will, enables them *in a measure to do* likewise), but in comparison with the mark at which they aim. So that while they have great cause to be thankful for the desire He has given them, and for the degree in which it is answered, they have equal reason to be ashamed and abased under a sense of their continual defects and the evil mixtures which taint and debase their best endeavors.

It would be easy to make out a long list of particulars which a Believer would do if he could, but in which, from first to last, he finds a mortifying inability. Permit me to mention a few, which I need not transcribe from books, for they are always

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WHY?

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and the world's *irreligion*.

He tells you, you must no longer be conformed to the world, but become, in a sacred sense, a Nonconformist to all its vanities and maxims, customs and sins! He tells you that He must be the Prince Imperial in your souls and that you must be His willing servants and His loving disciples. These are claims too high for human nature to yield to them! And yet, dear Reader, remember that if you *do not* yield to them, a much worse thing awaits you!

Kiss the Son, kiss His scepter now, I say! Now, bow down and acknowledge Him, for if not, beware “lest He be angry, and you perish from the way when His wrath is kindled but a little.” Those who kiss not the scepter of silver shall be broken with the rod of iron! They who will not have Christ to reign over them in love shall have Him to rule over them in terror in the day when He puts on the garments of vengeance and dyes His vesture in the blood of His foes!

O acknowledge Him as He is covered with His own blood lest you have to acknowledge Him when He is covered with *yours*! Accept Him while you may, for you will not be able to escape from Him when those eyes, which are like eyes of fire, shall flash devouring flame upon His adversaries! Alas, this is a fruitful source of mischief to the sons of men! They cannot give King Jesus His due, but would gladly thrust the Lord of Glory into a corner. Oh, base hearts to kick against so dear, so great, so good a King!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Volume 13, Sermon #753—NAZARETH—OR, JESUS REJECTED BY HIS FRIENDS—Ages Software, 1.800.297.4307—Read or download the entire sermon at www.spurgeongems.org.

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UNREALIZED

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present to my mind.

He would willingly enjoy God in prayer. He knows that prayer is his duty, but in his judgment, he considers it likewise as his greatest honor and privilege. In this light he can recommend it to others, and can tell them of the wonderful condescension of the great God who humbles Himself to behold the things that are in Heaven—that He should stoop so much lower to afford His gracious ear to the supplications of sinful worms upon earth! He can bid them expect a pleasure in waiting upon the Lord, different in kind and greater in degree, than all that the world can afford. By prayer, he can say, You have liberty to cast all your cares upon Him that cares for you. By one hour's intimate access to the Throne of Grace, where the Lord causes His glory to pass before the soul that seeks Him, you may acquire more true spiritual knowledge and comfort than by a day or week's conversation with the best of men, or the most studious perusal of many folios. And in this light he would consider it and improve it for himself. But, alas! how seldom can he do as he would? How often does he find this privilege a mere task which he would be glad of a just excuse to omit? And the chief pleasure he derives from the performance is to think that his task is finished—he has been drawing near to God with his lips, while his heart was far from Him. Surely this is not doing as he would, when (to borrow the expression of an old woman here) he is dragged before God like a slave and comes away like a thief.

The same may be said of reading the Scriptures. He believes them to be the Word of God. He admires the wisdom and grace of the doctrines, the beauty of the precepts, the richness and suitableness of the promises and, therefore, with David, he accounts it preferable to thousands of gold and silver, and sweeter than honey or the honeycomb. Yet while he thus thinks of it, and desires that it may dwell in him richly, and be his meditation night and day, he cannot do as he would! It will require some resolution to persist in reading a portion of it every day—and even then his heart is often less engaged than when reading a pamphlet. Here, again, his privilege frequently dwindles into a task. His appetite is corrupted so that he has but little relish for the food of his soul.

He would willingly have abiding, admiring thoughts of the Person and love of the Lord Jesus Christ. Glad is he, indeed, of those occasions which recall the Savior to his mind. And with this view notwithstanding all discouragements, he perseveres in attempting to pray and read, and waits upon ordinances. Yet he cannot do as he would. Whatever claims he may have to the exercise of gratitude and sensibility towards his fellow creatures, he must confess himself mournfully ungrateful and insensible towards his best Friend and Benefactor. Ah, what trifles are capable of shutting out of our thoughts, of whom we say, He is the Beloved of our souls, who loved us, and gave Himself for us, and whom we have deliberately chosen as our chief good and portion. What can make amends for the loss we suffer here? Yet surely if we could, we would set Him always before us. His love should be the delightful theme of our hearts. “From morn to noon, from noon to dewy eye.” But though we aim at this good, evil is present with us—we find we are renewed but in part, and have still cause to plead the Lord's promise to take away the heart of stone, and give us a heart of flesh.

He would willingly acquiesce in all the dispensations of Divine Providence. He believes that all events are under the direction of Infinite wisdom and goodness, and shall surely issue in the glory of God and the good of those who fear Him. He doubts not but the hairs of his head are all numbered—that the blessings of every kind which he possesses were bestowed upon him and are preserved to him by the bounty and special favor of the Lord whom he serves. He believes that afflictions spring not out of the ground, but are fruits and tokens of Divine love, no less than his comforts—that there is a necessity, whenever for a season he is in heaviness. Of these principles he can no more doubt of what he sees with his eyes, and there are seasons when he thinks they

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CALVINISM: ITS CHAMPIONS

By DANIEL E. PARKS, PASTOR
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There are in Christianity two opposing views regarding the doctrine of salvation. (We here use the term *Christianity* in its widest possible sense, encompassing both that which is Biblical and true, and its counterfeit which is unbiblical and, therefore, heretical). The Biblical doctrine of salvation declares that salvation is bestowed through the Sovereign Grace of God, totally apart from any virtue found in, or meritorious work performed by the sinners who will be saved. The contrary doctrine declares that salvation is obtained from God through the sinner's meritorious act of free will and faith.

The Biblical doctrine of salvation is nowadays generally called *Calvinism*. The contrary view is nowadays generally called *Arminianism* and/or *Free-Willism*.

Calvinism was the predominant Christian doctrine of salvation during the Reformation and into the 1900s.

But Arminianism is certainly the more predominant doctrine in *this* age. And its modern champions, particularly its unholy and immoral televangelists and priests, are blights upon all that is holy and sacred and even upon society as a whole!

Contrast these champions of Arminianism with the champions of Calvinism, such as the few which are here cited.

Consider, first, the namesake of Calvinism, John Calvin, the Reformer of Geneva in the 1500s. He was the foremost systematizer of Christian doctrine to his day and perhaps since, the leading teacher of the Reformation, a provider of refuge for persecuted souls in many lands, one of the greatest influences on the western world and of the French language in its modern form, but, nevertheless, one of the humblest and meekest men who ever lived. The 19th-Century French historian Ernest Renan, a skeptic, went so far as to pronounce John Calvin "the most Christian man of his age." And although he is vilified by Arminians today, the Christian historian Philip Schaff rightly acknowledges, "That those who know him best esteem him most," and that, "All impartial writers admit the purity and integrity, if not the sanctity, of his character, and his absolute freedom from love of gain and notoriety."

The Reformers of France were Calvinists. They were the Huguenots. Their devotion to Christ and the Gospel was so feared by their enemies that the Roman Catholics mercilessly attempted to forever quench their influence by murdering their leaders in the Saint Bartholomew's Day Massacre in Paris on August 24, 1572.

The Reformers of The Netherlands were Calvinists. Their leaders had received in Geneva, from John Calvin and his successors, refuge from Roman Catholic persecution. These Dutch Calvinists are renown today for having made one of the greatest defenses of the Gospel during the Synod of Dort in 1618-19. Abraham Kuyper, one of their successors, served his country as Prime Minister from 1901 to 1905.

The Reformers of Scotland were Calvinists. The first and foremost of these was John Knox who had also found refuge in Geneva from Roman Catholic persecution. His efforts for Christ and the Gospel were so notable that the Roman Catholic queen of Scotland said she feared him more than any other man. His successors, the Scottish Covenanters, have given to the Christian Church some

of the most valiant examples of unwavering defense and propagation of the Truth of God.

