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REDEMPTION

By W.W. Hudson

*“Christ hath redeemed us from the curse
of the law, being made a curse for us; for as it
is written, Cursed is every one that hangeth
on a tree.” — Gal. 3:13*

As the Lord blesses us, let us carefully
consider each expression in this text: *“Christ
hath redeemed us.”* Webster says, redeem
means “to rescue and deliver from the
bondage of sin and the penalties of God’s
violated law.” We understand the Greek word
“redeem” to mean “rescue from loss.”

The text means that Christ has already
done everything necessary for the redemption
of the children of God. He did not fail to
redeem His people; “He shall not fail nor be
discouraged.” (Isa. 42:4) Let us carefully
notice that the people whom Christ redeemed
from the curse of the law are saved, and that
heaven is their home. Briefly, Jesus finished
the work that He came to this earth to do.
“Who shall lay anything to the charge of
God’s elect? it is God that justifieth.” (Rom.
8:33)

“He shall save His people from their sin.”
(Matt. 1:21) Someone might twist the
Scripture to try to prove that the whole world
means God’s people; and to say that the entire
human race shall be saved. We read about
those that twist or wrest the Scriptures to their
own destruction: “...even as our beloved
brother Paul also according to the wisdom
given unto him hath written unto you; As also
in all his epistles, speaking in them of these
things; in which are some things hard to be
understood, which they that are unlearned and
unstable wrest, as they do also the other
Scriptures, unto their own destruction.” (II
Peter 3: I 5- 16) “We have not handled the

word of God deceitfully.” (II Cor. 4:2) “There is a remnant according to the election of grace.” (Romans 11:5) Remnant means a fraction, therefore only a few shall be saved, as compared with the whole race of man. (See, “Election” in the February issue, 1981, pages 10-11) What about those riot chosen as the children of God? The grace of God passed over them to let them perish *in their sins*. They are the *wicked*, are they not? “The wicked shall be turned into hell.” (Psa. 9:17)

Christ came to redeem His people: those whom God chose in Christ before the foundation of the world that they should be *holy and without blame* before Him in love. (Eph. 1:4) These are the people who were “predestinated to be conformed to the image of His Son.” “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh *all things* after the counsel of His own will.” (Eph. 1:11)

Christ is the head of the body, and lie is the head of the church. There is a close relationship between Christ and the church. By law, one cannot redeem that which does not belong to him. “. . . For we are members of his body, of his flesh, and of His bones.” (Eph. 5:30) All the members of this body belong to Christ: He has redeemed them by His precious blood. “Both He that sanctifieth and they who are sanctified are all of one.” (Heb. 2:11) This Scripture proves that Christ, who has sanctified his people to receive the benefits of this sanctification, are all of one. What a close Union! . . . I am in My Father and he in Me, and I in you.” (John 14:20) Christ, the Husband, came upon this cursed ground of sin and sorrow to redeem His bridegroom what did Christ redeem His people? The law? What law? The law of works? (see Romans 3:27.28) What was the redemption price? “For this is My blood of

the New Testament, which is shed for many for the remission of sins.” (Matt. 26:28) “And almost all things are by the law purged with blood; and without the shedding of blood is no remission.” (Heb. 9:22) The Greek word remission means forgiveness and deliverance. “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” (Lev. 17:11) Please notice that the Scripture states that the life is in the blood. Therefore it took the righteous blood of Jesus to appease the wrath of God against the broken law. “I am the good Shepherd: the good Shepherd giveth his *life* for the sheep.” (John 10:11) “And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation.” (II Cor. 5:18) “And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by him, I say, whether they be things in earth, or things in heaven.” (Col. 1:20) This Scripture shows that Jesus *reconciled* his people to God the Father. This means that Jesus has satisfied divine justice. The death, burial, and resurrection of Jesus has fulfilled this Scripture: (as well as many others) “Mercy and truth are met together; righteousness and peace have kissed each other.” (Psa. 85:10)

Why was it necessary for Christ to die that horrible death? Christ redeemed His people from the curse of the law. Curse means death and this hung over the whole human race. “Cursed is every one that continueth not in all things which are written in the book of the law to do them.” (Ga. 3:10) “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” (James 2:10) As we think of the curse, we think of this Scripture: “As by one man sin entered into the

world, and death by sin; and so death passed upon all men, for that all have sinned.” (Rom.5:12)

We all sinned in Adam. Man is dead in sins and he cannot approach God; and he *will not* seek after God. “There is none righteous, no, not one. There is none that understandeth, there is none that seek after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” (Rom. 3: 10-12) “Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us.” (II Cor. 1:10) What is the death from which Christ has delivered His people? We think of that death as the eternal separation of God and man. “...to whom the mist of darkness is reserved for ever.” (II Pet. 2:17) “...to whom is reserved the blackness of darkness for ever.” (Jude 13)

Christ took the curse upon Himself. He gave His life a ransom for many. **A question:** Could His people be saved without the death of Christ? In order for divine justice to be satisfied, it was necessary for Christ to die. “That through death He might destroy him that had the power of death, that is, the devil.” (Heb. 2:14) Justice demands perfection, and it also demands death for God’s broken law. The curse of the law means death. If it were not for the love of God to us-ward our doom would be everlasting destruction from the presence of God. We do not demand justice, but we do *plead* for mercy! Thanks be that our God is a merciful God, and He loved His people even when they were dead in sins. What a wonderful love!

