

# The Ambassador

A Bimonthly Periodical of Covenanters Associate Reformed Presbyterian Church  
Kentville, Nova Scotia

Volume 2, Issue 5

July / Aug 2005

This issue:  
**Effectual Calling—  
God giving you a new heart!**

## From the Pastor:

These last few editions of The Ambassador have been examining biblical salvation. By 'biblical salvation' I mean understanding what exactly the grace of God that saves us is all about, as the Bible teaches. Now I present the next aspect of biblical salvation – the efficacious calling of the Holy Spirit. By 'efficacious calling' is meant the gracious work of the Holy Spirit upon the will of men to convince them and cause them to respond, believe, repent of their sin and be willing to come to Christ Jesus for salvation. Without this work of the Spirit, no one

would respond. And when the Holy Spirit so moves upon the will of man, he is unable to resist His working. The Apostle Paul best expressed this work as God the Father *giving you the Spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling [Ephesians 1:17,18].* As we can see 'calling' belongs to God; it is an operation of the Holy Spirit working on the will of man to bring about an effective change in man's knowledge and will.

This aspect of salvation was formalized because followers of James Arminius were promoting his teaching that mankind, though sinful, is still free to either accept or reject the Spirit's call. In effect they were stating that God's grace was not invincible but reliant upon a sinner's response to God. In other words, the Holy Spirit could not regenerate the sinner until the sinner responded in faith to the Gospel. What this presupposes is that there is some good within mankind that makes him desire the grace of God. However, Scripture makes it clear that *every intent of the thoughts of [man's] heart was only evil continually [Gen.6:5]; the Lord looks down from heaven upon the children of men to see if there are any who seek God. They have all turned aside, they have together*

*become corrupt; there is none who does good, no not one [Psa.14:2,3]; the heart is deceitful above all things, and desperately wicked; who can know it? [Jer.17:9]; there is none righteous, no not one; there is none who understands, there is none who seeks after God [Rom.3:10,11]; you... were dead in trespasses and sins [Eph.2:1].* What these verses teach us is that man's will to seek God is in bondage to sin and so cannot and does not seek God. God must seek man and he does so by the effectual calling of the Spirit.

There are two sides of the calling of the Holy Spirit: external and internal. The external call consists in the presentation and offering of salvation to sinners with an earnest 'call' to them to accept and believe in the Lord Jesus Christ. This is the free offer of the Gospel made by men to men. It is not effective on its own, however. For it to be effective to salvation, the Holy Spirit must apply this external call to the mind and heart of a sinner. Without this 'internal' working of the Spirit that sinner cannot and will not respond in faith.

Let us understand a bit more the Spirit's work. First of all, Jesus reminds us it is a mystery how and when the Spirit moves: *the wind blows where it wishes and you hear the sound of it, but cannot tell where it comes from and where it goes. So*

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is everyone who is born of the Spirit [Jn.3:8]. Some people can hear God's Word a little; others need to hear several messages before they respond in faith. The Spirit of God calls elect sinners to God's grace when He determines [Galatians 1:15,16].

Second, the Holy Spirit uses the preaching of the Word of God as his means of awakening souls unto Christ Jesus: *the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God [1Cor.1:18]; having been born again, not of corruptible seed, but incorruptible, through the word of God...now this is the word which by the gospel was preached to you [1Pet.1:23,25]; of His own will he brought us forth through the word of truth...[James 1:18].*

Third, while the external call of the gospel is given freely [and diligently] to all men, the internal working of the Spirit is upon the elect alone. This does not diminish the work of the gospel; rather it is

what makes the ministry so effective. Consider the words of Christ: *No one can come to me unless the Father who sent me draws him...it is written in the prophets, 'and they shall all be taught by God.' Therefore everyone who has heard and learned from the Father comes to Me [Jn.6:44,45]; to you it has been given to know the mysteries of the*

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*kingdom of God, but to the rest it is given in parables that seeing they may not see, and hearing they may not understand [Luke 8:10; and the words of Paul: the natural man does not receive the things of the Spirit of God, for they are foolish-*

*ness to him; nor can he know them for they are spiritually discerned [1Cor.2:14]. Hence only those who are predestined are internally called by the Spirit to know the gospel [Romans 8:30].*

Fourth, the Spirit in calling us to the Gospel of Christ regenerates our inner man. That is, he makes us born again. He changes our mind, will and heart from deadness to the things of God, and makes us alive to receive spiritual things. We are totally unable to do this on our own; it requires the supernatural work of the Spirit [Ezekiel 36:25-27]. We are born again *not of blood, nor of the will of the flesh, nor of the will of man, but of God [Jn.1:13].*

Salvation is all of grace – undeserved by men, yet given graciously by the Lord. The Holy Spirit is the effective agent working God's saving mercies into our souls. No wonder Paul could so confidently state - *"all who are led by the Spirit of God **are** sons of God" [Rom.8:14].*

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## Today's Culture: What is Your Philosophy of Effectual Calling?

Some may think effectual calling is not an important doctrine, but believe it or not 'every' church has a philosophy of effectual calling put into practice and, let me be very bold, many of these practices are erroneous. It all depends on one's understanding of the operation of both the external and internal calling of the Holy Spirit. Let me illustrate.

Some churches place much more power in the external call, where they urge, to the point of embarrassment, sinners to respond to the gospel. Perhaps you have heard or seen where a speaker starts by getting people to raise their hands for prayer or selects groups of people to come forward to the 'altar' to make a profession of faith. For example, I was once to a youth rally where the speaker gave

a message on the gospel and then spent the next 30 minutes urging people to raise their hands and come forward to receive salvation. At the end a 'grand total' of converts and recommitments was recorded and 'all' these people who came forward were assured of their place in heaven. This speaker had fallen into the trap of thinking that he must be the 'seed planter, one who waters and [almost blasphemously] the one who brings forth the increase as well.'

