

# FOR HIS GLORY

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If you could get into your heart as well as into your creed, the sincere belief that, “the wicked shall be turned into Hell with all the nations that forget God.” If you could remember that even those who hear the Gospel have no way of escape if they remain impenitent, and that if they reject Christ there remains nothing for them but “a fearful looking for of judgment and of fiery indignation.” If your soul could be made to melt for heaviness because of the woes of lost spirits, and because so many of your fellow men will, within a little while, be lost—lost as these others are, past all recall, beyond all hope, or all dream of alleviation—surely you would become awfully earnest about souls!—CHS



## WHAT CAN WE DO, BRETHREN?

By Charles H. Spurgeon

We have set our hearts upon a thorough revival of religion in our midst. Some of my Brethren associated with me in the Deaconship and Eldership have made this a matter of constant prayer to God—that we may see, this year, greater things than we have ever seen! And there are many in the membership of the same mind who have besieged the Throne of God with constant supplications.

It will be, as a preparation for the work which God will work among us, a very blessed thing for us as a Church to feel how utterly powerless we are in this matter. God has blessed us these 13 years! We have enjoyed continued prosperity. We have scarcely known what to do with the blessings God has given us! Truly in our case He has fulfilled the promise, “I will pour out My blessing upon you so that you shall not have room to receive it.” But I fear that our temptation is to lean upon an arm of *flesh*—to suppose there is some power in the *ministry*, or in our *organization*, or in the *zeal* which has characterized us.

Brethren, let us divest ourselves of all that pride—that detestable, abominable, soul-weakening vice which is as evil and as hurtful to us as it is abominable to God! *We* can no more save a soul than make a world, and as to causing a genuine revival by our own efforts, we might as well talk of whirling the stars from their sphere! Poor helpless worms we are in this matter. If God helps us we can pray, but without His aid our prayers will be mockery! If God helps us we can preach, but apart from Him our preaching is but a weary tale told without power or energy. You must, each of you, ask the Lord to take you down into the depths of your own *nothingness* and reveal to you your utter *unworthiness* to be used in His work! Try to get a deeply humiliating sense of your own weakness.

As a Church we want to be kept low before the Lord. Why, what are *we* as a Church? There are some sad sinners among us who are such clever hypocrites that we cannot find them out! And there are others who walk so ill that we fear they are tares among the wheat. The best of us are far from being as good as we should be! We have all grave accusations to bring against ourselves. If the Lord Jesus were to write on the

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## DO YOU LONG TO BE SAVED?

By C. H. Spurgeon

Surely among my readers there must be some of you who long to be saved! If so, it is likely that since you have begun to seek salvation, instead of being more happy, you are far more miserable. You imagined at one time that you could believe in Jesus whenever you liked—that you could become a Christian at your own will at any moment! And now you wake up to find that the will is present with you, but how to perform that which you desire, you find not!

You *desire* to break the chains of sin, but those sins were far easier to bind than to loose. You *want* to come to Jesus with a broken heart, but your heart refuses to break. You long to *trust* Jesus, but your unbelief is so mighty that you cannot see His Cross—you cannot look with the look which makes a sinner live! Will you think me cruel if I say I am *glad* to find you in this poverty-stricken state? I believe that in your case you must know your own powerlessness, you must be brought to feel that as far as salvation is concerned you are dead, utterly dead.

Every sinner must learn that he is by nature dead in trespasses and sins,

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## We Can Do Nothing!

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ground here and say, “He that is without fault among you, let him throw the first stone at lukewarm Christians,” I do not know who is the oldest and whether he would try to go out first, but I should follow very closely at his heels!

We are all verily guilty before the Lord! We have not done as we ought, nor as we *might*—we are unworthy that He should use us! And if He should write, “Ichabod,” in letters of fire over this Tabernacle, and leave this building to be desolate as Shiloh was of old, He might well do it and none could blame Him. Let us all confess this.

Next, there is not only difficulty in ourselves but difficulty in the work. We want to see all these people converted to God, and truly some of our hearers are hopeless enough, for I have been preaching to them for 10 or 12 years and they are not a whit the better but the worse for it—they have grown Gospel-hardened! My voice used to startle you once, and the honest Truth of God made you *feel*—but it is not so now. You are as used to my voice as the miller to the click of his mill. You are made ready for the uttermost wrath of God—for there is no place that can prepare a man for Hell so readily as the place of rejected invitations and neglected admonitions!

Yet, dear Hearers, we desire to see you converted, and by the Grace of God we hope to see it! But what can we do? The preacher can do nothing, for he has done his best to bring you to Christ and has failed. And all that any of our most earnest friends can suggest will fail, also. The work is impossible with *us*, but do we therefore give up the attempt? No, for is it not written, “I said not unto the seed of Jacob, Seek you My face in vain”? We cannot seek God’s face in vain, and if this Church continues to pray as it has done, an answer of peace must be given us! We do not know how the promise is to be fulfilled, but we believe it *will* be fulfilled, and we leave it with our God.

There is another promise, “He shall see of the travail of His soul and be satisfied.” Christ must see of His soul’s travail. He must see of it in this place, too! We expect to see men converted in this place, and to hear multitudes of sinners crying, “What must I do to be saved?” We have God’s promise for it! *We* cannot do it, but *He* can! What shall *we* do? Why, in joyous confidence continue steadfast, unmovable, always abounding in the work of the Lord! We must go again to our knees in prayer, feeling that the result is not haphazard! Jesus pleads His wounds and cannot be denied. The Lord cannot draw back from His Word. He must do according to His people’s desires when He Himself *writes those desires upon their hearts!*

And when they have grown into earnest striving, and wrestling, and mounted into believing expectations, they must be fulfilled! If we can only get a dozen men and women among you really humbled before God to feel your own emptiness, and yet to believe the promise, I expect to see within the next few months a blessing of such an extent as we have never received before. God send this, and His be the glory!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Sermon #733, Volume 13, “*Unstaggering Faith!*”—Ages Software.

## TRUST JESUS!

(Continued from page 1)

and that the work of salvation is a work impossible to him—it is high above—out of his reach. I want you to know that more and more, and if it should drive you to a thorough self-despair, none will be more thankful than I shall be, for *despair* is the nearest way to *faith* in our philosophy. Self-despair throws a man upon his God. He feels that he can do nothing and he turns to One who can do all things. Now, Friend, if you are as I have said, convinced of your *nothingness*, the next thing is, can you find a promise?

There is one I pray the Lord to give you this day: “Whoever calls upon the name of the Lord shall be saved.” Have you called upon the name of the Lord? That is to say, have you cried to Him, “God be merciful to me a sinner”? Well, if you have not, I pray you do it *now*. If you so call you *must* be saved. True, you cannot save yourself! I am glad you know that. But what you *cannot* do, in that you are weak through the flesh, God *will* do, for there is His promise, “Whoever comes to Me I will in no wise cast out.”