The most notable Reformers of England were Calvinists. So eminent were they in personal conduct that they were called Puritans. They endeavored to fully reform the English Church from the "middle way" and merely political Reformation begun by King Henry VIII. The persecutions they suffered are at length recorded in *Foxe's Book of Martyrs*. Their successors at the Westminster Assembly in 1643-48 adopted the *Westminster Confession of Faith* which remains to this day a foremost confession of the Christian Church.

The most notable Baptists of England in the 1600s were Calvinists. Foremost among them were Benjamin Keach, Hanserd Knollys and William Kiffin. They remained true to the faith after the Arminian Baptists had succumbed to anti-Trinitarianism. And they presented to the Christian Church two enduring confessions of faith—the *First London Confession of 1644* and the *Second London Confession of 1689*.

The most notable preachers of Wales were Calvinists. These include Methodists such as Howel Harris, Daniel Rowland and the Baptist, Christmas Evans.

The foremost settlers of New England were Calvinists. This was particularly true in the Massachusetts Bay Colony. They are chronicled in Cotton Mather's *Magnalia Christi Americana*, which in English is translated *Great Things of Christ in America*.

The founders of the first colleges in America were Calvinists. Most of the Ivy League schools were begun by Calvinists as seminaries for Gospel preachers. And the renowned Log College was another such school.

The most notable preachers of the greatest revival in American history were Calvinists. It was the Great Awakening of the 1740s. Its foremost preachers were the New Englander Jonathan Edwards and the Englishman George Whitefield.

The first association of Baptist Churches in America was comprised of Calvinists. It was the Philadelphia Association, from which sprang most of the other Baptist associations in America. It adopted in 1743 the *Philadelphia Confession of Faith*, adapted from the Calvinistic *Second London Confession of 1689*.

The founding fathers of the world's largest group of Baptists were Calvinists. It is the Southern Baptist Convention, which today is sadly predominantly Arminian. Its foremost school, Southern Baptist Theological Seminary in Louisville, Kentucky, was founded by the Calvinist J.P. Boyce.

The most notable missionaries of the modern era were Calvinists. We stress this fact because Arminians misrepresent the Truth of God when they accuse Calvinists of being unevangelistic and anti-missions. Notable Calvinistic missionaries include John Eliot, the first missionary to the American Indians in the mid-1600s; David Brainerd, another missionary to the American Indians about a century later; William Carey, the first English missionary to the Indian sub-continent; and Adoniram Judson, the first American missionary to the same place.

The translators of the most-highly revered English Bibles
(See *Calvinism on page 4*)

CALVINISM

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were Calvinists. These are the *Geneva Bible* translated in 1560 and the *King James* or *Authorized Version* translated in 1611.

The most notable allegorist of the English language was a Calvinist. He was John Bunyan, author of the allegories, *The Pilgrim's Progress* and *The Holy War*, penned in the 1600s.

The author of what is perhaps Christianity's favorite hymn was a Calvinist. It is *Amazing Grace*, penned by the converted slave-trader John Newton. Other notable Calvinistic hymn-writers include Augustus Toplady, author of *Rock of Ages*. William Cowper, author of *There Is a Fountain Filled with Blood*. And Joseph Hart, author of *Come, Ye Sinners*.

The most notable preacher since the Apostles was a Calvinist. He is Charles Haddon Spurgeon, the "Prince of Preachers," a Baptist pastor in England from 1851 to 1892, most notably at London's Metropolitan Tabernacle. Other well-known Calvinistic preachers include the Presbyterian Samuel Davies, the Anglican J.C. Ryle, D. M. Lloyd-Jones of Westminster Chapel, and the Baptists J.C. Philpot, B. H. Carroll, and Henry Mahan.

The most notable commentator on the Holy Scriptures was a Calvinist. He is Matthew Henry, whose voluminous, yet plain and simple commentaries resulted from his expository preaching in the 1600s. Other notable Calvinistic commentators include, of course, John Calvin, and also the Baptist John Gill, the Reformed William Hendriksen and all those whose commentaries are published today by the Banner of Truth Trust in Scotland.

The most notable of Christianity's theologians were Calvinists. We here include, of course, John Calvin, who systematized the theology of Augustine in the 5th century. We include also Herman Bavinck, Louis Berkhof, J. L. Dagg, Charles Hodge and his son A. A., A. W. Pink, William Shedd, Cornelius Van Til, Gerhardus Vos, B.B. Warfield, and Thomas Watson.

Of such are the champions of Calvinism. What a contrast they are to the afore-mentioned modern champions of Arminianism—its televangelists and priests! Let us pray the Lord of the Church will raise up many more Calvinistic champions in His Church today!

DESIRES UNREALIZED

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will prove sufficient to reconcile him to the sharpest trials. But often when he aims to apply them in an hour of present distress, he cannot do what he would. He feels a law in his members warring against the law in his mind so that, in defiance of the clearest convictions, seeing as though he perceived not, he is ready to complain, mummer and despond. Alas! How vain is man in his best estate! How much weakness and inconsistency, even in those whose hearts are right with the Lord! And what reason have we to confess that we are unworthy, unprofitable servants!

It were easy to enlarge in this way, would paper and time permit. But, blessed be God we are not under the Law, but under Grace, and even these distressing effects of the remnants of indwelling sin are overruled for good. By these experiences the Believer is weaned from self and taught more highly to prize and more absolutely to rely on Him who is appointed unto us of God, wisdom, righteousness, sanctification and redemption. The more vile we are in our own eyes, the more precious He will be to us—and a deep repeated sense of the evil of our hearts is necessary to preclude all boasting and to make us willing to give the whole glory of our salvation where it is due. Again, a sense of these evils will, when hardly anything else can do it, reconcile us to the thoughts of death, yes, make us desirous to depart that we may sin no more, since we find depravity so deep-rooted in our nature, that, like the leprous house, the whole fabric must be taken down before we can be freed from its defilement. Then, and not till then, we shall be able to do the thing that we would—when we see Jesus we shall be transformed into His image, and have done with sin and sorrow forever! (1772).

N.B. It is not to be understood from the above article that the experience of the Christian is one of constant or total defeat. On the other hand, no Christian enjoys a course of uninterrupted victory. Nor does the above article portray the experience of a backslider—for when a Christian lapses into a backslidden state, his desires and efforts are far below the level of what was here described by Mr. Newton. Just as in the natural world all days are not bright and fair, so it is in our present spiritual life—there is light and shade, brightness and gloom, ups and downs, songs and groans, praising and confessions. No Christian perfectly realizes his own aspirations. The "perfect day" has not yet dawned.—AWP [Adapted from A. W. Pink's *Studies in the Scriptures*, January, 1935.]

MORE ON AFFLICTION

Look how fears have presented themselves, so have supports and encouragements; yea, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender of me, has not suffered me to be molested, but would with one Scripture or another, strengthen me against all; insomuch that I have often said, Were it lawful, I could pray for greater trouble, for the greater comfort's sake.—John Bunyan

He that rides to be crowned, will not think much of a rainy day.—John Trapp

God takes a safe course with His children that they may not be condemned with the world. He permits the world to condemn them that they may not love the world, the world hates them.—Richard Sibbes

[Afflictions] are light when compared with what we really deserve. They are light when compared with the sufferings of the Lord Jesus. But perhaps their real lightness is best seen by comparing them with the weight of Glory which is awaiting us.—Arthur W. Pink

The highest honor that God can confer upon His children is the blood-red crown of martyrdom. The jewels of a Christian are his afflictions. The regalia of the kings that God has made are their troubles, their sorrows, and their griefs. Griefs exalt us, and troubles lift us.—Charles Spurgeon

[From www.eternallifeministries.org]

Brother Spurgeon Admonishes the Catholic Church

*“For it pleased the Father that in Him all the fullness should dwell.”
(Col 1:19).*

Who is he that shall be able to express all that is meant by our text? For here we have “all” and “fullness”—and in fullness and a fullness in all. The words are both exclusive and inclusive. They deny that there is any fullness elsewhere, for they claim all for Christ. They shut out all others. “It pleased the Father that in Him should all fullness dwell.” Not in you, you pretended successors of the Apostles, can anything dwell that I need! I can do well enough without you! No, I would not insult my Savior by trading with you, for since “all fullness” is in Him, what can there be in you that I can require?