Some preachers never call people to respond to the Word. They believe all that needs to be done is the preaching of the Word and administration of the sacraments, which is true. But when such preaching is void of any external call, when there is no challenge to the heart of man to

respond to the Word of God, when people are more lectured to instead of preached unto, and when the whole operation of calling is left only to the internal working of the Spirit; such preachers have fallen into a trap. Listen to the many exhortations men of God issued in proclaiming God's Word to men: *choose for yourselves this day whom you will serve [Josh.24:15]; my son hear the instruction of your father [Prov.1:8]; Awake! Awake! Put on your strength, O Zion [Isa.52:1]; Repent and believe in the Gospel [Mk.1:15]; God now commands all men everywhere to repent [Acts 17:30]; He that has an ear, let him hear what the Spirit says to the churches [Rev.2-3].* Preachers make the external call by calling men to believe and obey God.

Sometimes, because preaching doesn't seem to work very well, churches opt out for other methods of calling people to Christ. Drama, multimedia, power point and conversion testimonies, other than preaching the Word of God, are viewed as 'more effective' because of their appeal to men. This view is captured by the words of a very popular book, Purpose Driven Life, where the author states, *Sharing your testimony is an essential part of your mission on earth because it is unique, there is no other story like yours. So only you can share it. If you don't share it, it will be lost forever...Actually, your personal testimony is more effective than a sermon, because unbelievers see pastors as professional salesmen, but see you as a "satisfied customer," so they give you more credibility.* Not to be cynical, but nowhere in Scripture do I read the words, "Your personal testimony is the power of God unto salvation." I will always put all my credibility in the Word of God preached to challenge unbelievers, and not my sin-laden, best effort life. When I

recently challenged a minister about this point, his comment was "Reformed people too often 'romance' preaching."

Notice, each of these examples are operating on a theology of effectual calling, just not the right

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one. In offering the gospel unto sinners we are to proclaim the truth of the life, death, resurrection and ascension of Christ as the Bible teaches [this means the whole Bible and all that it teaches]. With this is the call of the preacher, offering to his hearers the promises and threatenings of God and exhorting them to believe and obey. Through the preacher God asserts his sovereign claim over all sinners,

using the preacher to genuinely call sinners. Those who reject such a call increase their own guilt before God.

It is through this external call that God divinely brings men to faith and repentance: *So then faith comes by hearing, and hearing by the Word of God [Rom.10:17].* He does so by the inner operation of the Holy Spirit: *we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory. God has revealed [this wisdom] to us through His Spirit [1Cor.2:7,10].* The Holy Spirit brings us to understand the Word of God and moves our wills to respond accordingly.

Understanding this relationship between the external and internal call helps us understand Jesus' words: *many are called but few are chosen.* The external call is given to many, but the internal call is applied to the few. It is the same call issued, but the difference is that only the internal call of the Holy Spirit is effectual to salvation.



The Parable of the Sower, found in Matthew 13, gives us an ideal understanding of the verse "Many are called but few are chosen". The seed, the Word of God, went out into the world and fell among many different types of soil [people]. But only in that soil that was good – only in that person that was prepared to receive the Word of God – did the seed take root. It was not because the seed was bad that it did not root in the wayside, rocky or thorny soil; it was because those soils were never prepared to receive the seed. There may be some initial growth [rocky soil], even a plant

[thorny soil], but only in the good soil did the seed grow and produce fruit. So it is in effectual calling. Only by the power of the Holy Spirit can the soul of sinful man be prepared to receive God's Word to the saving of His soul. There alone does the Word of God bring forth fruit [2 Corinthians 5:21].



“Snowden Camp Facility” - The A.R.P. Church has endeavored to serve as a continuing Christian witness in the hilly area of Murree and hence as an instrument for carrying out of the Great Commission in that area. To meet the spiritual needs of the believers, the A.R.P Mission has renovated its buildings at Snowden House and prepared a new camp house for the above said purpose. Since Punjab and Sindh provinces are the hottest areas in Pakistan, therefore all educational and professional institutions are closed from June to September. Thus most of the churches and the supporting organization try to hold their camps in Murree hills to equip the youth with the Biblical knowledge. However because of the lack of camp venues in Murree, several churches and organizations could not hold their camps in these hilly areas. Thus keeping in view the spiritual needs of the believers, the A.R.P. Church has prepared the Snowden House so that different churches and organizations may have a chance to hold their camps there in the hilly area of Murree.

“Film Ministry” - According to His promise, Jesus Christ is with us all the time and everywhere. So when He is with us all the time we should not hesitate in doing whatever job is assigned to us. Praise the Lord the God has chosen us and given us the opportunity to serve the Lord and His people who are sick and are suffering. We can console and show our Christian love in different ways. Showing film is one of them. We resumed the film showing ministry in the year 2003 in Christian Hospital after the long break of almost a decade. The practice began with showing film thrice a week in the big lawn of the Christian Hospital Sahiwal. Similarly, Film shows in different congregation also started which was stopped after the sad incident of 9/11. This ministry is continuing its service in the Lord Jesus Christ as He is always with us. 14 different congregations have been attended for film shows since the start of this summer. May God use us abundantly for glorifying the name of Lord Jesus Christ through films. Please keep us in your prayers especially when we have to answer different questions regarding these films. The Lord’s Spirit be with us.

“Leaders’ Retreat” - Praise the Lord that the CHS administration provided the employees with an opportunity to get together to learn the Word of God. The Employees are blessed and are spiritually strong when they learn the Word through these programs. They are also prepared to witness the name of the Lord Jesus Christ among the patients and their attendants when they go back on their respective jobs. This retreat took place from 1st to 3rd April 2005. Rev. Irfan Jameel from St. Thomas Church Islamabad was the speaker while the topic was “Witness”. Dr. Irene Gohar, Sr. Violet Javed and Rev. Javed Iqbal gave devotional messages on their turns. The speaker explained the topic deeply and put up a challenge for the employees to witness the name of Lord Jesus Christ among the patients and tell them that only Jesus has the power to heal and to forgive. The employees accepted the challenge whole heartedly and promised to be true witness of the Lord Jesus Christ.