Christ was made a curse for us. “For He that made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” (II Cor. 5:21) The sins of God’s people were not charged to them, but

they were imputed or charged to Jesus who took it upon Himself to answer for their sins. “Who His own self bare our sins in His own body on the tree,” (I Peter 2:24). Our sins were placed upon Jesus. Does not this touch your heart, dear reader? It was the love Jesus had for you that caused Him to die for you. “Greater love hath no man than this, that a man lay down His life for His friends.” (John 15:13) We see a beautiful type when Adam ate the fruit of the tree of the knowledge of good and evil. Adam was not deceived when he ate of that fruit. Why, then, did he eat if he knew what he was doing, and that death was the penalty for his breaking the law? It was the love that Adam had for his bride that moved him to die with her. Eve could not ascend to Adam (after she fell) but he could descend to die with his bride. “And Adam was not deceived, but the woman being deceived, was in the transgression. (I Tim. 2:14) Jesus had such love for His Bride that he condescended to be born into this sinful world and to die to secure the salvation of his people.

The world has only a head knowledge about the death of Jesus. His soul was made an *offering for sin* (Isa. 53:10) and he suffered death when he hung upon the cross. “Thou hast delivered My soul from the lowest hell.” (Psa. 86:13) “The sorrows of hell compassed me about.” (Psa. 18:5) We read that natural darkness was upon the face of the earth from the sixth to the ninth hour. We think of this as a type of darkness that Jesus suffered in His soul. The wrath of God was poured out upon Him, and the Father hid His face from Him. In a small measure the children of God experience this: “In a little wrath, I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.” (Isa. 54:8)

“How long, Lord? Wilt thou hide Thyself for ever? Shall Thy wrath burn like fire?” (Psa. 89:46) Dear reader, do you know anything about the wrath of Almighty God? It is not a pleasant feeling, is it? All His suffering and agony of soul made Jesus cry out: “My God. My God, why hast Thou forsaken me?” (Mark 15:34) Do you not also believe this Scripture shows that God the Father hid his face from Jesus for a moment of time? Do you believe this also shows that Jesus bore the wrath of God (or divine justice) for His people because of the broken law? Dear ones, do you have fellowship with Jesus? Do you know anything about the sufferings of Jesus? “That I may know him, and the power of His resurrection, and the *fellowship of his sufferings*, being made conformable unto His death. (Phil. 3:10) It is by experience that we know even a small measure of the sufferings of Jesus.

Jesus not only died for his people, but He lives for them. “I am He that liveth and was dead; and, behold. I am alive for evermore.” (Rev. 1:18) “Now if we be dead with Christ, we believe that we shall also live with Him.” (Rom. 6:8) There is no one that can bring a charge against the elect of God, because Christ has already justified them. (Rom. 8:33) “Who was delivered for our offences, and raised again for our justification.” (Rom. 4:25) Christ has justified them, and they stand justified in Jesus. Their robes have been made white by the blood of the Lamb. (Rev. 7:14)

What a glorious day it will be when God shall gather His people together from the four winds of the earth! Not one shall be left out. “That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” (Eph. 5:27)

The climax of the matter is that in the

future (when time shall cease) God shall raise the vile bodies of the saints and fashion them like unto the glorious body of Jesus Christ. And then, the saints shall eternally sing praises unto God for ever in that kingdom which never shall end. “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” - Revelation 21:4

DUTY - RELIGION

“Let us hear the conclusion of the matter: Fear God, and keep His commandments: for this is the whole duty of man.” (Ecclesiastes 12:13)

“For if the Gentiles have been made partakers of their (Jews) spiritual things, their duty is also to minister unto them in carnal things.” (Romans :27)

“So likewise ye, when ye shall have done ALL those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.” (Luke 17:10)

In the realm of natural things, we find many things which apply closely to things in the spiritual realm. In nature, one might have a kindly disposition to help a neighbor perform some needful task. Afterwards, the neighbor feels deep within, that he ought to pay for this service performed, and often will attempt to do so. When this occurs, the one who helped his neighbor willingly, feels embarrassed at such an offer, and modestly declines to accept anything for his services. Surely we have all experienced that awkwardness in our social relationships.

Then again, there are some people so covetous as to expect payment for any and every thing they do for another. In our American culture, when such characters are discovered, they are shunned by all decent men, and seldom are allowed to give help under any circumstances.

Strange, then, is it not, that duty-faith should be found in American religions? They expect God to give payment for His blessings, which He graciously grants, out of His own loving-kindness! And this in spite of the whole of the sacred Scripture that all of His blessings are “*by grace*”, or unmerited, and undeserved favor!

While the Old Testament records certain “*duties*” of family members, only twice in the whole volume of the Scripture does the Holy Ghost even use the word *duty*. In the text cited at the head of this article, the one in Ecclesiastes 12:13 does not have the word in the original Hebrew. The King James translators have added it in italics, in connection with the fearing of God and keeping His commandment. The other two places are also cited above. In Romans 15:27, it has reference to the Gentile believers owing (as the word means) carnal things to the “*poor saints at Jerusalem*” (vs. 26) for having received from the Jews the spiritual things of the Gospel which went forth from thence. In the other place, duty-faith, as well as a conditional duty-religion, is totally condemned by the Lord in the very context of Luke 17:6 - 10.

