

FOR HIS GLORY

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CALVIN ON ELECTION

“We shall never be clearly convinced, as we ought to be, that our salvation flows from the fountain of God’s free mercy till we are acquainted with His eternal election which illustrates the grace of God by this comparison—He adopts not all promiscuously to the hope of salvation, but He gives to some what He refuses to others. Ignorance of this principle evidently detracts from the divine glory and diminishes real humility. If, then, we need to be recalled to the origin of election to prove that we obtain salvation from no other source than the mere good pleasure of God, they who desire to extinguish this principle do all they can to obscure what ought to be magnificently and loudly celebrated.”



The History and Lies of the Roman Catholic Church

Christ the Rock—Peter the Little Stone

By Professor CAM Noble

We are utterly surprised at the ignorance of the average Protestant concerning the teachings of the Roman Church, but we are also surprised to find how many Roman Catholics, themselves, are totally ignorant concerning many of the doctrines of their own church.

No one can accuse us of misrepresenting that church, for all the facts given here are matters of history and thoroughly documented. We are happy these articles are falling into the hands of some Catholics.

The ridiculous dogma of the infallibility of the pope when he speaks as the Head of the church is closely associated with another tradition, also entirely without Scriptural or historical proof. It is the doctrine of the Succession of the Apostle Peter.

Rome teaches that Peter spent the last years of his life in Rome as the first pope, and that the church was built upon Peter, and began in Rome. From there the Church of Rome goes on to declare that the popes are the successors to

Peter in an unbroken line of authority.

There is no Scriptural or historic proof that Peter was ever in Rome at all—much less that he was the first pope. The Church of Rome bases its claims on the following: (1) that Peter is the rock on which the church is built; (2) that Peter was empowered to forgive sins, and this power is transmitted to his successors; and (3) that Peter was the founder and first Bishop of the church in Rome.

The claim that Peter is the rock on which the church is built is based on a passage in Matthew 16:18. After Peter has confessed: “You are the Christ, the Son of the living God,” Jesus said to him: “And I say also unto you, That you are Peter, and upon this rock I will build My church.” On this verse Rome bases her whole doctrine—but Christ would never have built His church on a human being!

It was not upon Peter that the church was to be built, but upon “this rock”—Christ, Himself. The word

(See *Christ the Rock* on page 2)

Geese in Their Hoods

By C. H. Spurgeon

In the frequent quarrels between the priests and monks of the Church of Rome, the two parties of rogues were silly enough to expose each other’s villainies. On the edifices belonging to monasteries, priests were caricatured in the stonework—and on the churches built by priests, the monks and friars were held up to ridicule!

A great deal of real truth was thus brought out by their mutual recriminations.

There is an ancient carving which is a specimen of a common caricature representing the clergy as *foxes with geese in their hoods*—a very admirable picture whether monks or priests were intended! Popery, with its secret confessional, and priestly interference at dying beds, is essentially a *fox*. Puseyism, [false religion of Spurgeon’s time] pretending to be Protestant, and gradually bringing in all the foolery of Rome, is a deep fox, indeed!

Yet there are geese silly enough to be deceived by priests in this nineteenth century, and as long as the supply of such geese is kept up, the foxes

(See *Spurgeon’s* on page 5)

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Christ the Rock—Peter the Little Stone

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for, “Peter,” in the Greek, is “**petros**,” which means, “a little stone.” But Christ said He would build His church upon another rock—in the Greek, “**petra**”—a large rock. What Jesus meant by the contrast between the large and small rock was that Peter was one of the stones in the church (1 Peter 2:3-5), but that Christ, Himself, was the foundation Stone (1 Cor 3:11).

The true church, the true believers, are a *spiritual* house in which every believer is a living stone, and Christ is the chief foundation and cornerstone. Paul unambiguously declares that Jesus is the rock, not Peter (1 Cor 3:11); **and Peter actually denies that he, himself, is the rock. Read Peter’s testimony in 1 Peter 2:4-8**, where he says that he is not the rock, but with all other believers only a little stone in the building of God’s spiritual house—the true church.

The doctrine that Peter is the rock on which the church is built is an outright denial of Jesus Christ as Head of the Church—an usurpation of Deity making Jesus only the “fruit of your (Mary’s) womb, Jesus,” instead of the Son of God.

Hence the Roman church falsely teaches that Peter was the first pope, and founded the church at Rome. The present pope is supposed to be in the line of direct succession to Peter. However, the first mention of a pope was centuries after Peter was dead!

The pope is also supposed to be infallible in matters of doctrine, yet the first pope, **Peter, had to be corrected by the Apostle Paul** in Antioch. Here Paul publicly rebuked Peter for his double standards (see Gal 2:11-14).

It is a historical fact that at one time there were three different “infallible” popes. In the 14th Century a division occurred in the Church of Rome, and the two factions vied for superiority. One faction officially elected Pope Urban VI as the “infallible” head of the church, while the other party elected Pope Clement VII as the head of the church.

Now there were two popes opposing each other. Pope Urban VI was succeeded by Boniface IX in 1389, and later Pope Gregory XII. Pope Clement VII, called historically the Anti-Pope, was succeeded by Pope Benedictine XIII in 1394. Then in 1409 a third party of reactionaries who claimed to represent the true church, elected Pope Alexander V as head of the Roman hierarchy. Now there were three “infallible” popes! Then, in June, 1409, the “infallible” Pope Alexander V officially excommunicated the other two “infallible” popes, and gradually the incident was resolved.

This, however, was not the only time when the Roman Church had more than one head. In 1058 Pope Benedict X was elected, but another faction elected Pope Nicholas II. The feud between these two opposing popes resulted in the expulsion of Pope Benedict, and the election of Nicholas II as supreme head of the church.