Go to your dupes who know not Christ—those who possess the exceeding riches of Christ’s Grace will not bow to you. We are “complete in Christ” without you, O hierarchy of bishops! Without you, you conclave of cardinals! And without you, O fallible infallible, unholy Holiness of Rome! He who has all in Christ would be insane, indeed, if he looked for more—or having fullness craved for emptiness! This text drives us from all confidence in men, yes, or even in angels, by making us see that *everything* is treasured up in Jesus Christ.

Brothers and Sisters, if there is any good in what is called Catholicism, or in ritualism, or in the modern philosophical novelties—let religionists have what they find there. We shall not envy them, for they can find nothing worth having in their forms of worship or belief but what we must have already in the Person of the all-sufficient Savior. What if their candles burn brightly? The sun itself is ours! What if they are successors of the Apostles? We follow the Lamb, Himself, wherever He goes! What if they are exceedingly wise? We dwell with the Incarnate Wisdom, Himself! Let them go to their cisterns—we will abide by the fountain of Living Water.

But indeed there is no light in their luminaries—they do but increase the darkness. They are blind leaders of the blind! They put their sounding emptiness into competition with the all-fullness of

Jesus Christ! They preach another gospel which is not another. The imprecation of the Apostle be upon them! They add unto the Words of God and He shall add to them its plagues!

While the text is exclusive, it is also inclusive. It shuts in everything that is required for time and for eternity for all the blood-bought. It is an ark containing all good things conceivable, yes, and many that are as yet inconceivable. By reason of our weakness we have not yet conceived the fullness of Christ. Things which you yet have not asked nor even *thought*, He is able to give you abundantly. If you should arrive at the consecration of martyrs, the piety of Apostles, the purity of angels—yet you should never have seen or be able to *think* of anything pure, lovely, and of good report that was not already treasured up in Christ Jesus!

All the rivers flow into this Sea, for from this Sea they came! As the atmosphere surrounds all the earth, and all things live in that sea of air, so all good things are contained in the blessed Person of our dear Redeemer. Let us join to praise Him! Let us extol Him with heart and voice, and let sinners be reconciled unto God by Him! If all the good things are in Him which a sinner can require to make him accountable with God, then let the sinner come at once through such a Mediator!

Let doubts and fears vanish at the sight of the mediatorial fullness. Jesus must be able to save to the uttermost, since all fullness dwells in Him! Come, Sinner—come and receive Him! Believe in Him and you shall find yourself made perfect in Christ Jesus—

*“The moment a sinner believes,
And trusts in His crucified God,
His pardon at once he receives,
Redemption in full through His blood.”*

—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #978, Vol. 17—*ALL FULLNESS IN CHRIST*—Read/download the entire sermon at www.spurgeongems.org

PRAY DAILY
FOR
YOUR
PASTOR!

THE EVIL OF ANXIETY

By A.W. Pink

“In nothing be anxious” (Phil 4:6. R.V.) Worrying is as definitely forbidden as theft. This needs to be carefully pondered and definitely realized by us, so that we do not excuse it as an innocent “infirmity.” The more we are convicted of the sinfulness of anxiety, the sooner are we likely to perceive that it is most dishonoring to God, and “strive against” (Heb 12:4) it. But *how* are we to “strive against” it? First, by begging the Holy Spirit to grant us a deeper conviction of its enormity. Second, by making it a subject of special earnest prayer, that we may be delivered from this evil. Third, by watching its beginnings and as soon as we are conscious of harassment of mind, as soon as we detect the unbelieving thought, lift up our heart to God and ask Him for deliverance from it.

The best antidote for anxiety is frequent meditation upon God’s goodness, power and sufficiency. When the saint can confidently realize, “The Lord is my Shepherd,” he must draw the conclusion, “I shall not want!”

Immediately following our exhortation is, “but in *everything* by prayer and supplication with thanksgiving let your requests be made known unto God.” Nothing is too big and nothing is too little to spread before and cast upon the Lord. The “with thanksgiving” is most important, yet it is the point at which we most fail. It means that *before* we receive God’s answer, we thank Him for the same—it is the confidence of the child expecting his Father to be gracious.—(Gleaned from Brother Pink’s *Studies in the Scriptures*, February, 1935).

PRAY FOR OUR
MILITARY PERSONNEL.

PRAY FOR GRACE
TO BE HOLY!

BITTERS AND SWEETS

Dear Brother: May mercy and peace be multiplied unto you, and may a Covenant God bless you with abundance of His consolations, which are far better than the smiles of men. I have had wave upon wave, and billow upon billow since I saw you. I can assure you I did many times fear it was all over, that God had left me, that I should prove an apostate at last, and that all my prayers, groans, and fears were nothing but fleshly and would all end in the flesh.

I understand you were at our house when my poor dear prodigal son set out on his last ramble with the determination that he would never see me again. When I came home from my journey and heard the particulars, had not the Lord given me a little help, I must have sunk. The old serpent set on me so unmercifully, that I reeled to and fro like a drunken man, for I have labored for this dear child, particularly for the last four or five years, that God would prove him to be a vessel of mercy, and now he was gone for the fourth time, with the determination that he would never see father or mother, sister or brother again, but would go across the seas! O how Satan did roar, “Where are your prayers, now? Where is your hope, now, of his being a vessel of mercy? What do you think, now, of the promises which you have leaned on?” O how I staggered, and my pangs of labor came on again, I believe 10 times stronger than before.

My dear Friend, the lad was in my very heart, and what could I do but travail in labor for him? I had four or five weeks travail of soul before I could hear anything about him, except that he had passed on his way towards Exeter. I had but one prayer for him to God, and that was that He would turn the devil out of his palace from reigning in his heart, and set up His own kingdom there, and bring him home again, sitting at Jesus’ feet, clothed and in his right mind. Here my soul was fixed, nor could I be moved from it. And sometimes my soul was in such wrestling for this one blessing, that the devil might be dethroned out of his heart, my body has been so weak that I could scarcely crawl from one end of the room to the other. A few weeks before he sent me a letter, O what a conflict I had! It came to my mind that he was a vessel of wrath, and this text ran through me like a dagger—“He that being often reprov’d, hardens his neck, shall suddenly be destroyed, and that without remedy.” O how I staggered, and my very loins heaved up with pangs of grief! “What,” cried I, “my dear child for whom I have travailed in such soul-trouble for five years, shall be destroyed, and that without remedy?” And then Satan presented him before my eyes, as having cut his throat, and being now in Hell, where he must be tormented forever and ever.

O my Brother, I can never tell you a thousandth part of what I passed through for about an hour. O what groans I poured out that God would direct me to some portion of His dear Word. “O Lord,” I cried, “do send me a crumb! Do let me pick up but a single crumb.” In my poor, feeble confused state of mind, I took the blessed Book of God and opened it upon the 11th chapter of Isaiah, when the first five verses so overpowered me with wonder and glory at the greatness, power, majesty, mercy, and grace of the dear Redeemer that I was obliged to cry out, “Is anything too hard for the Lord?” But when I came to the sixth and seventh verses, I felt every string and bond break, and for a few minutes did not know whether the Lord was not breaking the pitcher at the fountain, and taking my poor tempest-tossed devil-dragged soul into the heavenly port. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down to-

gether, and the lion shall eat straw like the ox.”

O my dear Friend, bless God for His mercy! He smiled and whispered with His still small voice, “your prayers are heard, and come up before Me. I will bring the leopard home, and he shall be heartily glad to lie down with the kids, and a little child shall lead them.” O how I kissed the feet of my dear Lord! I washed them with my tears, and wiped them in my feelings with the hairs of my head. I blessed Him, praised Him till my very body was so faint and feeble that I hardly knew for a few minutes whether I was in the body or out of it. I could not help shouting, “Rejoice not against me, O my enemy, when I fall I shall arise; when I sit in darkness, the Lord shall be light unto me!”