In the context of Luke 17, the apostles had come to Jesus with a plea, “*Lord, increase our faith.*” The Lord’s immediate reply was that if they had the faith of a grain of mustard seed, they might say to a sycamore tree, “*be thou plucked up by the root, and be planted in the sea: and it should obey*” them.

The lesson should be obvious: they, in themselves, had no faith! Yet they desired *their* faith increased. What faith they had was the “faith of the Son of God,” which faith cannot be increased. It is a *free gift* of God, and is “*dealt to every man* by the measure God is pleased to grant. (Romans 12:3)

Our blessed Lord then draws an illustration for them to consider: that is, which one of them having a servant, who after laboring all day in the field, would tell the servant to go sit down to eat; but rather say “serve me”? And then, after serving him, would he say to the servant “thank you for having done as I commanded you”? Then the Lord drove the lesson home to their poor hearts: “. . . *YE (His servants), when ye shall have done ALL those things which are commanded you, say, “We are UNPROFITABLE servants: WE have done that which was our duty to do.”*”

When have we “done our duty”? When we have done ALL the commandments of God! When are we “unprofitable servants”? When we have done our duty!

Now I say, that duty-faith is condemned by the very context wherein the word *duty* is used by the Holy Ghost. This too, should be obvious to any living child of God. As a servant of Jesus Christ, after you have done all (if you should ever be so well blessed!) he has commanded you, what are you instructed by your Lord to say? — “I am an unprofitable servant.” That has ever been, and shall always be, the acknowledged feelings of a quickened soul. You have not, nor can *you, profit* the Lord in anything whatever. Your unprofitableness will always be keenly felt, and you’ll find yourself far short of having kept all His commandments. Your very heart’s profession is and shall remain. “**Lord, a sinner still!**” You will always be conscious

that sin is the transgression of the law of God — so how can a violator keep “ALL which are commanded you” and be yet a sinner still!

To *obligate* the eternal God is an impossibility, and it is strange that this even needs to be pointed out! Shall the thrice-holy God *reward* one for keeping a commandment now and then, and violating most of them, most of the time? To obligate Him, one must indeed, *go beyond* all commandments; and not only go beyond them leaving *nothing* out, but *add* some meritorious *good* to Him. The added *good* becomes the basis for a reward. *Duty* falls too short to merit rewards and blessings — and, indeed, no sinner has ever done ALL His commandment, which is their duty to do. Then, dear reader, and only until then, shall you merit a single blessing from the most High God. And shall we dare be so bold and arrogant as to even think fleetingly that anything good can be added to the perfections of our God who fills the infinity of the universe and eternity? To even imagine it, is to make bare the foolish ignorance of a finite little creature; for He is an unsearchable and inconceivable Being whose majesty fills the vastness of incomprehensible eternity.

Ah, little worm! Add to him, and thus merit your blessings! Crawl out of your dung-hill, look around, and see what you shall give to him beyond your *whole duty!* Yea, crawl out, and look and see first, if you are yet a sinner! —for if you are, you have not *yet* done all which is commanded you. No wonder that he who fills the vast eternity says of man, and all the aggregate collections of men: “They are *nothing and less than nothing, and altogether vanity.*” And what is this *vanity*? The Hebrew word means a “short breath of air” — a puff! So then, what is duty-faith? It is a puff of bad, breath, to say the least, and more cannot be said to make it better, for it

must needs be of lesser quality than man who fails to keep the commandments.

But, dear living child of God, what are your own inward feelings of duty-faith? Have you ever prayed thus: “Lord, I’ve kept all your commandments in full. I’ve never transgressed any of them. I’ve honored you wholly. Give, then, what you owe me — a blessing”? No indeed, you have not; nor can you. God will surely keep you from such blasphemy.

How is it to fare under duty-preaching? I’ve been there; yea, even preached it myself (*if such foolishness can be termed “preaching.”*) When a living child of God daily struggles on, walking worthy of the vocation wherein he is called — then to hear “duty, duty, duty” as a broken record, is extremely frustrating. The soul is not fed, nor is the performance of better works produced. A dryness sets in, and the only thing left is a poor substitute for what the soul yearns to hear. The sociability of the saints is all that is left to enjoy. Strange, too, duty-preachers never get around to being specific as to what they think you ought to be doing, which you are not already doing. No, no — they never can tell you more than to keep God’s commandments, which commandments they themselves have not kept, for they too, are sinners still! Some comfort that!

And what are the commandments of God? “*And this is His commandment, that we should BELIEVE on the name of His Son Jesus Christ, and LOVE ONE ANOTHER, as He gave us commandment.*” (I John 3:23) Both portions of the commandment are possessed by every living child of God. Faith in His Son is the gift of God which every believer possesses; and love is also the fruit of the Spirit and a vital part of that everlasting life which each quickened child of grace

receives in regeneration. Both are *free gifts* of God. Both are *by grace*. But neither go beyond their Giver to be of any utility in obligating God for any blessings in time or eternity.