With regard to the doctrine of Papal infallibility, the Roman Catechism teaches as follows: “How do we know that the pope is infallible?” Answer: “Because he is the foundation stone *as Peter was*, of the Church of Christ, which is

infallible.” Notice here that Peter is not the only rock on which the church is built. Which pope, then, is the real rock, and how many stones are there, anyway?

The Catechism continues: “If the divinely appointed Head of the Church [the pope] could teach error in expounding the doctrines of Christ, there would be no security for the members of the Church.” Think of it! **Their security rests on a mortal man—a sinner like all of us!** The Catechism continues—“We are compelled to the teachings of Christ under penalty of damnation, and we must have a guide in these teachings who is certain of the truth.”

Where is there any room in Romanist doctrine for the Holy Spirit? The pope becomes their infallible teacher as well as the forgiver of their sins! In accepting the dogmas, interpretations, and decrees of a pope, the members of the Catholic Church (so Rome teaches) have absolute security that the doctrines which they believe are the doctrines of Jesus Christ. Yet no Roman Catholic knows anything about security or assurance. No Roman Catholic is allowed to be sure he will go to heaven when he dies, but is faced with the horrible prospect of spending—it may be millions of years—in a flaming purgatory of suffering and torture!

Romanism is thus a religion of fear. It knows nothing about “peace with God”—it is a flat denial of the “finished work of Christ.” The iron grip of Rome on its victims is the threat of suffering and punishment if they dare to disagree.

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European Institute of Protestant Studies

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FOR HIS GLORY.

**PRAY FOR
THE HOMELESS,
AND THE CHILDREN
OF THE INCARCERATED.**



ON MARTYRDOM AND PAPISTS

By Charles H. Spurgeon

If the days of martyrdom were to come, and the Papists would be kind enough to cut off our heads, I think I could go to Tower Hill and die without the slightest trepidation! But I tremble to think how I would behave if they were to roast me alive on a slow fire! To be a long while dying, with pains in the extremity of the body, hour after hour—that must be an awful test of faith! Now, if true religion consisted in a few days' resistance of temptation, that might readily enough be done; but to continue in your pilgrimage over hill and dale till you reach the Celestial City, needs a resolute man, no, needs his *God*—for without divine help he cannot possibly hold out!—(See #1193, Volume 20—GIRDING ON THE HARNESS—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, visit: www.spurgeongems.org)

SINNER, FALL INTO THE BOSOM OF JESUS!

By Charles Haddon Spurgeon

Last night [Wednesday evening, August 5, 1874] I was preaching at a certain place, and before I preached, one of God's children, a Wesleyan, said to me, "I shall always love you, dear sir." And I said, "Why?" "You remember preaching," he asked, "in the fields up in King Edward's Road, Hackney?" "Yes, I cannot forget it." "Well," he said, "my father was 70 years of age at that time, and he had never felt the power of religion. But that sermon was the means, in God's hand, of his conversion, and he became a zealous, earnest believer during the rest of his life." "Well, my brother," I said, "I am glad I happened to come down here tonight, for that is 19 years ago, and I had never heard that God had brought a soul to Jesus by that sermon." I would to God, tonight, that some poor soul on the borders of the grave, who, apart from divine grace, lies at the very mouth of hell, may even *now* make a desperate plunge into the arms of Jesus! Fall into the bosom of Jesus, and He will not cast you away, for He is able to save to the uttermost them that come to God by Him! God grant you may come, for Jesus' sake. Amen.—(See #1193, Volume 20—GIRDING ON THE HARNESS—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, visit: www.spurgeongems.org)



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

What can be more reasonable than to *thank God when we review the past*? While many have been cut off, and not a few in their sins, we have been carried through another year in safety. We have been exposed to accidents and diseases as well as they who are now in the dust, and our frame has been as delicate and frail as their frames. But we are the living, the living to praise Him, as it is this day, and all our bones can say, "Who is a God like unto thee?" While he has holding our souls in life, he has also continued our mercies. These mercies have been new every morning. Of the least of all these we have been unworthy. And had we been dealt with according to what we deserve, we should have been the most wretched beings on earth. But we have been fed at His table, we have been clothed from His wardrobe; we have had not only the necessaries, but the comforts and indulgences of life. He has given us richly all things to enjoy; He has made the outgoing of our mornings and evenings to rejoice. He has given us the succession of the seasons. He has blessed the springing of the earth. He has charmed us in the field and in the garden with melody and fragrance, and colors and tastes. What relative attachments; what endearments of friendship; what pleasing interchanges of solitude and society, of labor and of rest, have we enjoyed!

We have had trials; but even these, instead of checking gratitude, if properly reviewed, will increase it. They have been few, compared with our comforts. They have been light, compared with the sufferings of others. They have been variously alleviated: in measure, when they shot forth, He debated with them; He stayed his rough wind in the day of the east wind. They have all been founded in a regard to our welfare. They have made sin bitter, and endeared the Scriptures, and the throne of grace, and the sympathy of Him who is touched with the feeling of our infirmities. They have weaned us from the world;

(See REFLECTIONS on page 10)

THE FAITH OF GOD'S ELECT

By Charles Haddon Spurgeon

It is not a matter of question with you, dear friend, is it, as to whether you know Jesus to be the Son of God, very God of very God? It is past all question with you that Jesus bore your sins in His own body on the tree. You have no doubt about His wondrous death, and His marvelous resurrection from among the dead. You believe that He has offered a sacrifice, once, which once offered has ended the sin of His people, and that He has gone into His glory, and is now sitting at the right hand of God, expecting till His foes are made His footstool. You have no more doubt about that than you have about your own existence! You also believe that He will shortly come to be our Judge—that He will gather the nations before Him, and that He will reign King of kings and Lord of lords. Your faith, then, in the Lord Jesus Christ is not a matter of, “if,” and “but”—you stake your salvation on it! I can truly say that if what I preach is not true, I am a lost man. I have invested all that I have in Christ; if this boat sinks, I drown, for I cannot swim, and I know no other lifeboat. Christ is all in all to me—without Him I can *do* nothing, I *have* nothing, I *am* nothing! Jesus, in the matter of salvation, is everything from beginning to end for me! And I know you can say the same.