In about a fortnight after this, my dear lad wrote me a letter, to say that he was a soldier in Plymouth barracks, that he was in the very bowels of Hell night and day, and that Hell from beneath was moved for him to meet him at his coming. It was such a letter of contrition that I saw in a moment that the wolf was brought to dwell with the lamb and the leopard was willing to lie down with the kid. Upon this I wrote to Mr. T. (though he was a perfect stranger, personally, to me), telling him all the circumstances, and begging of him the favor to go to the barracks, and see the lad, and then to let me know what he thought of him—whether he believed he was really brought to see the error of his ways and is heartily sick of them—and whether he thought it would be advisable for me to purchase his discharge, or not.

I soon received a letter from Mr. T. and so full was it of feeling and sympathy with me, in my trouble, and so good an account did it give of the lad, that it so broke and melted my soul into union with his soul, that I felt as if we were one spirit. He said he believed there was a great change worked in the lad’s soul, that he was sick of his past life and that, therefore, he considered it was my duty, as his father, to get him out of his present situation. So I procured his discharge and he has been at home near a month, and never did I see, bless the Lord, a more visible change! How he longs to feed among the kids! God has already and still is sorely chastening him out of His Law, and what a school that is! I believe in my very heart that the Kingdom of God is set up in his soul, though he is still shut up unto the faith, which, I believe, will hereafter be revealed to his soul. Poor thing! He has had two or three crumbs since he came home, and this makes him stick close under the table.

I have another testimony that sweets and bitters, emptying and fillings, frowns and smiles, groans and songs, famishing and feastings, God has bound fast together and neither men nor devils shall break them asunder! It is through fire and water that we are brought into a wealthy place. Yet, blessed be my Covenant God, not one hair of my head has been singed. Poor fool! When I was in the furnace, I expected, sometimes, to be completely consumed. Ah, my dear Friend, if God had dwelt with me on the ground of *my* faith, where must I have sunk? Into the pit, never to rise! But though we believe not, He abides faithful. He cannot deny Himself, bless His holy name. “As a father pities His children, so the Lord pities them that fear Him.” How sweet has that text been to me at

(See *Bitter/Sweets* on page 12)

STUDY OF EPHESIANS

CHRIST THE MIGHTY VICTOR—PART 1

We recently looked at the statement in Ephesians 4:7 where the Apostle tells us that the fact that the Church is one and that the Holy Spirit has given to the Church a deep unity does not mean that there is no diversity in the Church. In fact, he tells us that the Lord Jesus Christ has given spiritual gifts to each one in the Church. And because of this, as each Believer uses the spiritual gift Christ has given him for the good of the Church, he is helping the whole Church.

Having made the general statement, the Apostle apparently was compelled to elaborate and explain what he had just said. For the question that naturally arises is how Christ came to be the distributor of the gifts He has given to the Church. Paul answers this question in verse 8. Here, he quotes from Psalm 68:18 and shows us that in fulfillment of this Scripture, Jesus, upon His Ascension, was given the authority and rewards of His perfect work of redeeming His people. These rewards He in turn distributes to His people in the form of gifts.

Now, having given that explanation of how Jesus came to give gifts to each one in the Church, Paul feels compelled to explain his explanation. For there is a further question which is raised by his referring to Jesus' Ascension. Paul realizes that the one who reads what he has just quoted from Psalm 68 might be asking the question, "How can you speak about God *ascending?*" For remember, we looked together at the context of the statement which is quoted from Psalm 68 and saw that it is a reference to YAH, which is the Old Testament name for God. But, when did YAH, Almighty God, ever descend so that He could be spoken of as ascending up on high and leading captivity captive?

The Apostle wants us to see that there is really only one event in all of history that can make sense of his statement. The only way you can speak of God ascending is if He first descended. The only One in all of history who is YAH, The Almighty God, who has ever descended is the Lord Jesus Christ. And that is exactly what Paul is saying in Ephesians 4:9-10: "(Now this, 'He ascended'; what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things)."

But, as simple and straightforward as that explanation is, these two verses have become very controversial in the Church over the centuries. The controversy is over the differences of interpretation of the expression at the end of verse 9—"He also first descended into the lower parts of the earth." Therefore, what I would like for us to do in the first part of our consideration of this passage together is to consider what is the meaning of this expression. Then we will go on to look at the statement dealing with the Ascension of the Lord Jesus Christ which follows in verse 10.

Let me begin our consideration of this statement at the end of verse 9 which says that Jesus also descended into the lower parts of the earth, by asking you a question. Have you ever thought about what is meant by the statement in the Apostles' Creed which says that Jesus, after His death and burial, "**descended into Hell**"? There are thousands of people repeating that phrase every week who, perhaps, do not give it very much thought.

Part of the reason for that expression in the Apostles' Creed is based upon a popular interpretation of the very verse we are studying

here in Ephesians 4:9. For it is believed, perhaps even by a majority of commentators, that the reference here to Jesus descending "into the lower parts of the earth" is teaching that Jesus, sometime after being placed in the tomb and yet prior to His Resurrection, actually went down to Hell. What do those who take this view believe that Jesus did when He went to hell? Here, they bring in 1 Peter 3:17-20—"For it is better, if it is the will of God, to suffer for doing good than for doing evil. For Christ also suffered once for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison, who formerly were disobedient, when once the Divine long-suffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water."

Now, what is believed by many to be the proper interpretation of verses 19 and 20 of this passage is that Jesus personally went to Hell during the time when His body was in the tomb and preached to those unbelievers who had died at the time of the flood in the days of Noah. And what was it that they believe He preached when He went to Hell? Some believe that Jesus was giving those who were impenitent in the days of the flood a second chance to repent and believe the Gospel. Others think that He simply announced to them His victory at the Cross. There are a few other interpretations which are offered to explain the passage we are looking at. But you will find that the vast majority believe something along the lines of the view just explained.

Now the great question is, "Is this, in fact, what Ephesians 4:9 is saying?" Did Jesus "descend into Hell" and *preach*? Let me take a few moments, Brothers and Sisters, to tell you why I believe that this is *not* the correct interpretation and why such an interpretation misses entirely the point that the Apostle is making.

(Continued, Lord willing, next month).—PF

"As we fell through one representative, it was consistent with the principles upon which God was governing mankind that He should allow us to rise by another Representative! At first, we fell not by our own fault, so now, by Grace, we rise not by our own merit. Death by sin came to us through Adam when we were born, so did life come to us through Christ Jesus."—Volume 56, Sermon #3198—CHS

"We will never cease to speak of the precious blood of Jesus! There are certain people who cannot bear to hear it mentioned, but a bloodless theology is a lifeless theology, and a ministry that can do without mentioning the blood of Christ has no power to bless the sons and daughters of men."—Volume 56, Sermon #3198—CHS

"Everything that is evil lurks within the heart of everyone that is born of a woman! Education may restrain it, imitation of a good example may have some power in holding the monster down, but the very best of us, apart from the Grace of God, placed under certain circumstances which would cause the evil within us to be developed rather than restrained, would soon prove to a demonstration that our nature was evil, and only evil, and that continually!"—Volume 56, Sermon #3198—CHS

WHO INTERCEDES?—PART 2

By William Rogers M.A., L.L.D.
Sometime Minister of Whitebby Presbyterian Church, N. Ireland

“But He, because He continues forever, has an unchangeable priesthood. Therefore He is able also to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.”
Hebrews 7:24, 25.

There is nothing we value so much as the prayers of the Lord’s people. How it encourages and strengthens us if we know that a number of Christian people are making us the subjects of prayer! But the prayers of all the saints in Heaven and earth would not be equal in value to one word of the Lord Jesus on our behalf. What encouragement, fellow Believers, we must draw from this—we have the prayers of the Lord Jesus on our behalf!

A minister once said, “The blessing of my life has been a praying mother.” Every Christian can go one farther than that and say, “The blessing of my life has been a praying Savior, One who continually makes intercession for me.”