Now, will you come? If so, you cannot be cast out! “Whoever believes on Him is not condemned.” Do you believe on the Lord Jesus? Do you take Him now to be your Savior? If you do, your personal lack of power shall be no hindrance. You have no power whatever, but there is none needed in you! When Christ raised the dead he did not rake among the ashes to find a lingering spark of vitality, but He said, “Live!” And if you are as dead as Lazarus of whom Martha said, “Lord, by this time he stinks,” the voice of mercy can yet make you live! Can you believe this? If you can believe in Jesus you shall be saved!

If you can believe that Jehovah Jesus, the Son of God, can save you, and if you can rest upon His merits—though in *you* there is no grain of merit, though in *you* there is no vestige of power or spiritual strength—this shall not stand in your way! And though your sins are as damnable as those of Satan, and your iniquity of heart as deep as Hell itself, yet if you can trust in Jesus to save you, difficulty vanishes before the merit of His blood! I know you say, “If I felt happy I could trust Christ. If I felt tender, if I felt holy.” No, Friend, you would not be trusting *Christ*, you would be trusting your *feelings*, and your *tenderness* would be your confidence!

But now you have no feeling of tenderness or holiness that can recommend you to God. Come, then, as you are—wretched, undone, self-condemned, and self-aborred—come and cast yourself upon the mercy of God as He reveals Himself in the bleeding body of His dear Son! And if you can do this you will glorify God. “Oh,” you say, “how could such a poor soul as I am ever bring glory to God?” Sinner, I say it is in your power, if God enables you, to bring more glory to God, in a certain sense, than the living saint can, for the living saint only believes that God can keep him alive, but for you, under a pressing sense of guilt, still to believe that Jesus can give you perfect liberty and save you—oh, this glorifies Him!

There is not an angel before the Throne of God who can believe such great things of God as you can! An angel has no sin. He cannot, therefore, believe that Jesus can put away his sin, but *you* can. “If you believe in Jesus, though your sins are as scarlet, they shall be as wool; though they are red like crimson, they shall be whiter than snow.” If you do God the honor to believe that He can do what He has said—if you rest in Jesus—*you* shall have the comfort, *He* shall have the glory—and your soul shall have the salvation! Emptied of self you have no life, no strength, no goodness! In fact you have nothing to recommend you, but come as you are, and the Lord will bless you and give you the desire of your heart, and unto Him be the glory! Amen.

## CALVINISM: ITS FOURTH POINT

By DANIEL E. PARKS, PASTOR

SOVEREIGN GRACE BAPTIST CHURCH, PO BOX 305, FREDERIKSTED, VIRGIN ISLANDS, 00841

The foremost theologian of the Reformation of the 1500's was John Calvin (1509-64), the Reformer of Geneva, Switzerland. He systematized the Doctrine of Salvation earlier defended by Augustine (345-430), inscripturated by Paul the Apostle, and Divinely inspired by the Holy Spirit. His Doctrine was embraced by fellow Reformers throughout Europe and the British Isles.

The most noted protest against the Doctrine of John Calvin was raised by disciples of Jacobus Arminius, professor in the university at Leiden, The Netherlands, 1603-09. They started their protest, called the Remonstrance, in 1610, one year after Jacobus Arminius' death. Their disagreement with John Calvin's Doctrine of Predestination was presented to the Dutch Reformed Church's Synod of Dort in 1618-19 in what has come to be called the Five Points of Arminianism:

[The January issue of this magazine listed the Five Points of Arminianism and refuted the first point. Last month Pastor Parks refuted the third point.] We will here consider the fourth of the Five Points of Arminianism and of Calvinism (as they are summarized in *The Five Points of Calvinism* by David N. Steele and Curtis C. Thomas).

### Arminianism Point #4: The Holy Spirit Can Be Effectually Resisted

"The Holy Spirit calls inwardly all those who are called outwardly by the Gospel invitation. He does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call. The Spirit cannot regenerate the sinner until he believes. Faith (which is man's contribution) precedes and makes possible the new birth. Thus, man's free will limits the Spirit in the application of Christ's saving work. The Holy Spirit can only draw to Christ those who allow Him to have His way with them. Until the sinner responds, the Spirit cannot give life. God's Grace, therefore, is not invincible. It can be, and often is, resisted and thwarted by man."

This fourth point of Arminianism denies what Holy Scriptures teach regarding the irresistible and effectual call of the Holy Spirit in the following respects.

1. According to Arminianism, "The Holy Spirit calls inwardly all those who are called outwardly by the Gospel invitation." Holy Scriptures declare otherwise. The outward call of the Gospel is extended to all who hear it. But the inward call of the Holy Spirit is extended to only those who have been predestined to salvation, God's elect. This is the doctrine of Paul the Apostle in Romans 8:28-30: "And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He predestined, these He also called. Whom He called, these He also justified. And whom He justified, these He also glorified."

Paul here teaches us that "those who love God" are those whom He foreknew and predestined to salvation, and that each of them has been called to salvation, and that each of these called ones has been justified and glorified. They are therefore identified as "the called according to His purpose." This call most certainly is *not* the *outward* call of all who hear the Gospel, but rather the *inward* call of the Holy Spirit to the elect alone.

2. According to Arminianism, "The Holy Spirit...does all that He

can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call." Holy Scriptures declare otherwise. First, man in his natural condition is not free. Rather, he is a "slave of sin" according to John 8:34, (cp. Rom 6:17, 20), and in "the snare of the devil, having been taken captive by him to do his will," according to 2 Timothy 2:26, (cp. John 8:44). Secondly, if the Holy Spirit is doing all He can to save every sinner, and if any of those sinners is capable of successfully resisting Him, then the Holy Spirit is not Omnipotent and Divine, the Almighty God. Arminianism at this point, therefore, denies the Doctrine of the Holy Trinity.

3. According to Arminianism, "The Spirit cannot regenerate the sinner until he believes. Faith (which is man's contribution) precedes and makes possible the new birth." Holy Scriptures declare otherwise. First, rather than teaching that faith precedes regeneration, as Arminians assert, Holy Scriptures teach regeneration *precedes* faith. We therefore read in 1 Peter 1:2f that the "elect...of God the Father" will experience the "sanctification of the Spirit, for obedience." That is, the elect must be regenerated by the Holy Spirit before they can obey the Gospel through faith, for which reason the elect are told that God "has begotten us again to a living hope," (cp. 2 Thess 2:13).

Secondly, saving faith is not "man's contribution," as Arminians declare. Rather, Scriptures repeatedly declare that faith is *God's* contribution to the sinner (Eph 2:8f; Acts 18:27; Phil 1:29). Arminians, by teaching man makes a contribution to his own salvation, teach salvation by works, thereby denying salvation by the Grace of God alone.

4. According to Arminianism, "Thus man's free will limits the Spirit in the application of Christ's saving work. The Holy Spirit can only draw to Christ those who allow Him to have His way with them. Until the sinner responds, the Spirit cannot give life." Holy Scriptures declare otherwise. As already noted, the Holy Spirit is not Divine and, therefore, not the third Person of the Holy Spirit if He can save only those who allow Him to do so, and if His saving desire and purpose can be thwarted by the will of sinners. Arminianism, therefore, denies the Deity of the Holy Spirit.