You have faith, nor does your faith confine itself to the belief in the person and work of Christ, and to a simple trusting of yourself to Him, but you believe all that is revealed in relation to Jesus. All the stars which make up the southern cross shine with clear brilliance for you. Every truth of God which is revealed in Holy Scripture is embraced by your faith, and held tenaciously. To you I know, beloved, it is only sufficient to prove that it is so written in the Bible, and you believe it. A truth may sometimes amaze you because of its greatness, but that does not stagger your faith, for your faith deals with mysteries, and is familiar with sublimities which it never dreams of comprehending! Yes, we openly acknowledge that we believe in God the Father, Son, and Holy Spirit, the Triune God! And we believe in the election of grace; we believe in the eternal purposes of God, and in the working out of all those purposes to the praise of the glory of His grace. If God tells us anything, we accept it as sure, unquestionable, infallible truth; if He veils anything, we desire to leave it veiled, for the limit of revelation is the limit of our faith.

We may imagine this or imagine that, but we think nothing of our imaginations! Our faith deals with what God says, not with what learned men think. What the Spirit of God has written in this inspired Book is the truth of God to us, and we allow no human teaching to rank side by side with it. Well, then, we have *faith*—faith that believes, faith that learns, faith that reclines, faith that trusts herself entirely in the love of God—faith that can say, “Father into Your hands I commit my spirit.” We have it, and we know that we have it! If any of you here do not know it, do not rest until you *do* know it! Unbelief calls God a liar—do not live a moment in such a horrible God-provoking sin! Not to trust Christ is to abide under the wrath of God! “He that believes not the Son shall not see life, but the wrath of God abides on him.” May we never remain in such a state as that, but come to a knowledge of the truth, and to a sound faith in that truth—for this is the faith of God’s elect.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1897, Volume 32—*Holding Fast Our Profession*—Read/download entire sermon at <http://www.spurgeongems.org>.

BLESSED GOSPEL! BLESSED JESUS!

By Charles H. Spurgeon

When the prodigal son came home to his father, according to all propriety, as people would do nowadays, the father should have said to his son, “Well, you have come home, and I am glad to see you, but what a state you are in! How did you get into this condition? Why, you have scarcely a clean rag on your back! How is it you have become so poor? And you are lean and hungry—how did this come about? Where have you been? What have you done? What company have you kept? Where were you a week ago? What were you doing the day before yesterday at seven o’clock?”

His father never asked him a single question, but pressed him to his bosom, and knew all about it by instinct! He came as he was, and his father received him as he was. The father seemed, with a kiss, to say, “My boy, bygones are bygones. You were dead but you are alive! You were lost but you are found, and I inquire no further.” That is just how Jesus Christ is willing to receive penitent sinners today! Is there a streetwalker here? Come, poor woman, as you are, to your dear Lord and Master who will cleanse you of your grievous sin. “All manner of sin and blasphemy shall be forgiven.”

Is there one here who has transgressed against the rules of society, and is pointed at as especially sinful? Yet, come and welcome to the Lord Jesus of whom it is written, “This man receives sinners, and eats with them.” The physician never thinks it scorn to go among the sick, and Christ never feels shame that He looks after the guilty and the lost! No, write this about Him—“The Savior of sinners, even of the very chief.” He counts this His glory! He will work for you, not chide you! He will not treat you with a dose of theories, and with a host of bitter rebukes, but He will receive you just as you are into the wounds of His side, and hide you there, from the wrath of God! Oh, blessed gospel that I have to preach to you! May the Holy Spirit lead you to embrace it!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1754, Volume 29—*The Blind Man’s Eyes Opened—Or Practical Christianity*—Read/download entire sermon at <http://www.spurgeongems.org>.

[O, my fellow sinner, knowing this, how can we not run to Him? How can we not love Him?]

JEHOVAH SHALL GO BEFORE YOU

By Charles H. Spurgeon

*“The Lord will go before you; and the God of Israel will be your rear-guard.”
Isaiah 52:12.*

Jehovah shall go before you; has He not gone before His church in act and deed? Perilous has been the journey of the church from the day when first it left paradise even until now! When the church left paradise, I say, for I believe that Adam and Eve were in the church of God. I believe that both of them were redeemed souls, chosen of God, and precious. I say God gave the promise to them before they left the garden, and they went out from the garden, the church of God. Since that time what a path has the church had to tread, but how faithfully has Jehovah led the way! We see the floods gather round about her, but even then she floats safely in the ark which Jehovah had provided for her beforehand, for the Lord had gone before her. I see the church going out from Ur of the Chaldees. It is but a little church, with the patriarch Abraham at its head. I see that little church dwelling in an enemy’s country, moving to and fro. But I observe how the Lord is its constant leader—“When they went from one nation to another, from one kingdom to another people, He allowed no man to do them wrong. Yes, He improved kings for their sakes, saying, “Touch not My anointed, and do My prophets no harm.” I see the church afterwards going down to the land of the cruel Pharaohs. It was a black part of her pilgrimage, for she was going to the lash of the taskmaster, and to the heat of the burning fiery furnace! But I see Joseph going down before, Jehovah’s great representative. Joseph goes down into Egypt and he said, “God sent me before you to provide a place for you in the time of famine.” So sings the Psalmist, “He sent a man before them, even Joseph, who was sold for a servant—whose feet they hurt with fetters—he was laid in iron until the time that His word came—the word of the Lord tried him. The king sent and loosed him, even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance—to bind his princes at his pleasure, and teach his senators wisdom. Israel also came into Egypt. And Jacob sojourned in the land of Ham.”