“Anniversary Preparations” - The A.R.P. Church in Pakistan is completing its hundred years of services in this region in the year 2006. This will be a landmark in this regard. Keeping in view the importance of the upcoming year in the history of the A.R.P. Church in Pakistan, Mr. John E. Gill, the Field Director World Witness Pakistan called a meeting of the representatives of different departments of the church in the first week of February this year and briefed them about his Dubai meeting with Dr. Ron Brunson held earlier. In this meeting Mr. John E. Gill, on behalf of the World Witness gave guidelines to celebrate the Centennial - the hundred years anniversary of the A.R.P. Church in Pakistan. The Pakistan Synod accepted the guidelines and started working on the arrangement of this program.



**Pray for Muslims around the world:**

**Sunni Muslim Rumelian Turks of Greece.** "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field" (Luke 10:2 NIV). Prayer is the key to reaching the Rumelian Turks of Greece. It is the way to break up the spiritual soil of Greece so that Christ's love and salvation can reach them. The Rumelian Turks have the Bible and JESUS Film in their language, and some Christian broadcasts as well. But only a small number are known to have become Christians. The Rumelian Turks in Greece are remnants of the Ottoman Turks who dominated the Balkans for 500 years. In the 19th century when Yugoslavia, Greece, Albania, Bulgaria, and Romania became independent countries, many urban Turks left the Balkans, but today there are still about 146,000 living in Greece. They are largely untouched by the gospel. They are 99.9 percent Hanafite, a liberal sect of Islam. **Pray for faithful intercessors and for laborers to target and reach the Rumelian Turks. Ask God to take authority over the principalities and powers oppressing the Turks. Pray that the Rumelian Turks will hunger to know Jesus and that God will reveal Himself to them.**

**Negev Bedouins of Israel.** In the tradition of her Bedouin tribe, Saleen and her cousins prepared a generous hearth for their guests. Hospitality is what these Negev Bedouins are known for, along with their love of good music, good food and ready conversation. And when guests are available, why not enjoy all four? With a flip of his right thumb, Ali shoveled a juicy piece of mutton and curd into his mouth. The guest complimented the food before diligently licking each finger on his right hand to signify a satisfying end for his meal. Named by the French, the Bedouins of Israel's Negev Desert have stayed close to the home of their forefathers, seasonally pastoring their flocks while maintaining age old Islamic customs and authentic hospitality, nomad style. These nomadic Bedouins enjoy a rich tradition dating back over 1300 years. Few believers live among these Muslims, though some do exist, perhaps silently due to possible persecution. **Pray for the Lord to protect and anoint the Christians among the Negev Bedouins enabling them to be salt and light to their neighbors. May the Father's love be poured out among the beloved non-believers in Negev, so they may come to a saving knowledge of His grace!**

## About World Witness...

World Witness is the Foreign Mission Board of the Associate Reformed Presbyterian Church. Evangelism, discipleship, church planting, and ministries of mercy have been the focus of World Witness since 1859. The first missionary was sent in 1876 to Egypt and followed by 1878 to Mexico and 1906 to India in the region now part of Pakistan. World Witness Programs are active in Mexico, Pakistan, Berlin, Istanbul, Moscow, the Persian World, and Asia through a Cooperative Agreement with Evangelism Explosion. Cooperative missionaries of World Witness also serve in Brazil, Mexico, Spain and Korea.

*More information can be found at [www.arpmagazine.org](http://www.arpmagazine.org) and [www.worldwitness.org](http://www.worldwitness.org).*

# Growing in Grace and Knowledge:

## **EFFECTUAL CALLING**

by Thomas Watson

(from his writing  
"A Divine Cordial")

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Watson was of the group known as Non-conformist. His date of birth is unknown but it is known that he died at Barnston in 1686. He acquired fame as a preacher, but in 1662 was ejected at the Restoration. He continued to exercise his ministry privately. In 1672 after the declaration of indulgence he obtained a license for Crosby Hall, where he preached for several years, until his retirement to Barnston upon the failure of his health. Watson was a man of learning with strong Presbyterian views, and acquired fame by his devotional and expository writings.

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### **"Many are called, but few are chosen", Matthew 22:14**

The second qualification of the persons to whom this privilege in the text belongs, is, they are the called of God. All things work for good *"to them who are called."* Though this word *called* is placed in order after loving of God, yet in nature it goes before it. Love is first named, but not first wrought; we must be called of God, before we can love God. Calling is made (Rom.8:30) the middle link of the golden chain of salvation. It is placed between predestination and glorification; and if we have this middle link fast, we are sure of the two other ends of the chain.

For the clearer illustration of this there are six things observable.

#### **1. A distinction about calling.**

There is a two-fold call. (i.) There

is an outward call, which is nothing else but God's blessed tender of grace in the gospel, His parleying with sinners, when He invites them to come in and accept of mercy. Of this our Saviour speaks: *"Many are called, but few chosen"* (Matt.20:16; 22:14). This external call is insufficient to salvation, yet sufficient to leave men without excuse. (ii.) There is an inward call, when God wonderfully overpowers the heart, and draws the will to embrace Christ. This is, as Augustine speaks, an effectual call. God, by the outward call, blows a trumpet in the ear; by the inward call He opens the heart, as He did the heart of Lydia (Acts 16:14). The outward call may bring men to a profession of Christ; the inward call brings them to a possession of Christ. The outward call curbs a sinner; the inward call changes him.