The children of God are "*blessed...with ALL spiritual blessings in heavenly places in Christ: ACCORDING as He hath chosen us in Him before the foundation of the world ...*" (Eph. 1:3-4) These blessings are as sure as their election. If it were possible for them to fail in receiving one blessing stored up for them in Christ Jesus; it then is as reasonable to believe that some chosen could miss their eternal inheritance in Christ! In the divine election before the world was created, all things needful and useful for each and every one of those chosen in Him were equally provided for in Him. It is from thence all blessings flow to them. These precious provisions are not ordained of God to produce complacency and neglect; but rather to assure the fulfillment of His promise to them as precious evidences of their calling and election. They are not only ordained to receive them; but also to attain them by the mighty inward work of the Spirit with those good works which accompany them; thus making them effectual to His honor and glory. These are the things that accompany salvation. They do not have a *cause and effect* relationship, but *accompany* salvation. Where you find the one, you also find its companion. "*But, beloved, we are persuaded better things of you, and 'things that accompany salvation, though we thus speak. For God is not unrighteous to forget your WORK and LABOUR OF LOVE, which ye have shewed towards His name, in that ye have ministered to the saints, and do minister.*" (Heb. 6:9-10) So we see, then, that true *good works* are evidences of our gracious estate and

companions to God's blessings given us. They are the effects of living faith rather than effects of duty-faith.

Duty-faith, duty-preaching, and duty-righteousness are necessary only for those who have nothing better imputed to them, or wrought in them, to motivate them to a faithful walking in his commandments. A duty-preacher knows best what sort of people make up his congregation. If he believes them to be dead, lifeless, nominal religionists, then duty-preaching will be necessary to motivate them to act more civilized and social; but it can never do their benighted souls any good. Only a call of God by the Holy Spirit will quicken them to life and a walk of faith and godliness. If they be, in fact, living children of God. they will be forced to go elsewhere to hear the Gospel of free and sovereign grace (which Gospel is according to righteousness), or else have their Duty-minister lay his charge down: for such are not called of God. If they were, they would know the power of God in godliness by the inward work of the Holy Spirit, both in themselves and in their flock. Such duty is a lack of vital living faith. It is fit only for the dead, to make them act as believers should act! The living *walk* in his blessed Spirit even as they *live* in His Spirit. Their obedience to His commandments is their constant care, and failure their constant concern. They feelingly know warfare within and recognize their trials and tribulations. They need not the cruel lashing of Egyptian masters to whip them in line; their Heavenly Father chastens them much more effectively, and afterwards comforts them in love and sweet mercy. They thus learn from the Master Teacher all that He freely bestows are for their everlasting good.

Ah, dear lively ones in the hope of eternal salvation, have you not experienced

the deadness and burden of all that is associated with *duty*? I have never found it of any joy, praise, or usefulness in my spiritual battles, devotions, or sojourn in faith. Some years ago, a precious and lovable sister in the faith asked (relative to my infirm wife): “Brother Phillips don’t you feel a great sense of duty to her?” I had never thought about it one way or the other, but my honest answer was: “No! I don’t feel any sense of duty to her. She is my wife, and I love her.” I’ve often thought much about her question and my answer, and my answer remains unchanged. I have often felt a sense of duty in many regards; sufficiently enough to know that feeling. And knowing that feeling, it is to me the most horrible, low, and unbecoming motive to worship the God of Adoration and Praise. I’ve often gone to fill an appointment, feeling so low in my spiritual infirmities, that I would gladly have stayed at home. But I’ve gone out of that horrible sense of duty, and by experience I can testify that it was rottenness to my bones! There is no joy in such service; there is no edification for the poor saints; and for my part, I could have as well stayed at home for the good it was worth (I speak as a man). The resulting feelings were of doubts to my own spiritual state, my own holy calling to the ministry of Christ, and my questioning whether I loved God’s people at all. It is ashes in the soul of a living child of God.

Yet, I do not desire to leave any false impression in the minds of any who do not know us relative to the Gospel utility of admonitions and exhortations. All familiar with us know that from time to time we are made to feel such usefulness of this aspect of the Gospel is called for. But I also hasten to add, that the minister who has been often rebuked and scourged by the Spirit, will apply such admonitions and exhortations predicated

upon the effectual grace of God. He will feelingly approach the hearts of his hearers, rather than their heads. His own heart — his love for the poor sheep of Christ’s pasture — will lead him into the secret recesses of the heart’s love and adoration of God as the motive of a worthy walk before God and the household of faith. A minister sound in the doctrine of free grace, exercised deeply and richly by the internal operation of the Spirit, cannot predicate these admonitions and exhortations of the Spirit upon the carnal flesh of his hearers. He, and they, know full well that it is “*God which worketh in us both to will and to do according to His good pleasure;*” and who “*hath wrought all our works in us.*” Yea, neither we nor they, desire their works to be of the flesh out of a slavish fear of “missing blessings.” (For indeed, there is no such thing — anything missed is not a blessing! Such are mutually exclusive words).

Admonitions and exhortations are useful in encouraging and edifying the believers in their daily journey of faith; if such are, of course, predicated upon the Spirit’s indwelling work, effectual grace, and loving care of His people. Sure it is that “*We are HIS workmanship created in Christ Jesus UNTO good works, which God hath BEFORE ORDAINED* (foreordination?) *that we should walk in them.*” Indeed, it is in this area of our experience that many precious marks of our holy calling are brought to us by the Spirit as sweet evidences of a gracious state. Without such, there would be no evidence of a good tree planted by the Lord.

Nevertheless, these admonitions and exhortations are not designed by the Holy Spirit in order to beat His poor sheep; but rather to feed them. They are not designed for a hearer to latch onto, and trust in, either for salvation or for meritorious blessings. They

are designed for correction and instruction in the way of righteousness, and when applied by the Spirit through sanctification, they are sweet and precious motives to believe in a righteousness which exceeds the righteousness of the scribes and Pharisees—Christ’s own righteousness — which is made manifest by the faith of His living children.