But now the church has to come up out of Egypt and God still goes before her. “But made His own people to go forth like sheep, and guided them in the wilderness like a flock. And He led them on safely, so that they feared not—but the sea overwhelmed their enemies.” The Red Sea is before them—Jehovah goes in front and dries up the sea. The desert must then be trod—Jehovah marches in front and scatters manna with both His hands. He splits the rock and sends out a living stream. For 40 years the church wanders there. Jehovah is with them, the fiery cloud-pillar leads them their entire journey through! And now they come to the banks of Jordan. They are about to enter into the Promised Land—Jehovah goes before them and the Jordan is driven back, and the floods are dry. They came into the country of the mighty ones, the sons of Anak, men who were of the race of giants! But Jehovah had gone before them. The hornet was sent and the pestilence, so that when they came, they said it was a land that did eat up the inhabitants thereof, for God Himself, with the sword and the pestilence, was mowing down their foes that they might be an easier victory. “And He brought them to the border of His sanctuary even to this mountain which His right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.”—(Adapted from Sermon #230, Volume 5—THE VANGUARD AND REAR-GUARD OF THE CHURCH—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, visit: www.spurgeongems.org)

SPURGEON’S WORDS ON DANGERS OF FALSE RELIGIONS, ESPECIALLY ROMAN CATHOLICISM, ARE STILL APPROPRIATE IN OUR TIMES!

(Continued from page 1)

will never cease to prowl! Reader, do you believe that men like yourself have priestly power? Do you think that priests can regenerate infants by sprinkling them, and turn bread and wine into the actual body and blood of Jesus Christ? Do you think that a bishop can bestow the Holy Spirit, and that a parish clergyman can forgive sins? If so, your head can be seen in the picture peeping out from the hood of the fox; you are the victim of crafty deceivers!

Your soul will be their prey in life and in death. They cajole you with soft words, fine vestments, loud pretensions, and cunning smiles, but they will conduct you down to the chambers of death, and lead you to the gates of hell. Silly goose, may God’s grace make you wise!

Jesus Christ is the true priest who can forgive all your sins—go to Him at once—without the intervention of these pretenders! Make confession to *Him!* Seek absolution from *Him!* The Holy Spirit, alone, can cause you to be born-again—and the grace of God, alone, can bring you to glory. Avoid Romish foxes, for they seek to make a gain of you, and lead you not to Jesus, but to their church and all its mummeries. **Believe in the Lord Jesus Christ—not in these deceivers!**—Adapted from *Geese in Their Hoods*, by C. H. Spurgeon, compiled and edited by Timothy F. Kauffman.

Study of Ephesians 5:1**LIKE FATHER, LIKE CHILD—PART 5**

Finally, let us realize from this verse, not only the implication, but also the plain statement of how much believers mean to God. That God would let us represent Him in this world is a high honor indeed; but there is more than privilege here; there is a love which passes comprehension, for the title believers are given in this verse is not “representatives of God,” but rather, “children.” Believers are children of God! But there is more; they are “dear children.” The word “dear” may also be translated “beloved” or “dearly loved.” As believers in Christ, we are the dearly loved children of God. Let us never cease to be amazed at this. The Apostle John wrote in 1 John 3:1, “Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.” John is obviously overwhelmed. Who can comprehend a love so great as to be lavished upon those who were God’s enemies, and make them His dearly loved children?

Oh brethren, realize that God is dealing with us constantly in love. He never views us or thinks of us in any way but in love. He never gets angry with us! Never! All His anger toward us was poured out on Christ, and removed by Jesus’ blood. And even when He, as all good fathers do, finds it necessary to discipline us; He does it with love, and for our good and growth in grace.

Think of how He loves us. Think of what He has put up with in us! Think of how He has cared for us throughout our lives and brought us through every difficulty. Think of how He has pardoned every one of our sins. And so, let us live near to this loving heavenly Father, for ultimately it is nearness to God that will produce likeness to God in us, and make us true imitators of Him. The more you see God, the more God will be seen in you.

When I was an auto mechanic, I would get into many different cars. Cars are often a reflection of their owners. Some are messy; some are as neat as a pin. Some smell bad, but others smell like sweet perfume, and the reason why they smell of perfume is that their owners wear perfume. The continual contact of the driver with the interior causes the interior to have the fragrance embedded into the very fabric.

We who are believers are to be like that in this world. Paul said to the Corinthians in 2 Corinthians 2:15, “For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.” We should spend so much time with God that the fragrance of Christ begins to stay with us. As Moses spent so much time in the presence of God that His face began to shine, so we should have lives which are the fragrance of Christ because we spend so much time with Him.

Here then, is both our great calling and our great privilege. We are called to imitate God, but we do so as the dearly loved children of God. There is always room for more in the family. There are others that God is going to bring into His family. May our lives be a means of His doing so.—PF

Is God Your Friend?

You can have no better friend than God. But do you meet the qualifications of His friends?

1. **Believe Him** (James 2:23): “... Abraham believed God, and it was accounted to him for righteousness...And he was called the friend of God.”
2. **Obey Him** (John 15:14, 17): “You are My friends if you do whatever I command you. ... These things I command you, that you love one another.”
3. **Live according to Him** (Prov 22:11): “He who loves purity of heart and has grace on his lips, the king will be his friend.”
4. **Forsake worldliness for Him** (James 4:4): “Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.”

Is God your friend?