#### **2. Our deplorable condition before we are called.**

(i.) We are in a state of vassalage [bondage]. Before God calls a man, he is at the devil's call. If he say, Go, he goes: the deluded sinner is like the slave that digs in the mine, hews in the quarry, or tugs at the oar. He is at the command of Satan, as the ass is at the command of the driver. (ii.) We are in a state of darkness. *"Ye were sometimes darkness"* (Eph.5:8). Darkness is very disconsolate. A man in the dark is full of fear, he trembles every step he takes. Darkness is dangerous. He who is in the dark may quickly go out of the right way, and fall into rivers or whirlpools; so in the darkness of ignorance, we may quickly fall into the whirlpool of hell. (iii.) We are in a state of impotency. *"When we were without strength"* (Rom.5:6). No strength to resist a temptation, or grapple with a corruption; sin cut the lock where our strength lay

(Judg.16:20). Nay, there is not only impotency, but obstinacy, *"Ye do always resist the Holy Ghost"* (Acts 7:51). Besides indisposition to good, there is opposition. (iv.) We are in a state of pollution. *"I saw thee polluted in thy blood"* (Ezek.16:6). The fancy coins earthly thoughts; the heart is the devil's forge, where the sparks of lust fly. (v.) We are in a state of damnation. We are born under a curse. The wrath of God abides on us (John 3:36). This is our condition before God is pleased by a merciful call to bring us near to Himself, and free us from that misery in which we were before engulfed.

#### **3. The means of our effectual call.**

The ordinary means which the Lord uses in calling us, is not by raptures and revelations, but is: (i.) By His Word, which is *"the rod of his strength"* (Psalm 110:2). The voice of the Word is God's call to us; therefore He is said to speak to us from heaven (Heb.12:25). That is, in the ministry of the Word, when the Word calls us from sin, it is as if we heard a voice from heaven. (ii.) By His Spirit. This is the loud call. The Word is the instrumental cause of our conversion, the Spirit is the efficient. The ministers of God are only the pipes and organs; it is the Spirit blowing in them that effectually changes the heart. *"While Peter spake, the Holy Ghost fell on all them that heard the word"* (Acts 10:44). It is not the farmer's industry in ploughing and sowing that will make the ground fruitful without the early and latter rain. So it is not the seed of the Word that will effectually convert unless the Spirit put forth His sweet influence and drops as rain upon the heart. Therefore the aid of God's Spirit is to be implored, that He would put forth His powerful voice, and awaken us

out of the grave of unbelief. If a man knock at a gate of brass, it will not open; but if he come with a key in his hand, it will open: so when God, who has the key of David in His hand (Rev.3:7) comes, He opens the heart, though it be ever so fast locked against Him.

**4. The method God uses in calling of sinners.** The Lord does not tie Himself to a particular way, or use the same order with all. He comes sometimes in a still small voice. Such as have had godly parents, and have sat under the warm sunshine of religious education, often do not know how or when they were called. The Lord secretly and gradually instilled grace into their hearts, as the dew falls unnoticed in drops. They know by the heavenly effects that they are called, but the time or manner they know not. The hand moves on the clock, but they do not perceive when it moves.

Thus God deals with some. Others are more stubborn and knotty sinners, and God comes to them in a rough wind. He uses more wedges of the law to break their hearts; He deeply humbles them, and shows them they are damned without Christ. Then having ploughed up the fallow ground of their hearts by humiliation, He sows the seed of consolation. He presents Christ and mercy to them, and draws their wills, not only to accept Christ, but passionately to desire and faithfully to rest upon Him. Thus He wrought upon Paul, and called him from a persecutor to a preacher. This call, though it is more visible than the other, yet is not more real. God's method in calling sinners may vary, but the effect is still the same.

**5. The properties of this effectual calling.** (i.) It is a sweet call. God so calls as He allures; He does not force, but draw. The freedom of the will is not taken away, but the stubbornness of it is

conquered. *"Thy people shall be willing in the day of thy power"* (Psalm 110:3). After this call there are no more disputes, the soul readily obeys God's call: as when Christ called Zacchaeus, he joyfully welcomed Him into his heart and house. (ii.) It is a holy call, *"Who hath called us with a holy calling"* (2Tim.1:9). This call of God calls men out of their sins: by it they are consecrated, and set apart for God. The vessels of the tabernacle were taken from common use, and set apart to a holy use; so they who are effectually called are separated from sin, and consecrated to God's service. The God whom we worship is holy, the work we are employed in is holy, the place we hope to arrive at is holy; all this calls for holiness. A Christian's heart is to be the presence-chamber of the blessed Trinity; and shall not holiness to the Lord be written upon it? Believers are children of God the Father, members of God the Son, and temples of God the Holy Ghost; and shall they not be holy?

Holiness is the badge and livery of God's people. *"The people of thy holiness"* (Isaiah 63:18). As chastity distinguishes a virtuous woman from a harlot, so holiness distinguishes the godly from the wicked. It is a holy calling; *"For God hath not called us unto uncleanness, but unto holiness"* (1Thess.4:7). Let not any man say he is called of God, that lives in sin. Has God called you to be a swearer, to be a drunkard? Nay, let not the merely moral person say he is effectually called. What is civility without sanctity? It is but a dead carcass strewed with flowers. The king's picture stamped upon brass will not go current for gold. The merely moral man looks as if he had the King of heaven's image stamped upon him; but he is no better than counterfeit metal, which will not pass for current with God.

(iii.) It is an irresistible call.