5. According to Arminianism, "God's Grace, therefore, is not invincible. It can be, and often is, resisted and thwarted by man." Holy Scriptures declare otherwise. God Himself declares, in Isaiah 46:10, "I will do all My pleasure." If it is His pleasure to be gracious to a certain sinner and to save him, that sinner will, without fail, receive the Grace of God and be saved. The God of Grace and the Grace of God are invincible, and can be thwarted by no one!

The Synod of Dort therefore rightly condemned this fourth of the Five Points of Arminianism as heresy, and affirmed as Scriptural truth all that it denied. The synod's fourth response was:

### Calvinism Point #4: The Efficacious Call of the Spirit Or Irresistible Grace

"In addition to the outward general call to salvation which is made to everyone who hears the Gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is rejected, whereas the internal call (which is made only to the elect) cannot be rejected. it always results in conversion.

(See *Calvinism* on *bottom* of page 4)



## SPURGEON SPEAKS TO 1888 “CHRISTIANS” OR IS IT TO 2012 “CHRISTIANS”?

The prudent steward in Genesis 24 says to Abraham, “Perhaps the woman will not be willing to follow me unto this land. Must I bring your son again unto the land from where you came?” If she will not come to Isaac, shall Isaac go down to her?

This is the suggestion of the present hour—“If the world will not come to Jesus, shall Jesus tone down His teachings to the world? In other words, if the world will not rise to the Church, shall not the Church go *down* to the world? Instead of bidding men to be converted and come out from among sinners, and be separate from them, let us join with the ungodly world, enter into union with it, and so pervade it with our influence by allowing it to influence us.

“Let us have a Christian *world*. To this end let us revise our Doctrines. Some are old-fashioned, grim, severe, unpopular. Let us drop them! Use the old phrases so as to please the obstinately orthodox, but give them *new meanings* so as to win philosophical infidels who are prowling around. Pare off the edges of the unpleasant Truths of God and moderate the dogmatic tone of infallible Revelation—say that Abraham and Moses made mistakes and that the books which have been so long in reverence are full of errors. Undermine the old faith and bring in the new doubt; for the times are altered and the spirit of the age suggests the abandonment of everything that is too severely righteous and too surely of God.”

### CALVINISM

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By means of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man’s will, nor is He dependent upon man’s cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God’s Grace, therefore, is invincible. It never fails to result in the salvation of those to whom it is extended.”

The deceitful adulteration of Doctrine is attended by a falsification of experience. Men are now told that they were born *good*, or were made so by their infant baptism and so that great sentence, “You must be born-again,” is deprived of its force! Repentance is ignored, faith is a drug in the market as compared with “honest doubt,” and mourning for sin and communion with God are dispensed with to make way for entertainments, socialism and politics of varying shades. A new creature in Christ Jesus is looked upon as a sour invention of bigoted Puritans!

But then 1888 is not 1648. What was good and great two hundred years ago is mere cant today. That is what “modern thought” is telling us; and under its guidance all religion is being toned down. Spiritual religion is despised, and a fashionable morality is set up in its place. Do yourself up tidily on Sunday—behave yourself—and above all, believe everything except what you read in the Bible, and you will be all right! Be fashionable and think with those who profess to be scientific—this is the first and great commandment of the modern school! And the second is like unto it—do not be singular, but be as worldly as your neighbors! Thus is Isaac going down into Padanaram—thus is the Church going down to the world!

Men seem to say—“It is of no use going on in the old way, fetching out one here, and another there from the great mass. We want a *quicker* way. To wait till people are born-again and become followers of Christ is a long process—let us abolish the separation between the regenerate and unregenerate! Come into the Church, all of you, converted or unconverted! You have good wishes and good resolutions. That will do—don’t trouble about more. It is true you do not believe the Gospel, but neither do we! You believe something or other; come along! If you do not believe anything, no matter. Your ‘honest doubt’ is better by far than faith.”

“But,” you say, “nobody talks so!” Possibly they do not use the same words, but this is the real meaning of the present-day religion. This is the drift of the times. I can justify the broadest statement I have made by the action or by the speech of certain ministers who are treacherously betraying our holy religion under pretense of adapting it to this progressive age. The new plan is to assimilate the Church to the world, and so include a larger area within its bounds. By semi-dramatic performances they make Houses of Prayer to approximate the theater. They turn their services into musical displays, and their sermons into political harangues or philosophical essays—in fact, they exchange the temple for the theater, and turn the ministers of God into actors whose business it is to amuse men!

Is it not so that the Lord’s Day is becoming more and more a day of recreation or of idleness, and the Lord’s House either a house full of idols, or a political club where there is more enthusiasm for a party than zeal for God? Ah me, the hedges are broken down, the walls are leveled, and to many there is, therefore, no Church except as a portion of the world! There is no God except as an unknowable force by which the laws of Nature work. This, then, is the proposal—in order to win the world, the Lord Jesus must conform Himself, His people and His Word to the world! I will not dwell any longer on so loathsome a proposal.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0 . Ages Software—Sermon #2047, Volume 34—*No Compromise*—[preached October 7, 1888.] [Log on to [www.spurgeongems.org](http://www.spurgeongems.org) for complete sermon.]

**PRAY DAILY FOR GRACE  
TO BE OBEDIENT  
TO GOD’S WORD!**

## *SPURGEON DENOUNCES “BAPTISMAL REGENERATION”*

By Charles H. Spurgeon

When a Church claims to itself the right to judge what are to be its own ordinances instead of willingly and obediently acknowledging that she has no right of choice whatever—but is bound to obey the revealed will of her Great Head—she sins terribly! It is the duty of all Christians to search the Word as to what are the ordinances which God has fixed and commanded. And being once clear as to the rule of the Word, it is ours to *obey* it! If you see Infant Baptism in the Word, do not neglect it! If it is *not* there, do not regard it!

Here I must give utterance to a thought which has long followed me. Perhaps the present sad condition of the Christian Church, and the prevalence of the dogma of “baptismal regeneration,” may be traceable to the neglect that reigns in the Church almost universally with regard to the great Christian ordinance of Believers’ Baptism. Men laugh at all talk about this as if the question were of no importance. But I take leave to say that whatever may be the Truth of God upon that ordinance, it is worth every Believer’s while to find it out!

I meet constantly with people who have no sort of faith in Infant Baptism, and have long ago given it up. And yet, though they admit that they ought to be baptized as Believers, they neglect the duty as unimportant. Now mark it—when the Last Great Day shall reveal all things, I am persuaded it will reveal this—that the Church’s supplanting the Baptism of Believers by that of *infants* was not only a great means in the original establishment of Popery, but that the maintenance of the perverted ordinance in our Protestant Church is the chief root and cause of the present revival of Popery in this land!