—Daniel E. Parks

“LORD, I AM NOTHING!”

Christ teaches the soul this, so that as in the presence of God on a real sight of itself, it can say: “Lord, I am nothing. Lord, I deserve nothing; Lord, I can do nothing; I can receive nothing, and can make use of nothing. I am worse than nothing, and if I come to nothing and perish, I will be no loss at all” A man who is little in his own eyes will account every affliction as little, and every mercy as great.

There was never any man or woman so contented as a self-denying man or woman. No one ever denied himself as much as Jesus Christ did...He denied Himself above all, and was willing to empty Himself, and so he was the most contented that ever any was in the world. And the nearer we come to learning to deny ourselves as Christ did, the more contented shall we be!

And by knowing much of our own vileness we shall learn to justify God.

—Jeremiah Burroughs (c.1600-1646), minister in England

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PRAY FOR OUR BRETHREN IN NORTH DAKOTA.

Thomas Cranmer hesitated on the way***A Martyr's Journey to the Stake***

By Margie Haack

Almighty and most merciful Father,
 We have erred and strayed from
 Your ways like lost sheep;
 We have done those things which we
 Ought not to have done, and
 There is no health in us.
 Have mercy upon us miserable offenders;
 Spare those, O God, who confess their faults,
 Restore those who are penitent ... Amen

These words were written by Thomas Cranmer, Archbishop of Canterbury, and author of the 1549 Book of Common Prayer. His prayers have a quality of literary beauty unsurpassed in English. When we read there is no health in us, we know it to be true. Our only hope is in Christ.

Within a few years—on March 21, 1556—the truth of his own words would sear his soul, and take his life.

Archbishop Cranmer's ordeal began when Mary Tudor, (known as "Bloody Mary") became queen of England in 1553. She was Catholic, he was Protestant, and soon after Mary's coronation, Archbishop Cranmer was arrested. During three years of imprisonment, theologians debated him. Day after day they argued and begged him to give up his Protestant beliefs. In that day, if one recanted, it was customary for execution to be stayed, and freedom restored.

At 67, Archbishop Cranmer was old. He longed only to walk in his garden, and complete a book he was writing. Death, especially a painful death by fire, troubled him. At last he signed the papers recanting his Protestant faith, specifically standing against the "heresy of Luther." He didn't know that while they rejoiced over their success, they planned to execute him anyway.

On his last day, Archbishop Cranmer was to appear in public to hear the sermon that was customarily preached before burning a heretic. Then he was to confirm aloud his return to the Catholic Church. During his final hours, he must have realized that he wasn't to be spared, after all.

The church was packed as people came to watch the final proceedings. Many were moved by the grief on Archbishop Cranmer's face as he listened to the scathing sermon against him.

During that hour he must have recalled his own words: We have offended Almighty God...we have done that which we ought not to have done, there is no health in us...we are ashamed and sorry.

When it was over, they turned in triumph to hear Archbishop Cranmer's final confession. Out of his sleeve he pulled a prayer—and as he prayed, he wept—

Oh, Father of heaven.
 Oh, Son of God, Redeemer of the world.
 Oh, Holy Spirit, proceeding from them both
 And Master of the world.
 Have mercy upon me, a most miserable sinner;
 I, who have offended more grievously than any can express.
 Where should I flee for succor? I find no refuge.

Oh, God the Son,
 You were not made man for few, nor small offences...
 Although my sins are great, yet Your Mercy is greater.

I crave nothing, oh Lord, for my own merits,
 But for Your name's sake,
 That it may be glorified thereby,
 And for Your dear Son, Jesus Christ's sake.

Then to the amazement and horror of his accusers, he boldly proclaimed that in signing a recantation of his former beliefs, "My hand has offended in writing contrary to my heart. Therefore, my hand shall be first punished, for if I may come to the fire it shall be first burned."

As the priests shouted to drown out his words, Archbishop Cranmer ran from the church to the stake—where he was quickly chained, and the fires lit. Those who watched say that he reached his right hand into the flames first. As the fire engulfed him, he did not flinch, but was heard to repeat: "This hand has offended," and "Lord receive my spirit."

Archbishop Cranmer, a great man, was broken by his need of the cross even at the very end of his life. I often imagine martyrs as people who never hesitate, who from the first challenge cry out, "Kill me. I will never recant." Were I called upon to die like Archbishop Cranmer, I fear I would look for a way out, stumbling and hesitating toward death, if I made it at all.

Surely, Archbishop Cranmer stumbled on his journey to the stake, but he ran the final lap with the strength of Christ. Here is the mysterious power of Christian faith—that through our weakness, the power of God is revealed, and His glory shines through in the face of Christ (2Cor 4).

"ONE FOOT IN THE GRAVE"?
 NO, MY BROTHERS
 AND SISTERS! RATHER, "ONE FOOT
 IN HEAVEN!"

**Christians are dying all over the
 world for the sake of Jesus Christ.
 Are you daily praying
 for them?**

**HAVE YOU PRAYED FOR YOUR
 CHAPLAIN/PASTOR TODAY?**

Letters to Mike Gendron of Proclaiming the Gospel:

ptg@pro-gospel.org ~ www.pro-gospel.org ~ PO Box 940871, Plano, TX 75094

J. T., Sioux Falls, SD writes—Thanks for the article on the pope. You are very careful about what you write and that is good. I sent it to my church but they don't want to offend anybody in our "purpose-driven church." I guess we'll just let Catholics slip off into a Christless eternity rather than warn them of the wrath to come.