It is lamentable that today, duty-preaching, duty-faith, and duty-righteousness is about the only thing most people ever hear. For those who are living children of God, it is totally contrary to all the precious work of the Holy Spirit wrought in them. It must indeed be a poor and sad condition to live a life time of duty, duty, and more duty. I find nothing but sympathy, yes, even empathy, with those who become “church-drop-outs”. Who knows how many have done so, knowing full well they were better off at home than assembled under such scourging rods and such bleakness of duty-preaching; having no comforting words, no kindred experiences, no encouraging faith. No pure free grace ministry would cause our hearts to faint and despair of living. Take away from me that precious and mighty work of the Spirit within, and words thereof; which purifies my conscience, puts me through trials of faith, and refines me as fuller’s soap, chastens me when needed, lifts me up when in despair, and works all my good works within me for sweet tokens of Christ’s fruit in me; I say, take all that away from me, and surely I would desire to leave this world immediately to be in my everlasting rest. Place before my eyes and ears a duty-fear, and I must indeed have to flee, for it is a garment spotted by the flesh. *“He that hath ears to hear, let him hear.”* — **S.C.P.**

GOD’S GREAT LOVE

By David Bartley

(**Note:** David Bartley ranks among those deep and gracious writers at the close of the last century and opening years of this century. From the 1880’s, with the close of the ministries of Gilbert Beebe, Newton Peters, and that early generation of Old School writers, God raised up a new generation to carry on the Gospel ministry in power and demonstration of the Spirit. These men bridged the gap, so to speak, through the 1920’s and 30’s until they had served their generation. Hartley, Keenes, Chick, Durand, and Curry, to name only a few, have left us a priceless heritage of rich God-honoring books and articles. The following is from a letter written to a young minister. The date is not given.)

Your recent good and true letter was very much enjoyed by me, as Sallie read it to me, and I do not think the truth of salvation, both in its doctrine and experience, could be more clearly and comfortingly stated, and your letter showed very plainly that you have been taught of God, and have therefore come to Christ who is the *end* of the law for righteousness unto everyone that believeth in Him. He said to Martha. *“And whosoever liveth and believeth in me shall never die.”* How infinite the blessing, then, to live and believe in Jesus, the Son of God! At the same time, He is as verily the Son of man, and so the Brother of everyone that believeth in Him. This, dear brother, is a relationship more noble and exalted than to be the son or brother of the most renowned kings and potentates of earth: for this is to be a child of Jehovah a very brother of the Immortal Son of the Highest, and both a priest and king. O how

amazing, that the holy and blessed God of heaven and earth would in his love most freely bestow such divine honor and glory and blessing upon the sinful sons and daughters of earth, upon which the curse of God righteously fell for man's sake! Paul gives the wondrous reason for this "Amazing grace," saying, "*But Christ hath redeemed us from the curse of the law, being made a curse for us.*" "*But God, who is rich in mercy, for His great love wherewith He LOVED US, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.*" So it is all of God, and all in and with Christ, and the moving cause is the great love of God for all His chosen people, which is love everlasting and infinite as eternity itself. This perfect love called into active manifestation and exercise the infinite wisdom and goodness and omnipotent power of God. And His divine power and goodness and wisdom were wondrously and gloriously commended and displayed toward us, in that He sent forth His beloved Son into the world as a Man, and in the likeness of sinful flesh, yet as holy as the Father Himself, the Anointed and most holy High Priest of His sinful people, to make a full and perfect atonement for all their sins through His own law-fulfilling life and by His sacrificial death; thus paying the full redemption price to infinite Law and Justice on the behalf of all His beloved people, as their own devoted Brother in the flesh, who was then raised up from the dead by the power and glory of the Father, as the Head of His body, the church, and the Life and Righteousness of all His royal priesthood, to whom He says, "*Because I live, ye shall live also.*" So they shall be one with Him in His life, as sacredly as He was

one with them in their death.

This, all this, is the power and blessing of God's great love wherewith He loved us. Paul again touchingly expresses it in Romans 5, saying, "*But God COMMENDETH His love towards us in that WHILE we were YET sinners, CHRIST DIED FOR US.,*" "O wondrous love, to bleed and die!" "*MUCH MORE THEN, being NOW justified by His blood, WE SHALL BE SAVED FROM WRATH THROUGH HIM.*" This, dear brother, is SALVATION full and free, and the very salvation we need, and desire, and pray for. So when good old Simeon held the infant JESUS in his arms of love and faith he said to God, "*Mine eyes have seen THY SALVATION.*" Yes, this **IS** the salvation of God to His people, and it is thus richly and freely given to them for His great love wherewith He loved them. And so Paul again says, "*He that spared not His own Son, but delivered Him up for us all, how shall He not WITH HIM ALSO FREELY GIVE US ALL THINGS?*" Paul makes this challenge to all who would dispute it, and who would contend for offers and terms, conditions and rewards, and say salvation is not full and free.