If we would lay the axe to the roots of Sacramentarianism, we must go back to the old Scriptural method of giving ordinances to Believers only—the ordinances *after* faith—not *before* faith. We must give up baptizing in order to regenerate and administer it to those alone who profess to be *already* regenerate. When we

all come to this we shall hear no more of “baptismal regeneration,” and a thousand other false doctrines will vanish away. Lay down the rule that unbelievers have no right to Church ordinance, and you put it out of the power of *men* to establish the unhallowed institution of a State Church! For, mark you, no National Church is possible on the principle of Believers’ Baptism—a principle much too exclusive to suit the mixed multitude of a whole nation.

A State Church must hold to *Infant* Baptism! Necessarily it must receive all the members of the State into its number—it must, or else it cannot expect the *pay* of the State. Make the Church a body consisting only of professedly faithful men, believers in the Lord Jesus, and let the Church say to all others, “You have no part nor lot in this matter until you are converted,” and there is the end of the unholy alliance between the Church and the world which is now a withering blight upon our land! Errors of doctrine, practice, and polity may cause the dew of Heaven to be withheld. You will say, “Such errors did not hinder revivals in other days!”

Perhaps not, but God does not always wink at our ignorance. In these days no one needs to be ignorant about the mystery of “baptismal regeneration”—the error has worked itself to its full development and reached such a climax that every Christian man ought to give it his most earnest consideration. Guilt will come upon us if we are not earnest in seeking out the roots of an evil which is the cause of such deadly mischief in the land.

If, as a Church, we are clear in our testimony on this point, I entreat you to see if there is any other error with which we may be charged. Is there a part of Scripture which we have not attended to? Is there a Truth of God which we have

neglected? Let us hold ourselves ready to relinquish our most cherished opinions at the commands of Scripture, whatever they may be!

I say to you what I say to others—if the form of our Church government, if the manner of our administration of Christian ordinances, if the doctrines we hold are unwarranted by the Word of God—let us be faithful to our consciences and to the Word and be ready to alter according to our light. Let us give up the idea of stereotyping anything! Let us be ready at any moment and every moment to do just what the Spirit of God would have us do! For if not, we may not expect the Spirit of God to abide with us.

O for a heart to serve God perfectly! O that such a heart were given to all His people so that they were ready to renounce authority, antiquity, taste, opinion, and bow before the Holy Spirit alone! May the Church yet come to walk by the simple rule of God’s Book and by the light of God’s Spirit, and then shall we cease to grieve the Holy Spirit!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Sermon #738, Volume 13—*Grieve Not the Holy Spirit*—Ages Software.

**PRAY  
DAILY  
FOR  
YOUR  
PASTOR!**

**PRAY DAILY  
FOR OUR BROTHERS  
AND SISTERS IN PRISONS.  
ASK FATHER  
TO USE THEM FOR  
HIS HONOR AND GLORY.**

**PRAY FOR GRACE  
TO BE OBEDIENT!**

**PRAY  
FOR  
UNCONVERTED  
SPOUSES  
AND  
CHILDREN...**

## MY JOURNEY OF LIFE

By Betty Naaden, Bismarck, ND

As I travel on this remarkable Journey of Life, I am discovering that sharing my faith is what makes each day satisfying and complete. Whether looking for an opportunity to mention Jesus or being pleasantly surprised when connecting with some person who shares the same Hope for the Future as do I, this, truly, brings me joy and encouragement. At night when I lay my head down on my pillow, my spirit smiles back at me as I recall the events of the day.

Recently I had the occasion of being in the business office of the nursing home where my husband resides. The receptionist there very recently buried her 79 year old father who suffered from cancer. Before mentioning the purpose of my business, I gave her a hug, and then opened up the conversation about her father. No tears, no struggling of emotions as she shared, “We are a close family, we will all miss my dad very much, but we *know* (1 John 5:11-13) where he is. He is in Heaven!”

She is free to move on, to move forward with real confidence that *One Day* she, too, will be in the presence of her Creator and her beloved father. What a way to live! Why would anyone choose otherwise? *The best is yet to come!*

The Book of Truth tells us that this life on Planet Earth is **temporary**, (James 4:13-15), that it is only a time of preparation for our permanent Eternal Home—Heaven—or Hell. I say, how dare we neglect such an important decision as this? Think what you will, say and do what you will—there is no other matter in all of life as important as one’s decision for or against Jesus Christ. My Study Bible tells *all* Believers to **warn** (Ezekiel 33:7-9) others of that. In this I wish to obey.

*“People tend to believe lies that reinforce their own selfish, personal beliefs. Today more than ever, we need to be careful about the input we allow to form our beliefs. TV, music, movies, and the rest of the media often present sinful lifestyles and unwholesome values. Be careful about what you allow to form your opinions! The Bible is the only standard of truth. Evaluate all other opinions in light of its teachings.”* (A note taken from the book of Romans, Chapter 1, NIV)

THE BIBLE – the *only* source of TRUTH!

## THE RIGHTEOUSNESS OF ANOTHER

In the Doctrine of Justification, there is a great deal of the cross in that—a man is forced to suffer the destruction of his own righteousness for the righteousness of another. This is no easy matter for a man to do; I assure you it stretches every vein in his heart before he will be brought to yield to it. What, for a man to deny, reject, abhor, and throw away all his prayers, tears, alms, keeping of Sabbaths, hearing, reading, with the rest, in the point of Justification, and to count them accursed; and to be willing, in the very midst of the sense of his sins, to throw himself wholly upon the righteousness and obedience of another Man, abhorring his own, counting it as deadly sin, as the open breach of the law—I say, to do this in deed and in truth, is the biggest piece of the cross—and therefore Paul calls this very thing a suffering; where he says, “*And I have SUFFERED the loss of all things,*” [which principally was his righteousness] “*that I might win Christ, and be found in Him, not having, [but rejecting] “mine own righteousness.”* (Philippians 3:8-9)—*John Bunyan (1628-1688)*

Gleaned from a weekly Bulletin of ZEBULON BAPTIST CHURCH—Tom Harding, Pastor

6088 Zebulon Highway, Pikeville, KY 41501 ~ E-Mail: [taharding@Mikrotec.com](mailto:taharding@Mikrotec.com) ~

Web-Sites: [www.henrytmahan.com/zebulongrace.htm](http://www.henrytmahan.com/zebulongrace.htm) [www.zebulongrace.com/zebulon.htm](http://www.zebulongrace.com/zebulon.htm)

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## BIBLE CONFERENCE

Katy Baptist Church  
Fairmont, WV

Marvin Stalnaker Pastor  
(304) 825-1116

[marvins49@frontier.com](mailto:marvins49@frontier.com)

Katy Baptist Church plans to host their annual  
Bible Conference April 6-8, 2012

Scheduled speakers are Pastors Don Fortner and Todd Nibert

Service times will be:

7:00 PM Friday April 6.....

Devotional by Todd Nibert Message.....Don Fortner

10:00 AM Saturday April 7.....