C. T., Internet, writes—It is so sad that you are so anti-Catholic. Your little church ministry is one of tens of thousands founded by men. The Catholic Church was founded by Jesus Christ. I suggest that you research the church to find the truth. Many are coming back to the church and coming into the fullness of the salvation. This includes many former ministers from over 60 denominations! Many of them at one time were extremely anti-Catholic until they read books from doctors of the church. Jesus established Peter and the papacy as the spiritual leaders for His church. He knew in His wisdom that many would wander aimlessly with little churches springing up like dandelions; each touting that they have the truth. I pray for your soul!

Brother Mike responds—Whenever I bear witness of the sufficiency and finished work of Jesus Christ to Roman Catholic priests, they try to persuade me, as you have done, to come home to Rome for the fullness of salvation. I tell them as I proclaim to you, that because **Christ has saved me** I now have: 1) the complete forgiveness of sins; 2) a permanent right standing before God; 3) the assurance of eternal life, and 4) the power to live a victorious life (Col 2:13-14; Heb 10:14; 1 John 5:4,13). If you continue to believe and adhere to the teachings of your church you will never possess these spiritual gifts of God's grace. It is time for you to exchange your religion for a trusting relationship with the Lord Jesus, and then you, too, can enjoy the **true** fullness of salvation.

M.P., Internet, writes—As a Christian, you ought to show more understanding of Catholics. It is a sign of weakness to build one's faith by defaming the faith of another. We share many beliefs, and can reach mutual agreement by promoting love and understanding, tolerance and mutual respect. Protestant leaders have applauded the pope's legacy that advanced ecumenism. They have praised his efforts to foster greater Christian unity, and fight the global culture wars. That's not false worship. That's respect. Your comments are hateful and ignorant of the Bible.

Paul W., Internet, writes—I just wanted to say it is encouraging to know there are still real Bible-believing Christians out there, and I am thankful your site has the backbone and spiritual integrity to stand up and say what is doctrinally sound. So many people are confused about the gospel. This is a set up for the last days.

L. T. Yreka, CA, writes—Thank you for encouraging me and my friend who came out of the Catholic Church by proclaiming the truth and exposing their false teachings. You model Paul, loving the Lord more than wanting to please people. You present the truth of God to set people free (John 8:32). Keep up the good work!

J. T., Mesquite, TX, writes—Recently, I left my purpose-driven church due to it's worldly-driven compromise. In going back to the Bible and church history, I learned more than I ever did in church, especially about antichrists which were well known by the Reformation martyrs. Having read some of your articles, you seem to have knowledge of the Reformation and the role of the Roman Catholic Church in history. Do you know a church in my area that is not afraid to preach the truth and offend unbelievers with the offense of the cross?

Brother Mike answers—I commend you for examining everything carefully and being a good Berean (1 Thess 5:21; Acts 17:11). It is getting more and more difficult to find churches that resemble the apostolic churches of the First Century. The apostles were strong, bold, fearless, dogmatic, intolerant and unaccommodating of sin and error. They were inflexible concerning the gospel, controversial, offensive to those who were offensive to God, and devoted to Christ. The 21st Century, post-modern church in America has been influenced by leaders who are pragmatic, ecumenical, gullible, politically correct, and tolerant of doctrinal error and sin. Many church leaders are choosing to get on board with the latest fad while avoiding the offense of the gospel. Their ministries are compromised by self-serving agendas, and their desire to please men over God. In your search for a church home, look for a fellowship of Christians who faithfully teach and submit to the Word of God while exalting the Lord Jesus Christ in worship and sound doctrine. Seek a church whose leadership demonstrates discernment in the content and practice of the Apostolic faith. Find an assembly of believers where Christ's last command is their first concern, and where you can serve the body with your spiritual gifts.



The Desired Haven

A rather poignant story is told (some may know its origin). A godly minister was dying, in everyone's estimation, including his own. But, to everyone's surprise, he gradually recovered. But the sensation that overwhelmed him was disappointment. 'I saw the harbor gates,' he exclaimed. 'But now I am obliged to remain on the high seas, with my soul battered by every wave, doing battle with the world, the flesh, and the devil.'

The ungodly world cannot understand this point of view, but should it not be the attitude of godly Christians? Should they not long for safety within the gates of glory, more than anything else?

Jesus, lover of my soul, let me to thy bosom fly. (Charles Wesley)
'So He brings them to their desired haven' (Psa 107:30).

[The above was the last blog entry (May 8, 2014)
of Douglas Taylor, 1948-2014]

Submitted by
Daniel Chamberlain, Pastor
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Proverb 19:1

*"Better is the poor who walks in his integrity
Than one who is perverse in his lips, and is a fool."*

Poverty is not a disgrace in and of itself, and apart from being the consequence of bad conduct, such as slothfulness (6:9-11), drunkenness (23:21), frivolity (28:19). But when poverty is adorned with integrity, it is honorable.

Christ is our exemplar. He made Himself poor for the sake of others (2 Cor 8:9): "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich." In His earthly walk He adorned His poverty with the integrity of perfect righteousness and holiness (1 Peter 2:22f): "Who committed no sin, nor was deceit found in His mouth." God the Father therefore exalted Him, and commends Him to us as our example.

"Than one who is perverse in his lips, and is a fool."

The stated antithesis here is between the poor but upright man, and the perverse fool. The antithesis is not apparent at first glance. But it is quite clearer when we consider this proverb with 28:6: "Better is the poor who walks in his integrity than one perverse in his ways, though he be rich." We may say:

1. Better is Lazarus, the beggar who was wise enough to live in godliness, than the rich man who foolishly perverted the ways of God (see Luke 16:19-26).

2. Better is the church of Smyrna, poverty-stricken, earthly-wise, but rich spiritually (Rev 2:9), than the church of Babylon, basking in the abundance of her wealth and luxury, but perverting the ways of God (Rev 18).

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

**PRAY TO PRAY.
PRAY TO BE HOLY.**

O WHAT SLOW LEARNERS WE ARE!