Therefore, hear noble Paul again: "*Being confident of this very thing that He which hath BEGUN a good work IN YOU will PERFORM it until the day of Jesus Christ.*" This good work of the Lord **IS** salvation, the wrought out and wrought in righteousness of the holy Son of God, which is not only wrought *for* all His people, but as well wrought *IN THEM!* So that they are made "*The righteousness of God in Him, His Son.*" "*But of Him are ye in Christ Jesus, who of God is made unto US wisdom and righteousness, and sanctification, and redemption, that according as it is written, He that glorieth, let him glory in the Lord.*"

Not in himself nor in his works; not in man. But every sort of salvation which is in the least of works of obedience as conditions depending upon us and which we must perform first, that we may obtain such salvation and blessing as a reward, opens the door for man to glory in himself and boast. And it is the natural result, that all who hold to any part of salvation as conditional upon their part, do boast of their religious zeal and works, when they think they have done their part and complied with the supposed conditions. And why should they not boast? Boasting is lawful and legitimate, to the full measure that salvation is conditional, when the conditions are performed by the one who is thus saved conditionally. Paul, the mighty logician, well understood this when he said: "*Not of works, lest any man should boast.*" He said this of *present salvation*, of salvation through faith, which salvation is in time, we know. In another place he asks, "*Where is boasting then? it is excluded. By what law? of works? Nay, but by the law of faith.*" He then says, "*Now to him that worketh is the reward not reckoned of grace, but of debt.*" Thus conditional works, conditional salvation and rewards are forever cut off from salvation by grace, and consigned to the law, the legal doctrine or principle of merit and reward, of debt and credit.

—Signs of the Times, 1951

PLEASE CHECK YOUR ADDRESS LABEL FOR EXPIRATION DATE.

JESUS THE FRIEND OF POOR UNWORTHY SINNERS -

By Layton Wingfield, 1946

Sometimes my brethren tell me my letters are too long. But I can't help it if my subject

is endless and inexhaustible. When blessed to write, the subject being Jesus, the friend of poor unworthy sinners, the subject is inexhaustible.

Years ago I felt to be the black sheep of my father's family, the one blot among the children. My way has always been the way of awkwardness, the blunderer, the useless and unprofitable incumbent upon the earth. My way was different to all others, it seems, and still is. I feel now that my case is an outside one.

Not feeling fit to be among Old Baptists, yet I love them, and I can't stay away satisfied, feeling myself to be useless to them, nothing but a stumbling stone in the way. If they ever turn me away, I have nowhere else to go. The doctrine of salvation by grace is all that has and now is, able to reach my case. If I'm saved, I know it is by the grace of God alone. For in my flesh there dwells no good thing. I am a poor sinner by nature and practice (though it grieves me). I'm fearful many times that I'm a deceived hypocrite and hope that I'm a child of God. It is a peculiar shape to be in, but true, if one can know the way he feels. Sometimes I feel as did the poet:

"I need Thee precious Jesus
For I am very poor,
A stranger and a pilgrim.
I have no earthly store."

I'm all vile, sinful, unworthy, helpless, — surely I need Him too.

These words are on my mind: "*No man can see God, and live.*"

The only things we know anything about is what we have handled by experience for ourselves. Even the courts of our natural land will not receive second hand evidence. We

have to be an eye-witness before our testimony is received. So it is in the courts of our God.

“Ye are my witnesses, saith God, and ye shall shew forth My praise.” “No man can see God and live.” I see this Scripture applied to us by experience, if not deceived. No man can see God in the Person of His Son, in the pardon of the poor man’s sins, feel that divine power, love and cleansing, and ever be alive anymore to the love of sin. Once he was alive to sin and the love of it. He is killed to the love of sin in his very breast, and made alive to the love of God. God kills, and makes alive, he shuts and none can open. He opens, and none can shut. The door of His mercy (Christ) is shut to those whose names were not written in the Hook of Life of the Lamb slain (in God’s mind and purpose then) from the foundation of the world. Jesus said: *“No man can come unto me except my Father which sent me draw him.”* (John 6:44) *“I have loved thee with an everlasting love, and with loving kindness have I drawn thee.”* Not dragged unwillingly by the hair of the head, as some accuse us of preaching.

The door is open to his chosen in all ages and generations, at God’s appointed time. *“All that the Father hath given me—”* When? *“According as he hath chosen us in him before the foundation of the world”* — (Eph. 1:1-10) — *“all shall come unto me and he that cometh I will in no wise cast out, but raise him up again at the last day.”*

Nowhere in the King James version of the Old and New Testament do I find the world’s doctrine substantiated by the Scriptures. They just twist them around to suit themselves, regardless of what the Bible says. It is written and reiterated over and over both in words and in substance, this clear fact: *“Salvation is*

of the Lord.” (Jonah 2:9) Now, either the world is wrong, or the Bible is. Which? We believe the Bible is right. Just why do we believe it? Because it is written in our hearts and lives by experience. We have seen, felt, tasted and handled it thus for ourselves — we are eye-witnesses. Thus, our testimony is true.

Let’s put it to the test: the Scripture being the rule by which we measure.

World: It is just up to you; you can either accept or reject Christ, so choose you this day whether you go to heaven or hell.

We: But Jesus said: *“No man can come unto me except my Father which sent me draw him.”* Suppose then God does not draw you, can you come to him anyway? If you say yes, what are you *calling* Jesus?

World: Come on today, now is the day, the time of salvation, if you reject him tomorrow may be too late.