Devotional Don Fortner Message....Todd Nibert

10:00 AM Sunday April 8.....Don Fortner

11:00 AM.....Todd Nibert

A meal will be served starting at 5:00 PM Friday evening, and immediately after the Saturday and Sunday morning services.

Nursery will be provided for children 4 and under.

JESUS CHRIST IS THE ONLY WAY  
TO GOD THE FATHER! NOT  
MARY. NOT MOHAMMED.  
NOT A FUTURE MESSIAH.  
JESUS CHRIST  
IS THE ONLY WAY!

## A Millionaire and a Caterpillar

Like many another man, Titus Salt, a factory boy in England, began life poor. A hard worker with an inventive mind, he developed a process for using coarse Russian wool and became one of the wealthiest woolen manufacturers. After he invented “alpaca,” he became a multi-millionaire. A man of many interests, he built a model town, called Saltaire, for his workers. Later he was elected to Parliament and, because his progressive ideas had benefited the whole industrial life of England, Queen Victoria made him a baron.

Was Sir Titus Salt satisfied? He was not. As wise King Solomon had said long before, *“The eye is not satisfied with seeing, nor the ear filled with hearing”* (Eccl 1:8). All that Sir Titus Salt had heard, seen, and possessed had not given and could not bring him satisfaction.

One Sunday Sir Titus heard a preacher tell about how, while sitting in his garden, he had watched a caterpillar climb a painted stick which had been stuck into the ground as a decoration. The caterpillar slowly climbed to the top of the stick, then reared itself, feeling this way and that for some juicy twig on which to feed, or for some way of further progress. But the caterpillar was disappointed. Groping about, it found nothing. Slowly it returned to the ground, crawled along until it reached another painted stick, and did the same thing all over again. This happened several times.

“There are many painted sticks in the world,” said the preacher. “There are the painted sticks of pleasure, of wealth, of power, of fame. All these call to men, and say, ‘Climb me, and you will find the desire of your heart. Climb me and you will fulfill the purpose of your existence. Climb me and taste the fruits of success. Climb me and find satisfaction.’ But,” continued the preacher, “they are only painted sticks.”

The very next day the preacher had a visitor. It was the wealthy baron, who said, “Sir, I was in your congregation last night and heard what you said about the painted sticks. I want to tell you that I have been climbing them, and today I am a weary man. Tell me, is there rest for a weary millionaire?”

The preacher had the great joy of pointing that sin-burdened soul to Him who said, *“Come unto Me, all you who labor and are heavy laden, and I will give you rest”* (Matt 11:28). And Sir Titus, who long had sought satisfaction from this world, and had never found it, laid his heavy burden at the feet of the Lord Jesus, receiving Him as his personal Lord and Savior!

Friend, are you, too, climbing the painted sticks of this world in the vain pursuit of pleasure, wealth, power, or fame—living your whole life away from God? The Scripture says, *“Rejoice, O young man, in your youth; and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes: but know you, that for all these things, God will bring you into judgment”* (Eccl 11:9).

Are you not burdened about your sins? Turn now, like Titus Salt, to the only Savior, and there at His feet, confess that you are a sinner and that you need to be saved. In Him you will find pardon, peace, and joy forever! His precious blood cleanses from all sin (1 John 1:9). *“He satisfies the longing soul, and fills the hungry soul with goodness”* (Psa 107:9).—First used in the January, 1999, issue of *For His Glory*—Author unknown.

## JUDGMENT DAY

By Pastor Henry T. Mahan

I can imagine the Day of Judgment. All are gathered before the Throne of God. Those who are robed in the perfect robe of Christ’s righteousness are gathered at His right hand. The rest wait to hear His voice of condemnation, Depart from Me! Does anyone have anything to say? If there is one who has no sin, let him step forth and say so! Come forth, my friend, and state your case! What about the righteousness and holiness in which you boasted while on earth? Come forward and tell about your works, your gifts, your denomination—you found much comfort in these things once.

You who scoffed at Substitution, who laughed at Free Grace, Imputed Righteousness, and Covenant mercies—you are not laughing now! Why is your face so pale? Why do you tremble so? You never trembled before, but always had so much confidence in your decision, and boasted of being as sure for Heaven as if you were already there! Why do you not tell God what you did for Him on earth? It is quite evident that He did nothing for you!

But I remember that you said, God has done all that He could do, and salvation is up to you. What a terrible time to discover what you should have known—SALVATION IS OF THE LORD! Not by works of righteousness which we have done, but according to His mercy He saved us! Why do you not speak? Is it because of the awesome, infinite HOLINESS OF HIS PRESENCE?

You clutch your righteous garments about you and they are nothing but filthy rags now, and you know it! You think of your prayers, your religious activities, your debates over doctrine; and they are all so much rubbish in the light of His Presence.

And now you are praying? And what is it that you cry? “O rocks and mountains, fall on me, and hide me from the face of Him who sits upon the Throne!” I wish that you had cried as fervently for Christ to hide you, cleanse you, and cover you—HE WOULD HAVE!—Gleaned from January 22, 2012 Bulletin of ZEBULON BAPTIST CHURCH, Tom Harding, Pastor, 6088 Zebulon Highway, Pikeville, KY 41501, E-Mail: [taharding@mikrotec.com](mailto:taharding@mikrotec.com) Web-Sites: [henrytmahan.com/zebulongrace.htm](http://henrytmahan.com/zebulongrace.htm) [zebulongrace.com/zebulon.htm](http://zebulongrace.com/zebulon.htm)

**DO YOU PRAY THAT THE HOLY SPIRIT WILL PREPARE THE HEARTS OF HEARERS BEFORE YOUR PASTOR PREACHES? DO YOU ASK THE HOLY SPIRIT TO PREPARE YOUR HEART?  
DO YOU ASK HIM TO PREPARE YOUR PASTOR’S HEART?**



## A Study of Ephesians

# THE DARKNESS OF THE UNBELIEVING INTELLECT - 3

What we discussed last month raises some very important questions—Why do many of us say that we know the Lord of Glory? How is it that we are not still in our blindness? Are we so arrogant as to claim that we somehow escaped the condition which our passage says is the natural condition [understanding is darkened—Eph 4:17-19] of all unbelievers? Let us ask an even more basic question—Is it even possible for ANYONE to escape this darkness which is like a veil over the intellect of every single person who comes into this world?

The answer to all of these questions is THE HOLY SPIRIT. It is God the Holy Spirit who alone can remove the veil of darkness, and enable anyone to come to the Light of God. As Paul says in 1 Corinthians 2:10-11, “But God has revealed them to us through His Spirit; for the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.”

Don't be surprised, then, that people do not believe the Bible and the great Truths about God which it reveals. Do not be surprised that they consider it absurd to say that Jesus Christ is the eternal God who came in the flesh. Do not be surprised that they consider Christians off-balanced mentally for believing in a literal six-day Creation and in the other miracles of the Bible. WHAT ELSE CAN THEY DO?! Their understanding is darkened! Sin has perverted all their faculties that perceive spiritual things.