By J. C. Philpot, 1802 - 1869

"Are you also without understanding?"

Matthew 15:16

WHAT lessons we need, day by day, to teach us anything aright, and how it is, for the most part, "line upon line, line upon line; here a little, and there a little." O, what slow learners! What dull, forgetful scholars! What ignoramuses! What stupid blockheads! What stubborn pupils!

Surely no scholar at a school, old or young, could learn so little of natural things as we seem to have learned of *spiritual things* after so many years of instruction! So many chapters read! So many sermons heard! So many prayers put up! So much talking about religion!

How small, how weak is the amount of growth compared with all we have read and heard and talked about! But it is a mercy that the Lord saves whom He will save—and that we are saved by free grace—and free grace alone!

**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).**

**DO YOU KNOW
CHRIST
BY SEEING HIM IN
HIS WORD?**

REFLECTIONS

(Continued from page 3)

they have told us that this is not our rest; they have also assured us that He knows how to support and deliver. Aaron's rod blossomed; so shall ours, and yield the peaceable fruit of righteousness. There was honey at the end of Jonathan's rod, and there is sweetness at the end of ours. Yea, already we can say, "It is good for me that I have been afflicted." Surely a gratitude is required on this occasion that will not expire in mere acknowledgements, but induce me to dedicate myself to His service, and walk before Him in newness of life!

And what can be more reasonable than *to take courage when we look forward*? We enter, indeed, each day commencing, not knowing what it may bring forth; and darkness is apt to gender dread. Duties *will* arise, and we must meet their claims. Afflictions *may* arise; indeed, they are almost unavoidable. Does not every path of life lead through a vale of tears? Is not everything here uncertain? My health may be assailed. My friends may be removed. This year I may die.

But I will pore on this no longer. I will not sour my present mercies by suspicion, or fear, or anxiety. It is my duty; it is my *privilege* to be careful for nothing, but to cast all my care on Him who cares for me. I take courage from His *former dispensations*. Has He ever forsaken or forgotten me? "Because He *has* been my help, *therefore* under the shadow of His wings will I rejoice." I take courage from His *providence*. I am not in "a fatherless world." Nothing is left to chance. My ways are continually before Him, and the very hairs of my head are all numbered. I take courage from His *power*. Nothing is too hard for Him. He can make even my enemies to be at peace with me. He can render every loss a gain; He can make all things work together for my good. I take courage from His *promises*. They are all faithfulness and truth; and what case do they leave unnoticed, unprovided for, from which despondency can spring? I will therefore trust, and not be afraid, but go forward cheerfully with Him who said, I will never leave you, nor forsake you.

"Beneath His smiles my heart has lived,
And part of heaven possessed:
I praise His name for grace received,
And trust Him for the rest."

—Adapted from *Morning Exercises for Every Day in the Year*, by Reverend William Jay (1769-1852).
(Harrisonburg, Virginia; SPRINKLE PUBLICATIONS; 1998)

PRAY FOR ROMAN CATHOLICS DECEIVED BY SATAN'S LIES, AND THEIR
CHURCH'S TEACHING THAT OUR LORD JESUS CHRIST'S
REDEEMING WORK IS **NOT FINISHED** BUT MUST BE REPEATED
DAILY BY THE "MASS"—AND SUPPLEMENTED BY CONFESSION TO A PRIEST!

**PRAY FOR GRACE
TO REPENT!**

VISIT
SOMEONE
IN
PRISON.

**PRAY FOR GRACE TO
NOT COMPROMISE.**

"Each of the three persons in the blessed Trinity is concerned with our salvation: with the Father it is predestination; with the Son, propitiation; with the Spirit regeneration. The Father chose us; the Son died for us; the Spirit quickens us. The Father was concerned *about* us; the Son shed His blood *for* us; the Spirit performs His work *within* us. What the one did was *eternal*, what the other did was *external*, what the Spirit does is *internal*." (From *The Sovereignty of God*, by A.W. Pink).

Pray daily for God's elect in prisons. Pray for their spouses, and especially for their *children*. Pray our Lord will give them a clear understanding of His Word. Pray He might grant them grace that they would pray, as we should, to be *obedient* to His Word. Pray He would grant them grace to pray always that "His will be done."
Pray daily that our Lord might *use* His elect in prisons for His honor and glory. Pray He will send men into the prisons to serve as chaplains, who, by His grace, will preach His *whole truth*.

Pray daily for God's elect in prisons.
(Remember, He saves His elect.)

Spurgeon Reminds Us Repentance Is the Work of the Holy Spirit

By C. H. Spurgeon

Genuine spiritual mourning for sin is *the work of the Spirit of God*. Repentance is too choice a flower to grow in *nature's* garden.

Pearls grow naturally in oysters, but penitence never shows itself in sinners except divine grace works it in them. If you have one particle of real hatred for sin, God must have given it to you, for human nature's

thorns never produced a single fig. "That which is born of the flesh is flesh."

True repentance *has a distinct reference to the Savior*. When we repent of sin, we must have one eye upon sin, and another upon the cross. It will be better, still, if we fix both eyes upon Christ, and see our

transgressions in the light of His love.

True sorrow for sin is *eminently practical*. No man may say he hates sin if he *lives in it*. Repentance makes us see the evil of sin, not merely as a theory, but experimentally—as a burnt child dreads fire.

We should be as much afraid of sin as a man who has lately been stopped and robbed is afraid of the thief upon the highway. And we shall shun it—shun it in everything—not only in great things, but in little things—as men shun little vipers as well as great snakes.

**"No man may
say he hates
sin if he lives
in it."**

True mourning for sin will make us very jealous over our tongue, lest it should say a wrong word. We shall be very watchful over our daily actions, lest in anything we offend.