When God calls a man by His grace, he cannot but come. You may resist the minister's call, but you cannot the Spirit's call. The finger of the blessed Spirit can write upon a heart of stone, as once He wrote His laws upon tables of stone. God's words are creating words; when He said "Let there be light, there was light"; and when He says, "Let there be faith", it shall be so. When God called Paul, he answered to the call. *"I was not disobedient to the heavenly vision"* (Acts 26:19). God rides forth conquering in the chariot of His gospel; He makes the blind eyes see, and the stony heart bleed. If God will call a man, nothing shall lie in the way to hinder; difficulties shall be untied, the powers of hell shall disband. *"Who hath resisted his will?"* (Rom.9:19). God bends the iron sinew, and cuts asunder the gates of brass (Psalm 107:16). When the Lord touches a man's heart by His Spirit all proud imaginations are brought down and the fort-royal of the will yields to God. I may allude to Psalm 114:5, *"What ailed thee, O thou sea, that thou fleddest? And thou Jordan, that thou wert driven back?"* The man that before was as a raging sea, foaming forth wickedness, now on a sudden flies back and trembles, he falls down as the jailor, *"What shall I do to be saved?"* (Acts 26:30). What ails thee, O sea? What ails this man? The Lord has been effectually calling him. He has been working a work of grace, and now his stubborn heart is conquered by a sweet violence.

(iv.) It is a high calling. *"I press toward the mark, for the prize of the high calling of God"* (Phil.3:14). It is a high calling, because we are called to high exercises of religion - to die to sin, to be crucified to the world, to live by faith, to have fellowship with the Father (1John 1:3). This is a high calling; here is a work too high for men in a state of nature to perform. It is a high calling, because we are called to

high privileges, to justification and adoption, to be made co-heirs with Christ. He that is effectually called is higher than the princes of the earth.

(v.) It is a gracious call. It is the fruit and product of free grace. That God should call some, and not others; some taken, and others left; one called who is of a more rugged, morose disposition, another of sharper intellect, of a sweeter temper, rejected, here is free grace. That the poor should be rich in faith, heirs of a kingdom (Jam.2:5), and the nobles and great ones of the world for the most part rejected, "*Not many noble are called*" (1Cor.1:26); this is free and rich grace. "*Even so, Father, for so it seemed good in thy sight*" (Matt.11:26). That under the same sermon one should be effectually wrought upon, another no more moved than a dead man with the sound of music; that one should hear the Spirit's voice in the Word, another not hear it; that one should be softened and moistened with the influence of heaven, another, like Gideon's dry fleece, has no dew upon him: behold here distinguishing grace! The same affliction converts one and hardens another. Affliction to one is as the bruising of spices, which cast forth a fragrant smell; to the other it is as the crushing of weeds in a mortar, which are more unsavoury. What is the cause of this, but the free grace of God? It is a gracious calling; it is all enameled and interwoven with free grace.

(vi.) It is a glorious call. "*Who hath called us unto his eternal glory*" (IPet.5:10). We are called to the enjoyment of the ever-blessed God: as if a man were called out of a prison to sit upon a throne. Quintus Curtius writes of one, who while digging in his garden was called to be king. Thus God calls us to glory and virtue (2Pet.2:3). First to virtue, then to glory. At Athens there were two temples, the temple of Virtue, and

the temple of Honour; and no man could go to the temple of honour, but through the temple of virtue. So God calls us first to virtue, and then to glory. What is the glory among men, which most so hunt after, but a feather blown in the air? What is it to the weight of glory? Is there not great reason we should follow God's call? He calls to preferment; can there be any loss or prejudice in this? God would have us part with nothing for Him, but that which will damn us if we keep it. He has no design upon us, but to make us happy. He calls us to salvation; He calls us to a kingdom. Oh, how should we then, with Bartimaeus, throw off our ragged coat of sin, and follow Christ when He calls!

(vii.) It is a rare call. But few are savingly called. "*Few are chosen*" (Matt.22:14). Few, not collectively, but comparatively. The word "to call" signifies to choose out some from among others. Many have the light brought to them, but few have their eyes anointed to see that light. "*Thou hast a few names in Sardis that have not defiled their garments*" (Rev.3:4). How many millions sit in the region of darkness! And in those climates where the Sun of righteousness does shine, there are many who receive the light of the truth, without the love of it. There are many formalists, but few believers. There is something that looks like faith, which is not. The Cyprian diamond, says Pliny, sparkles like the true diamond, but it is not of the right kind, it will break with the hammer: so the hypocrite's faith will break with the hammer of persecution. But few are truly called; the number of precious stones is few, to the number of pebble stones. Most men shape their religion according to the fashion of the times; they are for the music and the idol (Dan.3:7). The serious thought of this should make us work out our salvation with fear,

and labour to be in the number of those few whom God has translated into a state of grace.

(viii.) It is an unchangeable call. "*The gifts and calling of God are without repentance*" (Romans 9:29). That is, as a learned writer says, those gifts which flow from election. When God calls a man, He does not repent of it. God does not, as many friends do, love one day, and hate another; or as princes, who make their subjects favourites, and afterwards throw them into prison. This is the blessedness of a saint; his condition admits of no alteration. God's call is founded upon His decree, and His decree is immutable. Acts of grace cannot be reversed. God blots out His people's sins, but not their names. Let the world ring changes every hour, a believer's condition is fixed and unalterable.

These considerations show us the necessity of effectual calling. Without it there is no going to heaven. We must be "*made meet for the inheritance*" (Col.1:12). As God makes heaven fit for us, so He makes us fit for heaven; and what gives this meetness, but effectual calling? A man remaining in the filth and rubbish of nature is no more fit for heaven than a dead man is fit to inherit an estate. The high calling is not a thing arbitrary or indifferent, but as needful as salvation; yet alas, how is this one thing needful neglected! Most men, like the people of Israel, wander up and down to gather straw, but do not mind the evidences of their effectual calling.

Take notice what a mighty power God puts forth in calling of sinners! God does so call as to draw (John 6:44). Conversion is styled a resurrection. "*Blessed is he that hath part in the first resurrection*" (Rev.20:6). That is, a rising from sin to grace. A man can no more convert himself than a dead man can raise himself. It is called a creation (Col.3:10). To create is above the power of nature.