I want to illustrate this to you with an illustration which I have taken directly from Dr. Lloyd-Jones' sermon on this passage. I do not attempt to modify it or to search for a different illustration because the one Dr. Lloyd-Jones has given so perfectly makes the point.

He tells the story of two men. William Pitt, back in the 1800's, was the prime minister of England. He was a brilliant man, and a great statesman for England. His friend was William Wilberforce, the man who is credited with ending slavery in England. Wilberforce was a Christian, and he repeatedly invited his friend Pitt to go to church with him. Pitt usually had excuses why he could not go. But one day when asked, Pitt said that he would go.

And so one Sunday morning, Pitt and Wilberforce went to hear Richard Cecil preach. During the sermon, Wilberforce was thrilled to the depths of his soul by the teaching of the Word of God; he was having such a good time listening to the exposition and application of Scripture. But he could not help every once in a while, during the course of the sermon, wondering how his friend Pitt was receiving the message. After the service, the two men were leaving the church building, and Wilberforce was anxiously awaiting his friend's comment about the service. And Pitt soon gave it to him. He said, “You know Wilberforce, I have not the slightest idea what that man has been talking about.”

There you have it. Pitt was, in many ways, a more brilliant man than Wilberforce. Yet the preaching of God's Word was to him like something from another world that went right over his head. Why? His understanding was darkened. Wilberforce, on the other hand, enlightened by the Holy Spirit, was enjoying himself throughout the worship.

Let us draw then a necessary conclusion from all we have been saying. For anyone to have a properly functioning understanding, it requires a work of God. Being saved is not a matter of natural intellectual capabilities, but a work of the Holy Spirit in removing the darkness of a person's understanding! Paul explains in 1 Corinthians 2:13, “These things we also speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual.”

I hope any who are Believers will see then what is our duty. If you have understood the content of our passage, then you must realize that WE CANNOT CONVERT THE WORLD. We cannot convert one single individual! Therefore, Brothers and Sisters, we must pray. It is one of the chief duties of all Believers to be crying out to God for revival. For even our personal witnessing and preaching, which are God-ordained methods of reaching people, will have no effectiveness unless the Spirit of God blesses them.

Do not be content with denouncing the darkness and sin of this world! In addition, cry out to God to come into the darkness with the power of the Light of His Word and Spirit to enlighten the eyes of people's understanding and to bring them to Jesus Christ. What we must do is to pray and to continue to hold up the one who is Himself the Light of the world.—PF

## TRUE RELIGION

True religion arises out of a true knowledge of God as He is *revealed* in the Scriptures. True religion arises out of a true knowledge of man as he is *described* in the Scriptures. True religion arises out of a sense and understanding of the great things God has done for sinners in the Lord Jesus Christ. True religion produces a well-grounded hope in the soul based upon the Word of God. True religion produces a spirit of love and surrender of one's self to Jesus Christ as Lord and Savior. True religion will make the goodness and Grace of God to me to be the principle and model of my conduct to others. True religion presses upon men three goals not attainable in the flesh, but the seed of which is planted here and begins to grow: (1) Total commitment to Jesus Christ. (2) Total communion with Jesus Christ, and (3) Total conformity to Jesus Christ.—*John Newton (1725-1807)*

Gleaned from a weekly Bulletin of **ZEBULON BAPTIST CHURCH**—

Tom Harding, Pastor

6088 Zebulon Highway, Pikeville, KY 41501 ~ E-Mail: [taharding@Mikrotec.com](mailto:taharding@Mikrotec.com) ~

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## Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org

www.pro-gospel.org

PO Box 940871, Plano, TX 75094

***Anonymous, Internet, writes—***

It seems you denigrate and demean Catholicism en masse as an “ungodly perversion of the Gospel,” and you do so simplistically and in error. This is typical of those who have unresolved “issues” with the Catholic Church. Furthermore, you substitute your own “tradition” (subjective Scripture interpretation) for a Catholic tradition which you self-righteously and patronizingly totally disavow. How Christian of you!

***V. M., Coxs Creek, KY, writes—***

I want to thank you for your ministry. It is a blessing. Currently I am praying for and hoping to witness to a Catholic family that lives near me. This is a young couple, about 30, with five children. They are very sweet, but VERY Catholic. They send their children to a Catholic school about an hour’s drive away because it is so conservative. Two years ago the mom was diagnosed with a very serious cancer. Her condition is terminal, barring a miracle, and it appears her death is imminent as her liver is quickly deteriorating. I have a very strong sense of compassion for them, having been so blinded by the RCC myself. When conventional medicine appeared not to be working they traveled to Lourdes seeking a miracle. In cleaning their house, I was heartbroken to see bottles of water from Lourdes, magazines on Bernadette, Fatima statues, rosaries everywhere, even tracts on “offering up your sufferings for lost souls.” Please pray for their hearts to open and their eyes to see. Pray for my boldness and graciousness.

***Brother Mike responds—***

I, too, have great compassion for your friend. Having been faced with the deadly disease of cancer myself, I can empathize with her feelings of despair and fear. During my time of crying out to God I was inspired to write an article comparing two deadly diseases—cancer and sin. The article gives a clear presentation of the Gospel. You can find it on our website under Newsletters, Vol. 7 No. 3, (<http://www.pro-gospel.org/news/0598.html>). Also I would highly recommend a book that brought great comfort to me: “When God Weeps” by Joni Erickson Tada. As you share the comforting words of the Gospel, may God open your neighbor’s heart to trust Jesus alone, and be cured of both deadly diseases

***Andrew S., Internet, writes—***

I visited your website and read some of your on-line literature directed at Catholics. Alas, you not only misrepresent Catholic teaching, you misrepresent the Bible in your attempt to discredit Catholic teaching. One glaring example is your bit on whether baptism saves. In your attempt to discredit the Catholic teaching on this subject, you neglect particularly crucial passages such as 1 Peter 3:21, where Noah and his family were brought safely through the water. Peter writes: “And corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ.” I find it difficult to believe that people so versed in the Bible, such as yourselves, could be ignorant of this Bible passages. But then that leaves me with the conclusion that you are using your own slight-of-hand tricks and deception to discredit the Catholic Church. I say this because you imply that the Catholic Church is deceiving people about the teachings of Christ and the Bible. Yet you are deceiving others about what the Catholic Church and the Bible teach. And as you say, “man remains condemned if he continues in deception.”