And each night we shall close the day with painful confessions of shortcoming. And each morning awake with anxious prayers that this day God would hold us up that we may not sin against Him.

Sincere repentance is *continuous*. Believers repent until their dying day! This dripping well is not intermittent. Every other sorrow yields to time, but this dear sorrow grows with our growth—and it is so sweet a bitter that we thank God we are permitted to enjoy and to suffer it until we enter our eternal rest.

—PURITAN QUOTES—

"All pangs are *not the pangs of the new birth*. The tree may blossom fairly in spring on which no fruit is to be found in harvest."—**Thomas Boston, 1676 - 1732**

"The house built on the sand may oftentimes be built higher, have more fair parapets and battlements, windows and ornaments, than that which is built upon the rock; yet all gifts and privileges equal not *one grace*."—**John Owen, 1616 -1683**

"What if we have more of the rough file, if we have less rust!? Afflictions carry away nothing but the dross of sin."—**Thomas Watson, 1620 - 1686**

"IT IS FINISHED"

By Charles Haddon Spurgeon

"It is finished," said our Lord Jesus, as He bowed His dear triumphant head and gave up the ghost. And if it is finished, we will not *dream* of adding to it. It is finished! We have no work to do with the view of self-salvation! But you say to me—"Have we not to work out our own salvation?" Certainly we have! We are to work out our own salvation because God works it *in us*. It is our own salvation, and we show it forth in our lives—we work it out from within—we develop it from day to day, and let men *see* what the Lord has done for us! It must first be worked *for us*, and then *in us*, or we can never work it out.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1923, Volume 32—*The Annual Atonement*—Read/download entire sermon at <http://www.spurgeongems.org>.

Pray for grace to love Jesus more today than yesterday.

**PRAY
FOR
GRACE
TO
BE
HOLY.**

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

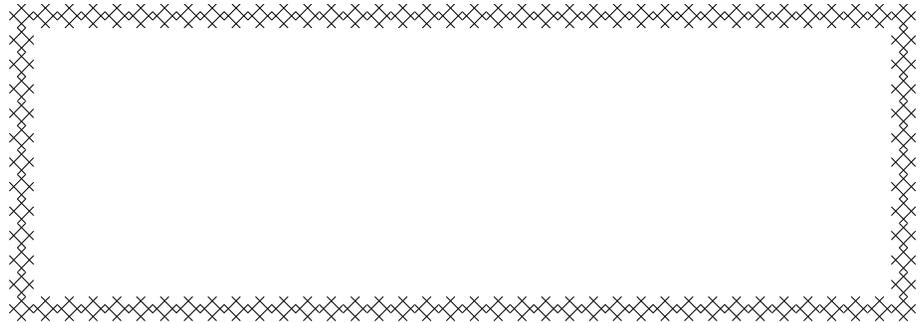
Our prayer for you:

¹⁷ that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,

¹⁸ may be able to comprehend with all the saints what *is* the width and length and depth and height—

¹⁹ to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

(Eph 3:17-19 NKJV)



Pray for persecuted Christians throughout the world.

In This Issue...

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

DOES GOD HEAR THE “PRAYERS” OF AN UNBELIEVER?

By Charles Haddon Spurgeon

When a man does not pray in the Lord's appointed way, nor through Jesus Christ, nor in dependence upon the Holy Spirit, he does not pray at all! However fine his prayer, it is only a splendid *sin*. So if you pray to God in a way which God has never ordained; if you refuse to use the name which He has appointed; if you neglect the cultivation of that holy and humble spirit which the Lord will, alone, accept—you may pray till your tongue cleaves to the roof of your mouth, but in God's judgement you have not prayed at all, and you will not receive anything of the Lord!

It is certain, too, that Saul of Tarsus had never made mention of *the name of Jesus* in his prayers, and therefore God reckoned that he had not prayed. Saul had *heard* of Jesus, but he had rejected His claims, and hated His people. Our heavenly Father never turns a deaf ear to the name of Jesus when it is honestly pleaded. But He will not hear us if we despise that ever-blessed name; there is no other name under heaven given among men whereby we must be saved! There is no other name by which we can hopefully approach the mercy seat! Saul had rejected that name, and had come in his own name, and therefore he had not prayed at all. Suppose a king should make a rule that every petition that was presented to him should bear a certain stamp which his representative would freely put upon it? Then if a man neglected or refused to have his petition thus endorsed, he could not wonder if his petitions were treated as impertinences, and returned unanswered! Virtually, such a man has sent in no petition whatever, since he has declined to comply with the regulation without which no petition can be received!

Friends, let us see to it that we most humbly and heartily, in our prayers, plead the precious blood of the Lord Jesus Christ, for the force of prayer lies mainly in our pleading the name and work of the well-beloved Son of God! We must set ourselves on one side, and hide ourselves behind the Lord Jesus—for we and our prayers can only be accepted in the Beloved, through the person, the merit, the sacrifice, the ever-living intercession of the Lord Jesus Christ! If we have not prayed in the name of Jesus, we have not prayed at all!

Furthermore, I should like you to notice that real prayer cannot come from men whose *characters* are contrary to the mind of God. He whose character contradicts his prayer has not prayed. Saul of Tarsus was opposed to the Son of God—how could he be in favor with God? He did not believe the gospel, though the seal of God was on it—how, then, could God receive his prayer? How shall the Lord listen to us if we will not listen to Him? How shall God accept us if we will not accept His Son? If we set ourselves in opposition to His gospel, do we not shut the door of mercy in our own faces? While we pretend to be knocking at heaven's gate, we are turning the key against ourselves!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1860, Volume 31—“Behold, He Prays”—Read/download entire sermon at <http://www.spurgeongems.org> .