The intercession of Christ—I don’t think we have been giving it its proper place. As the Shorter Catechism teaches us, in the Old Testament the priest had a twofold duty—1) to offer up sacrifices and, 2) to make intercession.

First he offered up a sacrifice to take away the sins of the people, but then he went into the Presence of God as an intercessor to plead on behalf of the people. Now does not the fact that the offering up of the sacrifice was *outside* the Holy of Holies and the *intercession within* the Holy of Holies—and this other fact that while all the other priests, ordinary priests, might offer up sacrifice, yet the high priest *alone* could enter the Holy of Holies and make intercession—do not those two facts seem to imply that *intercession* was the more honorable part of the priestly office? And if so, is there not a danger of our attaching too much value to Christ’s Sacrifice for sin—for that would be impossible—but of our failing to give to His *intercession* that consideration and importance that are its due?

In the New Testament: Romans 8:34: “Who is He that condemns? It is Christ that died, yes, rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.” Let God’s people be full of confidence from this fact—Christ died—but there is a “*yes, rather.*” That is, there is something that brings them a *stronger* encouragement even than Christ’s death—that is His resurrection.

But there is a fact more assuring and encouraging, still—He is at the right hand of God, “*who is even at the right hand of God.*” There yet remains the crown, the top-stone of all assurance in the intercession, “*who also makes intercession for us.*” In a word, the intercession of Christ, of all the facts, is that which fills the Believer with fullest assurance, for it shows that not merely His Blood as seen in His death, nor the power as seen in His Resurrection and Ascension, but the Love of Christ as seen in His entreaties employed on our behalf!

“*Now of the things which we have spoken this is the sum; we have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens*” (Heb 8:1). The Word “sum” means climax.

The chief point is this, that is, of the priesthood of Christ with which this Epistle deals, the chief, the top of all is His intercession! Let us glory above all in this—we have a great High Priest who is passed into the Heavens to appear in the Presence of God for us. Therefore He is able to complete our salvation, not because He died—but seeing He ever lives to make intercession for us!

He does not obtain Redemption for us by His intercession. Before He entered Heaven, He had obtained Redemption, yes, “*eternal Redemption for us.*” “*By His own blood, He entered in once into the Holy Place, having obtained eternal Redemption for us.*” His payment of our debt was in full. If He had come and died over again, He could have added nothing to the perfection of His redemption. What, then, is the *value*, the *design* of His intercession? This—by His intercession He puts us in possession of that Redemption which His blood purchased for us. By His death He procures. By His intercession He *applies* Redemption.

Here is an instance often given. On the Cross He not only bore the sin of His elect, but He also made intercession for the transgressors. He prayed, “*Father forgive them, for they know not what they do.*” And by that prayer 3000 were converted on the day of Pentecost. His intercession secured the application of the Redemption which His blood purchased to the very men who had taken and crucified and slain Him! How gloriously precious Christ’s intercession, since through it we enter into the enjoyment of those blessings which He purchased by His Blood!

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**~ JOHN 3:18 ~
READ IT AND
THEN
READ JOHN
3:16...**

**PRAY DAILY FOR BROTHER
MIKE GENDRON TO BE
USED MIGHTILY IN FINDING
THOUSANDS
OF GOD’S ELECT
ROMAN CATHOLICS—AND
USED AS AN
INSTRUMENT TO BRING THEM
TO CHRIST.**

*NOTABLE QUOTES FROM
CHARLES HADDON SPURGEON SERMONS
(VOLUME 56)*

“I need, this evening, to convince you that although there are still many sinners who seem to have no room for Christ in their hearts and lives, yet there is plenty of room for sinners in the heart and love of Christ! And I am going to give them an earnest, tender, affectionate invitation to come to Christ while “yet there is room.”—Volume 56, Sermon #3221

“Paul held that it was consistent to expect the Lord to come quickly and yet to know that certain events must occur before He did come. That is just the condition, I think, to which a man’s mind will come if he diligently and impartially reads the Scriptures—especially the prophetic parts of them. The Lord will come in such an hour as we think not, yet there are clear indications of certain things which are to happen before He does come.”—Volume 56, Sermon #3179

“There will never be any mighty work come *from* us unless there is first a mighty work *in* us—no man truly labors for souls unless the Holy Spirit has first worked mightily in him.”—Volume 56, Sermon #3180

“There must be an intention on God’s part for us to live in a future state or else He would, out of mere benevolence, have left us ignorant of the fact of death. If He had not meant our souls to begin to prepare for another and a better existence, He would have kept us ignorant, even, of the fact that this one will pass away.”—Volume 56, Sermon #3183

“It would be the most terrible disappointment of all if our expectations concerning our souls should not be realized! It would be painful to the last degree to discover, upon our dying bed, that the good we had looked for had not come—to find that we had built our house upon the sand and that when we most needed its shelter, it was swept away!”—Volume 56, Sermon #3184

“With all our faults, imperfections and frailties, the Lord, who knows all things, knows that we do love Him. Sometimes, Brothers and Sisters, it is not easy to know whether we do love Christ, or not. I have heard many remarks about the hymn containing that line—

‘Do I love the Lord, or no?’

but I believe that every honest Christian sometimes asks that question and I think one good way of getting it answered is to go and hear a faithful minister.”—Volume 56, Sermon #3185

“I must confess that, to me, it seems an instance both of the utter depravity of human nature and of the absolute insanity to which sin has driven mankind, that there are still so many persons existing in what we call this enlightened age who actually believe that we can eat the flesh of Christ and drink His blood! This is a cannibal notion which only needs to be mentioned to be denounced. Instead of having anything sacred about it, such teaching is utterly detestable—it is inconceivably idiotic and blasphemous! Idiocy and blasphemy seem to be blended together in it in about equal proportions. It is strange that such blessed words from such blessed lips should have been so shamefully misunderstood and misrepresented.”—Volume 56, Sermon #3192

“When you have learned the Truth of God from the Scriptures, be dogmatic about it! Do not be afraid of the presumption of which venue will accuse you, or the bigotry which they will impute to you.”—Volume 56, Sermon #3189

“PAUL’S mode of preaching, as illustrated by this chapter, [Acts 13] was first of all to appeal to the understanding with a clear exposition of doctrinal Truths of God and then to impress those Truths upon the emotions of his hearers with earnest and forcible exhortations. This is an excellent model for revivalists. They must not give exhortation without Doctrine, for if so, they will be like men who are content with burning powder in their guns, but have omitted the shot! It is the Doctrine we preach, the Truth we deliver which God will make a power to bless men.”—Volume 56, Sermon #3191

“Our blessed Redeemer instituted that simple but sublime ordinance so that we might be kept in constant remembrance of Him. The bread is nothing but bread, yet it is the very suggestive emblem of Christ’s flesh. And it shall be well with you if, after a spiritual fashion, you shall thus eat the flesh of Christ. The wine is nothing but wine, yet it is the emblem of Christ’s blood. And they are thrice blessed who experimentally understand the meaning of Christ’s words, ‘Whoever eats My flesh, and drinks My blood, has eternal life.’”—Volume 56, Sermon #3204

“Do not judge harshly all who are in need—no doubt there are all too many instances in which poverty is the result of idleness or drunkenness—but there are other cases in which poverty is blameless and even honorable.”—Volume 56, Sermon #3184

“... the highest glory of any man’s life is that he is honorable to God and useful to men. The first considerations of a saved soul should be, ‘How can I best magnify Him who has saved me? How can I be most useful to my fellow men in promoting the cause of the Lord Jesus Christ?’ We must always hold this before us, as a test when an offer comes to us—will it really be for the glory of God and the good of men?”—Volume 56, Sermon #3208

THE BIBLE IS A *HIM*BOOK! ITS HISTORY IS *HIS*STORY!