***Brother Mike responds—***

Baptism may be the most divisive doctrine in the history of Christianity. Clearly the Roman Catholic Catechism teaches that “Baptism is necessary for salvation” (para 980). However, the Bible teaches that Baptism is neither necessary nor efficacious in the salvation of sinners. It is a command to be obeyed for those who have already received the Holy Spirit (Acts 10:47; Matt. 28:19). If you will study the passage in 1 Peter 3 closely, you will see the eight people were not saved “by” the water. They were saved “through” the water which was God’s judgment. All who were in the water perished. Those who were in the Ark were saved from God’s judgment, just as those who are in Christ Jesus will be saved from the wrath of God. The baptism that saves us is not our own, but that of the Lord Jesus as revealed in Luke 12:50. Jesus said, “But I have a baptism to undergo, and how distressed I am until it is accomplished!” Christ was baptized in similar waters of God’s wrath and judgment on Calvary’s Cross. Sinners are saved from God’s wrath only when they believe Jesus experienced the baptism of God’s judgment as their Substitute. The ritual of water baptism cannot save sinners because Jesus is the only way to the Father (John 14:6). Adding baptism to the Gospel as a requirement for salvation brings condemnation, not salvation (Gal 1:6-9). Anyone who adds anything to the Gospel is saying the redemptive work of Jesus is not sufficient to save sinners. The sufficiency of His Sacrifice is seen in Hebrews 10:14: “By one offering [His baptism at Calvary] He has perfected forever those who are sanctified.”

***R. H., Greensburg, PA, writes—***

Please remove my name off your mailing list. I am puzzled of how you consider yourselves Christians, while your whole agenda is to create division amongst Christians, and hatred toward Catholics

## “The Remnant of Jacob”

By Don Fortner  
Micah 5:7

In this Chapter, God’s people are repeatedly described as a remnant (vv 3, 7, 8)—“*The remnant of Jacob!*” What is a remnant? A remnant is what is left over. A remnant is that which is useless, despised, and thrown away. A remnant is the last piece of cloth on a bolt, or roll. If it is not thrown away, it is always sold at a discount, because it is not worth much. That is a pretty good description of you and me. God’s elect are looked upon as being below the mark, not fit for society, as narrow, crude, crotchety, peculiar. They are a nuisance and aggravation to the world.

It was true in Micah’s time, and it is true today, that the Church and people of the living God are a poor, needy remnant, a remnant scattered among the nations, an elect remnant, a redeemed remnant, a protected remnant. Micah tells us that we are God’s remnant. Particularly and distinctly he tells us that we are God’s remnant in Christ’s hands, under Christ’s care, given to Christ, our Prince, Priest, Provider, and Protector (Micah 5:4).

The God of all Grace deals with a remnant. He seeks a remnant. He builds His house with a remnant. His treasure is a remnant. Let me show you five things revealed in the Book of God about His remnant.

**1. There is a remnant according to the election of Grace** (Romans 11:5). God has not chosen to save all men; but there is a remnant chosen from among the ruins of Adam’s fallen race who must and shall be saved (Ephesians 1:3-6; John 10:16).

**2. Everything God does, He does for His remnant.** All men benefit from God’s goodness to His remnant. His benevolence, rain, sunshine, peace, and pestilence, draught, darkness, and war come upon all men alike. But they come for and belong to the remnant (1 Corinthians 3:21; Psalm 57:2).

**3. God is long-suffering with all men for the sake of the remnant** (2 Peter 3:9). Were it not for God’s elect remnant, He would have destroyed the world in His wrath long ago, as He did Sodom and Gomorrah. God’s elect are truly the salt, the preservers, of the earth! As God spared Adam for Abel’s sake, and Sodom for Lot’s sake, God spares the world today for His elect’s sake, that they all might be saved.

**4. God’s remnant in this world is always small and feeble** (Isaiah 16:14). In the end they will be a great multitude. But in this world God’s people are always a very small minority.

**5. God will save His elect remnant** (Romans 9:27, 11:26). Not one of that great remnant for whom God made, rules and disposes of this world shall be lost. God the Father loved them. God the Son redeemed them. God the Spirit calls them. And God, by His great Grace, will preserve them unto life everlasting.

Donald S. Fortner, Pastor  
GRACE BAPTIST CHURCH of DANVILLE  
2734 Old Stanford Road—Danville, Kentucky, 40422-9438  
Telephone (859) 236-8235 - E-Mail don@donfortner.com  
<http://www.donfortner.com>  
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—Adapted from a weekly *Grace Bulletin*.  
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## Family Discipline Rearing Children

The Puritans were noted for the care in which they brought up their children—they never fell into the fault of sparing the rod, and their children were catechized every Sunday. They were prayed for and wept over, and the Puritan household was a very Heaven upon earth.

But oh, if some of us see our children running into sin, and growing up to be thoughtless, careless, and giddy—what can we say—who shall we blame? Are there none here, like Eli, who have only said to their children, when they have done wrong, “My sons, why do you do this?” and have let them go unchastened?

Remember the character of Hophni and Phinehas, and the message of Samuel concerning them—“Thus says the Lord, I will do a thing at which both the ears of everyone who hears shall tingle: I will judge the house of Eli because his sons made themselves vile, and he restrained them not.”

Let us take heed lest God bring the like on us! Oh, Sirs, it is no small charge to be a parent, and to neglect that charge brings no small guilt upon us!

When I see so many children of Christians turn out worse than others. When I find some of the sons of ministers among the ringleaders in sin—what can I do but pray that I may sooner die than have such a curse fall upon myself? If any of us have neglected home duties, let us beware lest we have the blood of our children laid at our door!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Sermon #713, Volume 12—*Soul Murder—Who Is Guilty?*—Ages Software

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## LIFE 101

I am often called upon to sit at the bedside of folks who are about to die. Over the years I have become convinced that, on a purely natural level, dying people know how to live. I have yet to hear someone who is facing eternity say, “I wish I had bought a bigger house,” or “I regret not devoting more time to my career.” Instead, I have often heard plaintive groans such as, “I wish that I had been a better husband or wife,” or “If only I had spent more time with my kids,” or “Why did I waste so much time and energy on bitter grudges?” I have also noticed that those who attend a dying relative or friend quickly let go, if only for a short time, the petty differences on which they have expended precious energy.

These natural lessons are of great spiritual value. We are told in Scripture that we are dying. In our youth, we know this in our heads. As the years go by, we not only know it in our heads, but also feel it in our bones ... yet I am not convinced that we really believe it in our hearts.

If we knew that we would not see tomorrow, which, by the way, we are not promised, what manner of folk might we be? How precious would one more gathering of the saints to worship be! How hungry would we be to hear the glorious Gospel of Sovereign Grace just once more! How easy it would be to say “I’m sorry,” or “Please forgive me!” How necessary would it be to embrace our loved ones, dandle our children on our knees! How ready would we be to receive kindness, mercy, even pity!

David said in Psalm 39:4, “Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.” Moses said in Psalm 90:12, “So teach us to number our days, that we may apply our hearts unto wisdom.” Death is a great university, and the lessons learned there are of inestimable worth.

**DEATH is LIFE 101.**—Tim James, pastor in Cherokee, North Carolina, USA—Gleaned from Dan Parks March 11, 2011 Bulletin.