## On the Internet:

"Welcome to the ***Outside the Camp*** web site. This is the web version of a newsletter put out by Sovereign Redeemer Assembly. The purpose of this newsletter is to proclaim the true gospel of sovereign grace, expose counterfeit gospels, and stimulate true believers to love and good works. We at Sovereign Redeemer Assembly agree in full with all the doctrines contained in the [Christian Confession of Faith](#), as these doctrines are a Scriptural summary of the Christian Faith. We will not fellowship with anyone who we know opposes at least one of the doctrines contained in this Confession. We will not endorse, promote, or be a part of any church, religious group, missionary work, or denomination that we know (1) opposes at least one of the doctrines contained in this Confession or (2) has at least one member who opposes at least one of the doctrines contained in this Confession."

These are the opening words of the website [www.outsidethecamp.org](http://www.outsidethecamp.org) a website and group that purports to be the champion of the Reformed Faith and herald of heterodoxy – heretical doctrine. Sound promising? A quick review of its site will show otherwise. Instead of championing the Reformed Faith, this site is consumed with proving who is not Reformed, who is a heretic, and which groups and church denominations are damned because they uphold either some alliance with so-called 'sacrilegious' and unorthodox groups, or have made statements that prove they are heretics. They save their greatest attacks on Arminians and any who would accept them.

Their motto is "*So let us go forth to Him outside the camp bearing His reproach.*" (Heb. 13:13) The problem is they have misused this verse. Instead of it referring to Christians suffering to uphold the Gospel of Christ Jesus, counting their hardships and persecutions in this world as incomparable to the glory of the Kingdom of God, they use it to refer to the shame and reproach *they must bear* because they are revealing heretics in the Reformed camp. Thus their claim is that they are as Jesus – outside the camp – bearing shame and reproach for upholding truth. Hear their own words: "Because we tell the God-hating religionists the truth that they are lost and their deeds are evil, because we will not speak peace when there is no peace, we are slandered, reproached, berated, reviled, condemned, defamed, attacked, mocked, denigrated, derided, scorned, ridiculed, disparaged, insulted, mistreated, abused, taunted, and scoffed at; we are treated as unclean, corrupt, defiled, filthy, polluted, foul, dirty, disgusting, loathsome, and vile. The self-righteous religionists warn others about us, call us cultic, schismatic, mean, and unloving, and make all kinds of blatantly false accusations against us. We bear the reproach of Christ."

However, a simple look into who they call "God-hating religionists" shows that they are truly schismatic and unloving. Their list of unregenerates includes: Louis Berkhof, Thomas Boston, John Calvin, A.A. Hodge, Charles Hodge, J. I. Packer, A.W. Pink, and Charles Spurgeon. Listen to what they claim about John Calvin:

To describe a belief in the doctrines of the name "Calvinism" implies that Calvin believed the doctrines of grace and that those who believe the doctrines of grace believe what Calvin believed. We have recently found out that Calvin did not even believe all of the doctrines of grace. In fact, he did not believe the very heart of the gospel, which is the efficacious atonement of Jesus Christ. Needless to say, we were shocked and saddened when we discovered this. But the proofs are incontrovertible...The following are quotes from John Calvin, each followed by an explanation of what he was saying. You will find that what he was saying cannot be explained in any other logical way. John Calvin was an unregenerate man when he made these statements. Those "converts" from Roman Catholicism who believed what he said about the atonement were doing nothing more than going from the Roman Catholic Whore Church into the Protestant Whore Church. They were just going from wicked Roman Catholic universal atonement to wicked Protestant universal atonement, from being lost Roman Catholics to being lost Protestants.

"True it is that the effect of His death comes not to the whole world. Nevertheless, forasmuch as it is not in us to discern between the righteous and the sinners that go to destruction, but that Jesus Christ has suffered His death and passion as well for them as for us, therefore it behooves us to labour to bring every man to salvation, that the grace of our Lord Jesus Christ may be available to them ..." [Sermon CXVI on the Book of Job (31:29-32)] Calvin is here saying that Jesus Christ has suffered His death and passion for the righteous as well as the sinners that go to destruction. (Note also that Calvin used the term "whole world" to mean everyone without exception.)

"The word many is not put definitely for a fixed number, but for a large number; for he contrasts himself with all others. And in this sense it is used in Romans 5:15, where Paul does not speak of any part of men, but embraces the whole human race." [Commentary on Matthew 20:28] Calvin is here saying that in Matthew 20:28, the "many" for whom Christ was given as a ransom is not talking about any part of the human race but the whole human race. If he had just said that Christ is a ransom for the whole human race, we might be able to consider the possibility that he did not mean everyone without exception. But he contrasts "part" and "whole," obviously meaning that he believed that Christ was given as a ransom for the whole human race as opposed to just part of the human race.

After finding these quotes, we obviously could not call ourselves Calvinists (although we had already stopped calling ourselves

Calvinists before finding these quotes), since we do not believe what Calvin believed regarding the essential gospel doctrine of the efficacious atonement of Jesus Christ. Calvin did not believe that the work of Christ secures the salvation of all whom He represented. He did not believe that the work of Christ alone is what makes the only difference between salvation and damnation.

For them to make such claims about a man who is one of the finest and chief theologians of the Reformed Faith actually shows where their heart is. This is not to say that I do not have some disagreements with John Calvin. We have differences of application, yet in truth and the Gospel we are united. But to call him unregenerate, and declare the Calvin did not believe in the justifying work of Christ?! More than showing 'true colours of others, it is "Outside The Camp" who shows their 'true colours.' While they claim they do not teach that theological perfection is a condition of salvation; they teach it is necessary condition of being saved. Their position is that a man does not have to believe the Calvinist gospel to be saved, but then they so lucidly add that if one does not, then he is not saved?! "Outside The Camp" not only dismisses significant men of God, but quite simply they dismiss anyone and everyone who does not agree with them. They condemn many and do not afford weak, immature, or otherwise babes in the faith, much hope of salvation [though they may deny this with words, their practice speaks otherwise]. They neglect Paul's own confession *not that I have already attained or am already perfected; but I press on... brethren I do not count myself to have apprehended...* (Phil.3:12f). If Paul had not arrived righteously and, might we add theologically, then who are any of us to claim that we have? We are better to heed Paul's words *Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind* (Phil.3:16).