We: Jesus said that *“all that My Father hath given me shall come unto me, and him that cometh I will in no wise cast out, and will raise him up again at the last day.”* Did He mean what He said? If not, why did He say it? Remember, it is impossible for God to lie, and Jesus was God manifested in the flesh.

World: It is just up to you, you are the master of your soul’s welfare, the captain of your fate.

We: But the Scriptures declare the way of man is not in himself, it is not *“in man that walketh to direct his steps, nor to order his conversation.”* One or the other is wrong, either the Bible, or the world. Do you dare say it is the Bible that is wrong? If so, what are you *calling* God?

World: Jesus came to give everybody a chance to be saved. If not, God would be unjust.

We: What did the angel of God say to Joseph, before Jesus was born? Did He, or did He not say, by the mouth of the angel to

Joseph: "*Fear not, Joseph, thou son of David, to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost; —she SHALL bring forth a Son, and thou SHALT call His name Jesus, for He SHALL save His people from their sins.*"

We know Jesus has come here, and is now gone back to the Father. Either He did save His people, or He did not. Which did He do? If you say He did save them, you deny the *chance* doctrine. If you still say He came to give everybody a chance, you deny the Scriptures. Are you conscious of the fact, when you deny the written word of God, that you are calling God a liar? But it is impossible for God to lie so you are merely branding yourself, not God.

And, as to being unjust. If you ever do see yourself as we have seen ourselves — the vilest sinner of all God's creation— you would realize God would be just if He sent the whole Adamic race to eternal doom.

I don't know why I'm writing like this. It is the strangest letter I've ever written. But then I'm a stranger here anyway, to myself, and to the world — but not to the Household of Faith. I hope I'm "no more a stranger and foreigner to the household of faith, but a fellow citizen to the saints; to the strangers scattered abroad." Being in this world, but not of it; heirs of heaven, but yet in it. Therefore, we are strangers not satisfied in this world, nor with our manner of living; but we have to travel on in hope of a "better country," that is, an heavenly one. "Jesus sought me when a stranger, Wandering from the fold of God, He, to save my soul from danger, Interposed His precious blood."

And His blood, I hope, has washed away my sins; I have a hope and I trust I stand before God, in Christ (not in my nature) without spot, wrinkle or blemish, being

clothed in His perfect Robe of Righteousness which is imputed to me, together with all the rest of the Redeemed of the Lord.

Your humble brother in hope of Life Eternal,
Layton Wingfield

Selected from Zion's Landmark, 1946

IMPORTANT NOTICE

We have received many request for sources of the writings of Elder Gilbert Beebe. Only two volumes of his writings have ever been printed, and if memory serves me correctly, they covered the period from 1832 to 1847.

Elder James Poole has announced plans by the Signs of the Times to reprint Elder Beebe's works from 1832 to 1881 in a six or seven volume set. It is very important to him at this time to hear from all who wish to see these in print, so that adequate estimate may be made. Do not place an order at this time, but please write him and express your interest in Beebe's works. Address correspondence to: Elder James F. Poole, P.O. Box 1250, Salisbury, MS 21801.

THE PERFECT PROOF OF GOD'S WILL

Like a miser proving the will of some one that has left him some money, or like any one in love, being taken up with thoughts of the object of affection, so any one to whom God has given a *true* heart, (as He has, in regeneration, given to all his elect,) is enabled to drive on, sooner or later, to the full completion of his aims and plans. The continuous power of God affects this, as regards religion, in the elect. A religion even of fits and starts merely, will not perfectly satisfy the quickened *elect*. It is true, in-deed,

that their springs are in God, and that they cannot keep alive their own souls. But are they completely content with this? Can they sit down with their hands before them, and laugh, and look blithe, like the notionalists, saying, "Ah! we can do nothing; it is all of grace, and let us be comfortable whether we are in darkness or light, joy or sorrow"? No, indeed, not so. Would the miser, that has got the title deeds of an estate left to him, sit down and say, "Ah! I do not mind whether I have the will proved, or get the money arising from the property into my own hands, or not; the parchment deeds will satisfy me"? No, indeed. If he is a genuine miser he wants to see, handle, and have locked up the plain gold as the proceeds. Would any' one in love never care about marriage as the final consummation? Nay, would he not rather make that the garland at the end of the race, which, if he did not win, he was baffled and confounded in his aims and plans throughout and altogether?

So with the will of God; the quickened saints the Holy Spirit stirs up to contend valiantly and victoriously, too, for the prize, namely, salvation. This He does by various means, and in diverse ways, as follows. But indeed, as I intend, God enabling me, to briefly set forth the different items required for a *perfect* proof, experimentally, of the will of the most high God in Christ; according to that passage of Scripture, "*That ye may prove what is that good, and acceptable and perfect will of God.*" And, here what a glorious field is opened out to those who have *experimental* implements of husbandry to dig therein! for the weapons must not be carnal in the letter, but mighty through God — through inwrought power in the kingdom of God *within*. Saving grace is *felt* grace.

1st. For the proof of God's will there

must be an inward knowledge of law and Gospel, ruin and restoration, sickness and healing balm, disquietude and rest. "*I beseech you by the mercies of God.*" But mercy is but a phantom except to culprits and criminals; and if God makes a man an experimental criminal, He will pardon him. If the spirit of bondage slays a man, the Spirit of adoption will restore him, renovate him, and glorify him. If Sinai genders a man into prison, the proclamation of the Gospel will insist on a perfect gaol delivery.