It is a well-known fact that the theme of the New Testament is the Lord and Savior Jesus Christ. But the fact that He also is the theme of the *Old* Testament is not so well-known. He was referring to the Old Testament when He declared to men that “the Scriptures...testify of Me” (John 5:39), and when He “expounded to them in all the Scriptures the things concerning Himself” (Luke 24:27). (I hope to hear Him preach that message in Glory, for I would dearly love to hear it). Therefore, if you look diligently for Him in the Old Testament, you will find Him throughout—*personally* (as in Gen 1:1; cp. John 1:1-3), *typically* (as in Gen 1:3-5; cp. John 8:12), *prophetically* (as in Gen 3:15; cp. Heb 2:14f) and *evangelistically* (again Gen 3:15 – the *protoevangelium*, or, “first Gospel message”). Therefore, the *entirety* of Holy Scriptures is to Believers a *Him*Book. And all its history is *His*Story.—Daniel E. Parks, Caribbean Mission, PO Box 305, Frederiksted, VI 00841

Sadly, there are many who talk more about salvation than the Savior, more about redemption than the Redeemer, more about justification than the Justifier, more about sanctification than the Sanctifier. Many preachers preach more about Christ’s work than they do about Christ, Himself. It is no wonder that there is no wonder in their religion! If you would grow in Divine Grace and have joy and peace in believing, quit thinking of the Gospel as a mere collection of dry doctrines. Always look upon it as the Revelation of Christ, your God and Savior. Theological theory will never warm your heart and fire your soul. The Friend of sinners will.—Don Fortner, pastor of Grace Baptist Church, Danville, KY, USA—Gleaned from SOVEREIGN GRACE BAPTIST CHURCH BULLETIN, PO Box 305, Frederiksted, Virgin Islands 00841 ~ Daniel E. Parks, pastor

The truth of God has been out of fashion since man changed his robe of fadeless life for a garment of faded leaves. Noah built an ark and voyaged alone. His neighbors laughed at his strangeness and perished in style! Abraham wandered and worshipped alone. He found that city for which he looked and his neighbors lost the one they owned. Daniel prayed and dined alone. Jeremiah prophesied and wept alone—and they all wrote of our Lord Jesus who loved and died alone. Christ spoke of the lonely way most of His disciples must walk—“They shall put you out of the synagogues; yes, the time comes that whosoever kills you will think he does God service” (John 16:2). It wasn’t prophets these people hated—it was living prophets with God’s message of Grace in Christ for today! The most of Israel praised dead Abraham and hated Moses. Then when Moses was gone, the people praised Moses and hated the Apostles. Later the people of Europe praised the Apostles and hated the Reformers. Today most religionists praise Luther, Calvin, Knox, and Spurgeon—and hate those who preach the same Gospel these men preached. —Anon

Gleaned from SOVEREIGN GRACE BAPTIST CHURCH BULLETIN, PO Box 305, Frederiksted, Virgin Islands 00841 ~ Daniel E. Parks, pastor

FOR WHAT DO YOU SEARCH IN THE SCRIPTURES?

By Daniel E. Parks,
Caribbean Mission, PO Box 305, Frederiksted, VI 00841

Lots of people search the Scriptures. But not all of them search therein for the same thing. The Lord and Savior Jesus Christ declares that all who “search the Scriptures” should find that “these are they which testify of Me” (John 5:39). Seekers of Him find this to be true, for they find Him in “*all* the Scriptures” (Luke 24:27, 44f). On the other hand, seekers of other things search the Scriptures in vain.

The *legalist* searches Scriptures in vain for a code of law or conduct, or other rules and regulations by which to order his life in the hope of thereby earning acceptance before God. The Believer finds in Scriptures that “Christ is the end of the law for righteousness to everyone who believes” (Rom 10:4).

The *moralist* searches Scriptures in vain for some ethical principle by which to pattern his life and find acceptance with God. The Believer finds in Scriptures that in Christ alone is found acceptance with God (Eph 1:4-6), and that Christ is the pattern for his life (1 John 2:6; Phil 2:5ff).

The *sacramentalist* searches Scriptures in vain for some religious ritual through which salvation may be conferred upon him, although he generally thinks he has found it in baptism. The Believer finds in Scriptures that Christ is both His savior and salvation (Matt 1:21; Psalm 27:1) and that baptism is the answer of a conscience already made good by Christ (1 Peter 3:21).

The *sectarian* searches Scriptures in vain for the church he loves and of which he is a member. The Believer finds in Scriptures the Christ he loves and of whom he is a member (1 Cor 6:15; 12:12-27), and that he is a member of the Church Christ loves (Eph 5:23-32).

The *Sabbatarian* searches Scriptures in vain for his weekly day of physical rest for his physical body. The Believer finds in Scriptures that Christ has given to him an everlasting spiritual Sabbath-rest for his eternal soul (Matt 11:28f; Heb 4:1-11).

The *universalist* searches Scriptures in vain for proof texts to bolster his contention that Christ died for the salvation of every mortal. The Believer finds in Scriptures that both God and His Christ declare He died “for many” (Isa 53:11f; Matt 20:28; 26:28; Heb 9:28), and that they for whom Christ died are “His people” (Matt 1:21; Isa 53:8; John 10:11; 15:13; Acts 20:28; Eph 5:25) and that everyone for whom Christ died is saved for all eternity (Eph 1:3-14).

The *skeptic* searches Scriptures in vain for mistakes. The Believer finds in Scriptures Christ the Truth (John 14:8) and that He is “God, who cannot lie” (Titus 1:2; Num 23:19; Rom 3:4).

The *dogmatist* searches Scriptures for facts to bolster his theology. The Believer finds in Scriptures the “doctrine of Christ”—His theology (1 John 2:9).

**PRAY THAT OUR LORD WILL CALL MANY
OF THE PERSECUTORS OF HIS PEOPLE
IN CHINA AND INDONESIA TO BE
SAULS OF TARSUS
AND PREACH HIS GOSPEL!**

Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org
www.pro-gospel.org

Glen C., Internet, writes:

Do you guys still have the Ten Commandments in your Bible? Or are you no longer bound by them since you were “born again”? I bring up this question because in my Catholic Bible there is a Commandment, “You shall not bear false witness against your neighbor” (Exo 20:16). Your latest newsletter is full of false statements again. You have a knack for building straw men out of Catholic teachings, and then knocking them down. Your ministry loses all credibility if you have to lie about the Catholic Church to “win” your argument. It is just like perjury in court. The verdict is only valid if it is based on the truth, the whole truth and nothing but the truth. Contrary to your claim, the worship of Jesus Christ in the Eucharist is not idolatry. Read the sixth chapter of John’s Gospel and tell me why Jesus would be willing to lose disciples over a *symbol*. When Jesus says at the last Supper that this is My Body, we He kidding? Why have most non-Catholics walked away from this teaching (John 6:66)? I ask you to embrace the truth. Jesus didn’t tell lies to persuade people to believe in Him. Why should you? If your ministry is truly here to serve God’s will, then it must only speak truth. Jesus was willing to take a risk of losing some souls, but He was never willing to risk losing Truth.

Brother Mike replies:

In John, Chapter six, those who departed from Jesus were unbelievers (6:36) who had followed Him to Capernaum for another free lunch (6:26). When Jesus offered Himself as “spiritual” food they were not interested (6:63). Those who ate of the spiritual food for eternal life were Believers (6:40) and remained with Jesus who had the words [not the flesh] of eternal life (6:68). For Catholics to use this passage as justification for transubstantiation and to literally eat Jesus is absurd since this event takes place three years before The Last Supper. Jesus wasn’t kidding—He was using the figurative language that He told us He often used to teach spiritual truths (John 16:25).

F. W., Melbourne, FL, writes:

A young pastor in Guatemala sent your tracts to his uncle who is a pastor in Mexico. He uses your tracts to teach other pastors about Roman Catholicism. Another missionary goes way up in the mountains in Guatemala and gives your tracts to the people who teach others. He will not give them to everyone because they cost too much. We told him we will supply him with all the tracts he wants. So we would like 300 tracts in Spanish to take with us.