Why deal with such a website? With the ease and availability of the Internet to communicate information, Christians need to be guarded against not only heresy, but also schismatic and dissenting groups who would further divide the Body of Christ. Discernment is needed. There is a great deal of 'good food' for Christians on the Internet, but there is also a great deal of junk. Sadly "Outside the Camp" is not alone. But to end on a positive note, may I commend two sites that contain a great deal of good reading material - [www.monergism.com](http://www.monergism.com) and [www.graceonlinelibrary.org](http://www.graceonlinelibrary.org)

## Session News:

The Provisional Session of Covenanters Associate Reformed Presbyterian Church met Friday, July 15, 2005, at 7:30 p.m. by means of telephone conference call. The Moderator read from Luke 1: 13,18,19 and opened with prayer.

**The Lord's Supper:** was observed at the morning worship service, July 10, 2005. Elder Jones was present. A total of 20 participated in receiving communion.

**Brian and Michelle Nash:** have re-located to Prince Edward Island and have indicated their desire to unite in communicant membership with the Cape Traverse Free Church of Scotland of the Eastern Charge. We pray the Lord's blessing upon the Nash household as they begin their life as a family of four on the Island. For those not aware, the adoption of Emma and Sebastian has been completed.

**Andrew and Carrie Vanderveen:** who have been Associate Members at Covenanters have relocated to Ontario to continue post-secondary education. Their names have been removed from the Associate Membership list and they have become members of the Canadian Reformed congregation in Toronto.

**Congregational BBQ:** was held at the home of Henry and Joyce Hogeterp on Saturday, July 9, 2005. There were several visiting families from the community as well as many attendees from sister ARP churches in the Maritimes. Henry & Joyce are to be commended for their hosting the picnic yet another year.

## Minutes of Provisional Session, July 15, 2005

**Election of Ruling Elders: Mr. Henry Hogeterp and Mr. Albert Gerrits:** It was decided we would pursue a time line pertaining to the Spring Presbytery 2006 for organization as a particular congregation and ordaining ruling elders at Covenanters. The Pastor will report this desire to Presbytery at the Fall 2005 meeting informing them of our desire and asking what the way forward is.

**Correspondence:** a letter was sent to Rev. Jeff Kingswood confirming the date of May 12-13, 2006 as the confirmed date for the Valley Reformed Bible Conference as well as the topic he will cover over three (3) preaching sessions as The Ecumenicity of the Church was reviewed and approved. Also, Rev. Kingswood was asked if he would be available to preach both Lord's Day Services on May 14, 2006. It was also noted that the workshop speaker is yet to be confirmed for the Conference.

**Congregational matters:** Session discussed the services of David Martinez and Gary Plewes. Pastor Carter reviewed visits and pastoral matters with the session. Prayer was had for special matters of concern and for the growth of Covenanters. The meeting concluded with all elders praying for the congregation.

**Next Meeting Date:** Friday, August 19, 2005 at 7:30 p. m. by means of telephone conference call.

*Respectfully submitted,  
Alan W. Jones, Clerk of the Provisional Session*

## Children's Corner:

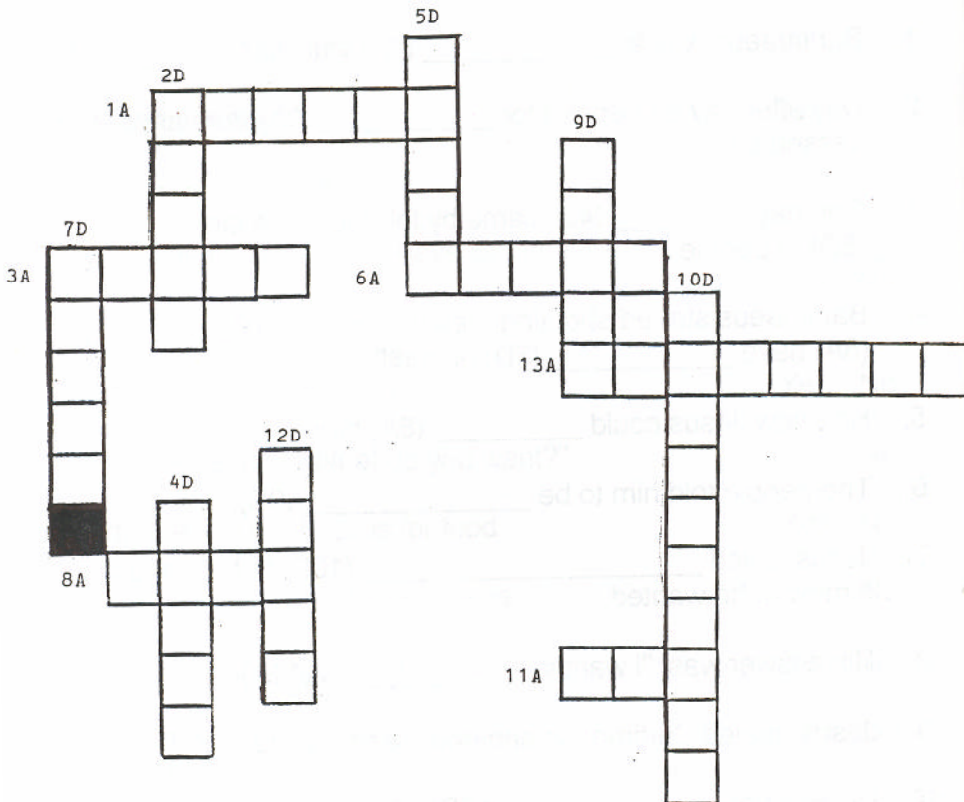
### Miracles of Jesus (II)

#### BLIND BARTIMAEUS

You can read this story in the Bible. Find it in: **Matthew 20:30-34**, **Mark 10:46-52**, and **Luke 18:35-43**.