I CAN  
DO ALL THINGS  
THROUGH  
HIM  
WHO STRENGTHENS  
ME.  
(Phil 4:13)

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# A GLIMPSE OF HEAVEN THROUGH SPURGEON’S EYES

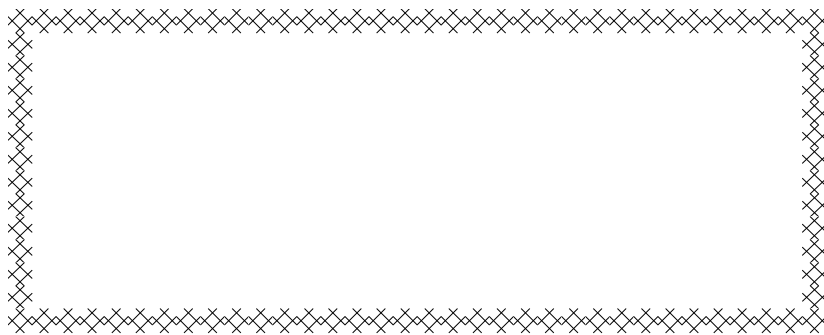
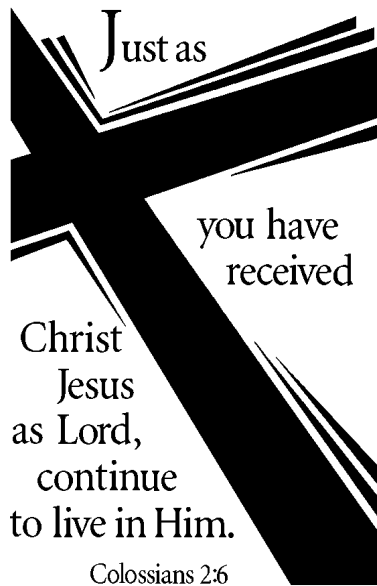
By Charles H. Spurgeon

Oh, my Brothers and Sisters, what delight and transport will seize *the minds of those who are redeemed!* How will God be glorified then! Why, every wound of Christ will cause an everlasting song! As we shall circle His Throne, rejoicing, will not this be the very summit of all our harmony—“You were slain, and have redeemed us unto God by Your blood!”? We must not say what God could do, or could not do, but it does seem to me that by no process of Creation could He have ever made such beings as we shall be when we are brought to Heaven; for if He had made us perfect, then we would have stood through our own holiness; or if He had forgiven us without an Atonement, then we would never have seen His Justice, nor His amazing Love. But in Heaven we shall be creatures who feel that we have everything, but deserve nothing; creatures who have been the objects of the most wonderful love, and therefore so mightily attached to our Lord that it would be impossible for a thousand Satans ever to lead us astray!

Again—we shall be such servants as even the angels cannot be, for we shall feel under deeper obligation to God than even they! They are but created happy; we shall be redeemed by the blood of God’s dear Son, and I am sure, Brothers and Sisters, day without night we shall circle God’s Throne rejoicing, having more happiness than the angels, for they do not know what evil is, but we shall have known it to the fullest—and yet shall be perfectly free from it! They do not know what pain is, but we shall have known pain, and grief, and death—and yet shall be immortal! They do not know what it is to fall, but we shall look down to the depths of Hell and remember that these were our portion. Oh, how we will sing, how we will chant His praise, and this, I say again, shall be the highest note, that we owe all to that Bright One, that Lamb in the midst of the Throne! We will tell it over, and over, and over again, and find it an inexhaustible theme for melodious joy and song—that He became Man, that He sweat great drops of blood, that He died, that He rose again!

While the angels are singing, “Hallelujah, Hallelujah, Hallelujah, Hallelujah,” we will bid them stop the song a moment, while we say, “He whom you thus adore was once covered with bloody sweat.” As we cast our crowns at His feet, we will say, “And He was once despised and rejected of men.” Lifting up our eyes and saluting Him as God Over All, blessed forever, we will remember the reed, the sponge, the vinegar, and the nails; and as we come to Him, and have fellowship with Him, He shall lead us beside the living fountains of water! And we will remember the black brook of Kedron of which He drank, and the awful depths of the grave into which He descended. Amid all the splendors of Heaven we shall never forget the agony, and misery, and dishonor of earth; and even when they sing the loudest sonnets of God’s Love, and Power, and Grace, we will sing this after all, and before all, and above all, that Jesus, the Son of God died for us, and this shall be our everlasting song—“He loved us and gave Himself for us, and we have washed our robes, and made them white in the blood of the Lamb.”—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software.—Sermon #478, Volume 8—CHRIST—PERFECT THROUGH SUFFERINGS.—By the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in modern English, and more than 450 Spanish translations, visit: [www.spurgeongems.org](http://www.spurgeongems.org)

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Emmett and Ann O'Donnell  
P.O. Box 291301  
Kerrville, TX 78029-1301**



**Pray for your chaplain/pastor.**

**In This Issue...**

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

## LET'S TALK ABOUT YOUR MINISTER...OR CHAPLAIN

Sit not where the preacher preaches to you in the plural number, but where he deals with you as a man alone, by yourself. Seek out a preacher like Rowland Hill, of whom it is said that if you sat in the back seat in the gallery you always had a notion that Mr. Hill meant *you*. Or that if you sat in the doorway where he could not see you, yet you were quite convinced he must know you were there and that he was preaching right at you anyway. I wonder, indeed, if men ever could feel their sins under some ministers—genteel ministers, intellectual, respectable—who never speak to their hearers as if they did anything wrong.

I say of these gentlemen what Hugh Latimer said of many ministers in his day, that they are more fit to dance a Morris-dance than to deal with the souls of men! I believe there are some this day more fit to deliver smart lectures and bring out pleasing things to soothe carnal minds than to preach the Word of God to sinners. We need the likes of John the Baptist back again and Boanerges. We need men like Baxter to preach—

*“As though they might not preach again,  
As dying men to dying men.”*

We NEED men like John Berridge who have pulled the velvet out of their mouths years ago and cannot speak fine words—men that hit hard, that draw the bow and pull the arrow to its very head and send it right home, taking deadly aim at the heart and the conscience of men, plowing deep, hitting at the private lusts and at the open sins—not generalizing, but particularizing, not preaching to men in the mass but to men in the detail—not to the mob and the crowd, but to each man separately and individually!

Grow not offended with the minister if he comes home too close to you—remember that is his duty. And if the whip goes right round you and stings you, thank God for it, be glad of it! Let me, if I sit under a ministry, sit under a man who uses the knife with me sometimes. A man who will not spare me, a man who will not flatter me. If there should be flattery anywhere, let it not be, at any rate, in the pulpit!

He who deals with men's souls should deal with them very plainly. The pulpit is not the place for fine words, when we have to deal with the solemnities of eternity! Take this advice, then, and listen to a personal, home-smiting ministry.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0. Ages Software—Volume 6, Sermon #336—*Struggles of Conscience*—log onto <http://www.spurgeongems.org> for complete sermon.

**PRAY EVERY DAY FOR YOUR PASTOR OR CHAPLAIN!**