Derek L., Internet, writes:

You say, “The only way we can be sure is to do as the Bereans did—check everything with the Scriptures” (Acts 17:11). When are you going to check out your Protestant teachers against Scripture, also? How come it’s only Catholics who are deceived, yet each Protestant denomination is given a pass? Could it be that you need to destroy the authority of the Catholic Church, which sets the laws for Christian life (and has for the last 20 centuries), so you can then feel free to set your own, based on your personal reading of the Scriptures. And if the Catholic Church is so obviously wrong according to Scripture, then why didn’t they change the very Bible that condemns them today? They had about 1200 years before Martin Luther started pointing out their mistakes. Man, what a major blunder—get rid of the evidence. Right?

Brother Mike replies:

Every professing Christian, whether pope, priest, pastor or layman, must be held accountable to the plumb line for the Truth—the Holy Bible. It alone can protect us from the error and deception of false teachers. While we occasionally point out doctrinal errors within Protestant denominations, as former Catholics, our mission is to rescue those who are held captive by the false gospel of Catholicism. You are obviously not aware the Catholic Church *changed the Bible*. It has added its traditions to the Word of God which not only destroys biblical integrity, but brings God’s rebuke on those who are responsible. According to The Catechism of the Catholic Church, paragraph 97, “Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God.” And it should not come as a surprise to you that this was done *after* Martin Luther and the Reformers began exposing the unbiblical practices of Catholicism. So instead of trying to “get rid of the evidence,” they used the Bible to act as a veneer of Truth to cover the very lies that blind Catholics from the Gospel.

G. F., Olney, MD, writes:

I want 10 copies of your last newsletter. I am seriously thinking of leaving the Roman Catholic Church for a second, and hopefully the last time. There is much of the Truth of God in your newsletter. I want to send them to some priests and bishops.

SPURGEON SPEAKS OF HIS DEPRESSION

The Jews said the Nazarene was an impostor. “No,” said Stephen, as they were stoning him to death, “there He is! He stands at the right hand of God.” To Stephen’s mind the point was settled by what he saw. This was the main thing—the only thing, indeed, that Stephen cared for—he craved to have his Lord exalted and he saw Him exalted! The people rage. The rulers take counsel together, but yonder is the King upon the holy hill of God! Beyond a doubt He is a reigning monarch and to Stephen’s heart this was all he wished.

If any fear had been felt by Stephen, it was not for himself—it was for the Church. He thought, “These wolves tear me first, but what will become of the rest of the sheep? How will any escape from their fangs?” He looked up and there stood the Shepherd looking down upon the wolves, and saying to His dearly-purchased sheep, “Fear not, little flock; for it is your Father’s good pleasure to give you the Kingdom.” That seems to me to be the grandest part of the vision—Christ *living*, Christ *loving*, and Christ REIGNING—the triumphant Savior at the right hand of God!

My Brothers and Sisters, this doctrine has been to my own soul the only one which has cheered me in times of extreme deep depression of spirit. As I have told you before, so I tell you now—I have known what it is to be brought

so low in heart that no promise of God’s Word gave me a ray of light—nor a single doctrine afforded me a gleam of comfort. And yet, so often as I have come across this text, “Therefore God also has highly exalted Him, and given Him a name which is above every name,” I have always found a flood of joy bursting into my soul, for I have said, “Well, it is of no consequence what may become of *me* if my name is cast out as evil, and if I myself am left in darkness. If pains should multiply, if sorrows should increase beyond number, it does not matter—I will not lift up a finger so long as my Lord Jesus is exalted.”

I believe that every genuine Christian heart that loves the Savior feels just that. Like the dying soldier in the hour of battle who is cheered with the thought, “The general is safe. The victory is on our side. My blood is well spent, my life well lost, to win the victory.” Let Christ reign and I will make no bargain with God as to myself! Let Jesus be King the whole world over—I care for nothing else! Let Him wear the crown! Let the pleasure of the Lord prosper in His hands! Let His Covenant purposes be fulfilled! Let His elect be saved! Let the kingdoms of this world become the kingdoms of our Lord and of His Christ, why, what matters it even though 10,000 of us should go pining through the valley of the shadow of death? Our lives and deaths would all be well spent to earn so great a reward as to see Jesus glorified! I would like to put this telescope, then, to the eye of every sorrowing Christian here, because having had so sweet an influence upon my own heart, surely it might comfort theirs!

Dear Friend, you are troubled this morning. You are cast down. You do not prosper as you could wish in heavenly things. Well, but *Christ* is not troubled. *He* is not cast down! And the great fight, after all, goes rightly enough. God’s great purposes are subserved. Christ is glorified! Here are two or three pearls for you—gaze upon them, and prize them. First, remember that your exalted Savior is exalted to intercede for *you*. If He has power, He uses it in prayer for *you*. Christ has no merit which He does not plead for *you*.

Jesus has received no reward in consequence of His death which He will withhold from *you*. Dear to the Father He is, but He uses that influence on *your* behalf. Joseph said to the butler, “Speak for me when it shall be well with you.” But the butler forgot him. It is well with Jesus today, and, depend upon it, it is well with *you*, also, for the Well-Beloved cannot forget you! And as He always has the Father’s ear, He will pray to the Father for you and whatever you need shall surely be given to you.

Remember, too, that Christ has this power not only to intercede for you, but to prepare a place for you. Christian, Christ is a King of boundless wealth and He desires to use the wealth of His royal treasury to furnish that mansion of yours most richly—so as to make it worthy of the Giver who shall bestow it upon you! Moreover, Jesus is in Heaven

(See *Spurgeon Encourages* on page 13)

BITTERS/SWEETS

(Continued from page 6)

times! But Satan has come again and torn asunder with rage, and told me that it did not belong to me. And I tell you what, it does not matter what God does for me, or however He may favor me, at times with His Presence, if He leaves me to Satan and my own heart, I am disputing every bit of it. I find it just the same now as ever it was—flesh and blood are flesh and blood still—and Satan, unbelief, carnal reason, and all his devilish crew, are devilish still! And I find that faith, love, patience, meekness, watchfulness, and every spiritual grace, either in thought, word, or deed, are all sovereign favors from God and that not any one of them can ever be in exercise but as God the Holy Spirit draws it forth. I know that every good gift and every perfect gift is from above and am a living witness that salvation, and salvations, too, are all of Grace.—J. W., 1837—first published in the “Gospel Standard,” 1838. (Gleaned from A. W. Pink’s *Studies in the Scriptures*, June, 1933).

**Jesus Christ is the ONLY way to God the Father!
Not Moses. Not Mary. Not Mohammed.
Not a future Messiah.
Jesus Christ is the ONLY way.
(John 14:6).**

Mohammed

“Although just now somewhat shorn of his power to persecute, Mohammed, the prophet of Mecca, still practices his sorceries, maddens the passions of men, holds the cup of carnal delight to the lips of his besotted worshipers and endeavors to light up the horrors of the grave by pointing to a Paradise of sin!—William S. Plummer, *The Rock of Our Salvation*, 1867.—Gleaned from GRACE GEMS! A Treasury of Ageless Sovereign Grace Devotional Writings—<http://www.gracegems.org>

REFLECTIONS

Gems gleaned by Jim Robinette
<http://www.actionuganda.net/>

Reflections is a Christian meditation sent by ACTION Uganda Ministries and is meant to encourage and edify.

About Missionary to the American Indians, John Eliot (1604-1690)

It should be stressed that Eliot took no credit to himself for the work of conversion. He was careful to declare that “God has bowed their hearts who were as averse and far from God as any heathen in the world, and their hearts bow more and more.” To show that this was so and also to promote his further projects of Native Indian churches, Eliot began, in 1652, to encourage the Indians to “make confession before the Lord of their former sins, of their present knowledge of Christ and experience of His Grace.”

The substance of these first confessions makes up that amazing tract to which we can only make passing reference, *Tears of Repentance*. Yet the hearing of these confessions, or rather the reading of them, by selected ministers from Boston did convince them that the Indians were ready for forming a church and it was not until 1659 that it was at last decided that “a few Indians should be seasoned in church membership in communion with our English churches, before they should be churches among themselves.” They were therefore admitted to church membership at Roxbury strictly on trial and significantly in opposition to the wishes of a substantial part of the Roxbury congregation. It is interesting to note that many years later Eliot still championed the idea of mixed congregations, though he also added characteristically, “I am quiet in the plea of the diversity of the language.”