First, fill in the blanks; then use these words to do the puzzle below (A=Across, D=Down).

- Bartimaeus was a \_\_\_\_\_ (1A) who was \_\_\_\_\_ (2D).
- Day after day he begged for \_\_\_\_\_ (3A) from anyone who passed by.
- One day \_\_\_\_\_ (4D) came by followed by a large \_\_\_\_\_ (5D) of people.
- Bartimaeus started shouting "Jesus, Thou Son of \_\_\_\_\_ (6A), have \_\_\_\_\_ (7D) on me."
- He knew Jesus could \_\_\_\_\_ (8A) him.
- The people told him to be \_\_\_\_\_ (9D).
- Jesus called \_\_\_\_\_ (10D) to him, and asked him what he wanted.
- His answer was, "I want to \_\_\_\_\_ (11A)."
- Jesus healed Bartimaeus and now he could see.
- He was very \_\_\_\_\_ (12D) and \_\_\_\_\_ (13A).



? ? ? ? ? ?

What is a miracle? It is something which causes great wonder, because we cannot explain it. The Bible tells us of many miracles. We read that the heavens and the earth were created out of nothing in six days. That was a very great miracle! We read of other miracles too, such as Moses making a path for the people of Israel through the waters of the Red Sea. Such miracles caused great wonder and amazement. Miracles are wonders and signs to point us to God. They show us Who God is-- that He is very great and all things are possible with Him!

Miracles are not the same as magic. People can do tricks which look like miracles, but they are only tricks to fool us into believing they are real.

There also are evil powers, which come from Satan. Satan hates God and tries to deceive people. Sometimes God allows the devil and his evil spirits to do great wonders too. We read about their magic and witchcraft in the Bible. The Bible tells us not to get mixed up with black magic and witchcraft. They are from the devil. He is God's enemy and he tries to deceive people and lead them away from God.

Everything that grows, the trees and the flowers, show us the miracle of God's power. Jesus did miracles so people would worship and praise God for His great power, goodness and love. Jesus is both God and man and the miracles He did, prove this. Many years before, the prophet Isaiah had said that when the Saviour of the world would come, He could be known by the great miracles He did. *In that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness (29:18).*

When the Holy Spirit works faith in our hearts, we know the same miraculous power and love of God in our hearts. As you learn about some of the miracles Jesus did, pray that God will work in your heart with the same wonder-working power of His Spirit.



# Church Calendar:



August 3-11 – Pastor Carter will attend Haddington House summer school in PEI.

August 7 – pulpit exchange with Rev. Brian Murray arranged for both services

August 19 – 7:30pm, monthly Session meeting, by teleconference

August 23 – Pastor Carter will be speaking at the Springhill Federal Penitentiary.

August 27 – “End of Summer Fellowship” at Nick & Brenda Nyenhuis’ home, 3:00pm to dusk. Enjoy soccer, volleyball, a campfire, and more. Everyone welcome, young and old ... bring a friend! Rain date: Monday, September 5



August 28 – 3:00pm, monthly afternoon Psalm Service, offering for Mission Fund

August 29, September 6 – Prayer meetings at Pastor Carter’s home

September 14 – Weekly Bible study/Prayer time begins

September 16-18 – Maritime Reformed Institute in Moncton, New Brunswick  
Conference theme: “The Blessing of the Lord’s Day”

A **YOUTH GROUP** will be hosted by the Gerrits for 11-12 year olds on a monthly basis commencing Autumn 2005. Details will be forthcoming.

## Birthdays

August 7	Joanne Carter
August 13	Ralph Hogeterp
August 15	Roland Hogeterp
August 16	Anna Killacky
September 29	Anna Halbersma
September 29	Madeleine Killacky
September 30	Carrie Vanderveen

**Announcement:** This fall, our **BIBLE STUDY** and Prayer meetings are going to focus on “Answers In Genesis”. This is a 12-volume video series on the importance of Genesis’ creation story and its relevance to all mankind. We will have work sheets, videos to view, and question/answer time. It is an opportunity for inviting people to be challenged with the truth of Creation. If there is interest, Pastor Carter is willing to host a second meeting time to accommodate an alternate group.

## Sunday Services

**9:30 a.m. and 3:00 p.m.**



Services are held at the Kentville Lions Club on River Street, off Aberdeen Street in Kentville.

All are welcome ! Nursery available.

## Fellowship Schedule

August 7	Annette Gerrits
August 14	Anna Halbersma
August 21	Joyce Hogeterp
August 28	Marian Hogeterp
September 4	Avril Killacky
September 11	Brenda Nyenhuis
September 18	Anna Stefani
September 25	Joanne Carter

## More information...

### ELDERS / PROVISIONAL SESSION

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Alan Jones, 50 Rural Estates, Moncton, NB E1G 4W2 (506) 859-1404

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If you have any comments regarding this publication or if you would like to contribute an article, a poem or hymn, children’s activity, or announcement, please contact one of the editors.

### WEB SITES

www.arpnovascotia.com/covenanters

www.arsynod.org

## Nursery Schedule

August 7	Anna S. / Avril
August 14	Brenda / Joyce
August 21	Annette / Marian
August 28	Joanne / Anna S.
September 4	Brenda / Avril
September 11	Joyce / Marian
September 18	Annette / Avril
September 25	Anna S. / Joanne

## Church Setup Schedule

August	Hogeterp family
September	Gerrits family
October	Nyenhuis family