The establishment of a separate church community by the Indians at Natick in 1660 was certainly a triumph for Eliot and the fruit of long and patient waiting upon the Lord with his Indian “disciples.” No other Indian community afterwards had a comparable struggle to attain church status, partly because Natick created a precedent and partly because the next generation of Puritans were far less conservative in their outlook than their fathers. Certainly there were grave doubts about the effectiveness of Eliot’s methods and the quality of his results.

The sane Daniel Gookin had to admit that “there may be some of them hypocrites that profess religion, and yet are not sound-hearted,” but it would have done good to the Commissioners of Charles II, who came to report on the state of New England and who were critical of the conversion methods which hired Indians to “come and hear sermons...and by appointing rulers among them, over tens, twenties, fifties, etc.,” to listen, as Eliot and his fellow ministers did, to a query asked by one, Wabbakeoatt, who said, “Why did the English not teach Indians sooner in their 27 years in New England?” John Eliot had little with which to reproach himself, despite official sarcasm.

The church and ecclesiastical organization of Natick was to last until 1716 when the last Indian pastor, Daniel Takawombpait, died. By the time of the Stuart Restoration in 1660, there were seven “old” and seven “new” praying towns, embracing approximately 1,100 souls, “yielding obedience to the Gospel.” Twenty-four Indians had been trained as Evangelists to their own people and their influence on the domestic and social life of the Indians—in saying grace at meals, in Sabbath observance which was most sternly applied, in morning and evening prayers as a family and in much stricter and more seemly behavior towards the women folk—is attested, not only by the tracts but also by other observers who were not inclined to show undue bias on the one side or the other.—Adapted from *Five Pioneer Missionaries* by The Banner of Truth Trust, Carlisle, PA 1965.

SPURGEON ENCOURAGES DEPRESSED BRETHREN

(Continued from page 12)

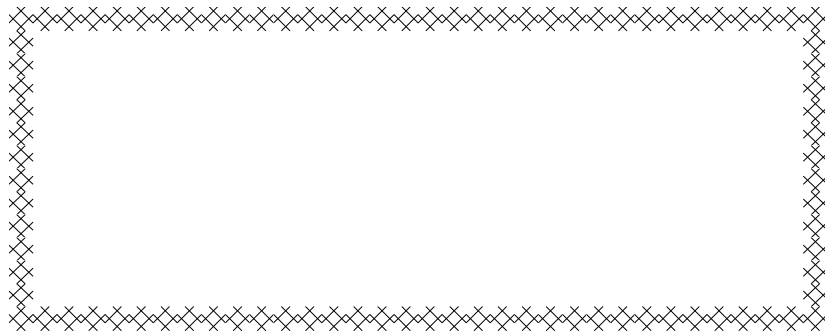
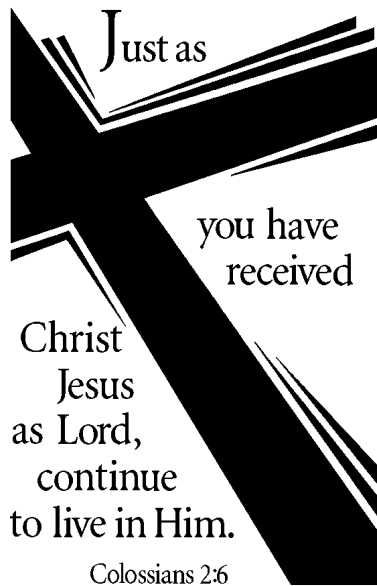
as your Representative. You are virtually in Heaven at this very moment in God’s esteem! Your Representative is there. My Captain is in Heaven, why should I fear? How can God give Heaven to the head, and Hell to the foot? As sure as Christ is there, everyone of those who are virtually united to Him shall be there also!

Only prove that Christ is in Heaven and you have proven that every Believer must be there, too! Christ’s body cannot be mangled. You cannot cut the spiritual body of Jesus into pieces and throw one limb of it into Hell, while the head goes up to Heaven. Because He lives, we shall live also! And it is His will that where He is, there should also be His people. Jesus is in Heaven full of power—there to intercede, to represent, to prepare—and that far-reaching power darts its rays down to earth. The keys of Providence swing at the belt of Christ!

Believe it, Christian—nothing occurs here without the permit or the decree of your Savior who loved you and gave Himself for you. Does the enemy rage? Jesus will put a bit between his jaws and turn him back. “Surely the wrath of man shall praise You: the remainder of wrath shall You restrain.” Your Lord Jesus Christ has all power in Heaven and in earth—and all this power He will exert to bring each one, even the weakest of His children, into His bosom! Blessed be the sweet love of God which has given us an Omnipotent Shepherd to watch over us by night and by day! His head is crowned because He has conquered all His foes.

Surely, we may see in that crown of victory the indication that no foe shall ever be able to conquer us! I wish that I could bring out to you the sweetness of the thought of Jesus glorified as I have enjoyed it in my own heart. It charms me to think, sometimes, that as surely as sin, death, and Hell are under the feet of the Son of Man, so surely shall these very feet of mine be set upon the dragon’s neck. If I am in Christ, as certainly as Jesus is a conqueror, so shall I be *more* than a conqueror through Him that has loved me!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Sermon #740, Volume 13—STEPHEN’S MARTYRDOM—Ages Software, 1.800.297.4307—Read or download the entire sermon at www.spurgongems.org.

For HIS Glory
Prison Ministry
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PRAY FOR PRISON WARDENS.

In This Issue...

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

ON BAPTISM

Now, only one more thought upon Lydia's conversion—*it was distinctly perceptible by the sign which followed*—she was baptized. As soon as she had believed in Jesus, she put on, together with her household, the profession of her faith in Christ Jesus. Happy Lydia, to have a household which believed in Jesus! Happy Lydia, to see them all baptized with her!

There is a danger, in certain sections of the Church, to make too much of Baptism by linking it with regeneration, as baptismal regeneration. But there is an equally great danger among us who are called Baptists of making too little of Baptism. We cannot make too much of it because our belief that none ought to be baptized but those who are regenerate already will always be a healthy check for our making too much of it.

But we may make too little of it. We ought to insist very strongly upon the duty of all Believers who have found the Savior to obey the second Gospel command, "He that believes and is baptized,

shall be saved." We do not doubt but that all who *believe* shall be saved, but still, for our part, when we see Baptism put in so close a connection with believing, we should not be disobedient to our Master's command.

We think it to be a sweet sign of an humble and broken heart when the child of God is willing to obey a command which is not essential to his salvation—which is not forced upon him by a selfish fear of damnation. We say it is a great sign of Divine Grace, when, as a simple act of *obedience* and of *communion* with his Master in his burial to the world and resurrection to a new life, the young convert yields himself to be baptized.—CHS—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Sermon #544, Volume 9—LESSONS FROM LYDIA'S CONVERSION—Ages Software, 1.800.297.4307.

ON YOU

Dear Brothers and Sisters, the practical matter is be yourselves in your religion. Never attempt to counterfeit another's virtues, nor try to square your experience according to another man's feelings. Do not endeavor to mold your character so that you may look as if you were like a certain good man whom you admire. No, ask the Lord, who made a new man of you, to let your manhood come out as *He* meant it and whichever

Grace He meant to be prominent, let it be prominent. If you are meant to play the hero and rush into the thick of the battle, then let courage be developed. Or if He designed you to lie in the hospital and suffer, then let patience have its perfect work.

But ask the Lord to mold you after His own mind, that as He finds a stork for a fir tree and a fir tree for a stork—a hill for a wild goat, and a wild goat for a hill—He will find a place for you, the man. And find for you, the man, the place that He has created for you. There His name shall be most glorified, and you shall be most safe. Kick not against the pricks, but take kindly to the yoke, and serve your day and generation till your Master calls you Home.—CHS—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Volume 17, Sermon #1005—LESSONS FROM NATURE.

You are invited to read or download both of the sermons on this page at <http://www.spurgeongems.org>