2ndly. The body must become a living sacrifice under the mortifying operation of the Spirit of God, "*crucifying the flesh with its affections (or feelings) and lusts,*" (or desires;) and crucifying us to the world, and the world unto us. "*Present your bodies a living SACRIFICE, holy and acceptable, unto God, which is your REASONABLE service; and be not conformed unto this world.*"

3rdly. "*But be ye transformed by the renewing of your mind.*" The transformation consists in the whole work of the Spirit from beginning to end, for it is the Spirit that quickeneth. All without Him is death, nature, and head-knowledge. Thus a knowledge inwardly of Moses and of Christ, the mortification of the body and crucifixion of the world are, as I stated, the Spirit's sovereign operations. The burning wrath of God, the peace of God which passeth all understanding, the spiritual dew of heaven making the soul to shine, glitter, and be bespangled with brilliancy, moistness, and the silvery glows of delight, are all transforming operations translating us from nature to grace.

The beauteous and transporting beams, rays, glories, renovating power, spiritual penetrations, healing balm, lucid admirableness, amazing nature, warming blessedness, unspeakable attractions, vivid,

enlightening, self-existent excellencies, and mollifying raptures, yea, ravishing distillations of "*the Sun of righteousness*;" all these also worketh into the soul, and reneweth, day by day, the selfsame Spirit, whose renewings of our mind, and whose transforming us into the image of God we are speaking of; which image of the invisible God is Christ in us, our vital hope and victory. A tender conscience steering between legality and licentiousness is part of the Spirit's transformation of us. Imputed righteousness, inward and outwardly, He reveals to us, and edifies us in it. The blood of Christ He sprinkles on us, and in us, decking us thus with everlasting innocence, and clothing us upon, and clothing us inwardly in the gorgeous robe of God's righteousness; and by imputation upon us, we thus are rendered fit guests for God at the grand nuptial "supper of the Lamb." O amazing topics! O enrapturing glories! O ravishing delights! while He, the glorious Transformer and Renewer, is entempled within us, walking and dwelling there in lustre, life, and indestructible efficacy and power.

Well, what is wanting now for the *perfect* proof of God's will, according to our text? for what I have said already is "good and acceptable, and perfect will of God." Ah! there is the point. I believe this perfection, then, is neither more or less than the perfecting of love in felt union of spiritual matrimony between the soul and Christ; as it is written "*He that IS joined unto the Lord is one spirit*;" (I Cor. 6:17) whereby the soul spiritually becomes, as is revealed, "*a member of Christ's body, of His flesh and of His bones*." (Eph. 5:30) This is the crowning point; this is the *perfection!* He that dwelleth in love spiritually thus dwelleth in God, and God in him. Victory then waves its

triumphant banners over every foe. The soul then, enflamed with rapture to the highest pitch, cries out in triumphant language and challenge, "*Who shall separate me from the love of God*," seeing and feeling this *union*'?

O amazing bond which never can be snapped! O this felt bond of perfectness. love! Thence is received "eternal life and immortality." Thence is the abolishment of death. It has been my happy lot for some years to be thus enwrapped, cemented and overshadowed. I write with the more concern on this subject because I know this union, which is *the* bond of perfectness, in my own experience, and that, too, day by day, for every God-glorifying feeling and divine grace and gift come along with it. It charms my' feelings, it assuages my sorrows, it lulls into quietude and repose every distress, it fans every divine excellence, it enlightens me with "the light of life," it produces tenderness of conscience, it feeds jealousy for the honor of God, it enlarges my understanding, it fertilizes every holy, sin-hating, pure, and heavenly good in me; and, in one word, it drives to rapture and ravishment unutterable, and bears the impress of God on it throughout. O blessed feeling! O endearing relationship! It is the perfecting of love. There is nothing beyond it. It is heaven, and the state of glory beyond death will only be an increase of it, for spiritual love perfected is the conclusion of the whole matter. There is nothing further to be known than this; and, knowing it, I therefore write of it, for I have the hope of the mystery of God's will *proved perfectly* in me thus. Blessed be the name of the Lord for it, for I find it good, acceptable and perfect. Blessed for ever be the Most High.

"Of all that God bestows
In earth or heaven above,

The best gift saint or angel knows,
Or e'er will know is love." — I.K.,
1841

**“NOW MAKE US A KING TO
JUDGE US LIKE ALL THE NATIONS”**

Elder M.L Gilbert, 1929

Reading this request found in I Sam. 8:5 today, and noting that it did not please the prophet of the Lord, his prayer to God to know his mind; for he saw that they desired the honor of the world more than the blessings of Israel's King. In answer the Lord advised him to permit their request, not by way of approving, but for their ingratitude. Then they had kings until God overturned this rule by sending a Lord of life and glory, Zion's King, whose reign is spiritual, not carnal as were the kings under the law dispensation.

If there were no analogy or points of resemblance between the two kingdoms, there could be no spiritual benefit or experimental knowledge from the things written; and the things of our times might appear as fanciful arid uncertain and of little moment without the experience of the children under the kings. Sacred history, as well as profane, in the course of time in many features, repeats itself.

Who is there among us that cannot see that Zion's sky is overmuch shadowed by fleshly matters and from worldly opinions? When so led there is but little difference in the service of the people of God in the two dispensations. Apparently there are teachers in the ranks of the church that fain to be "the holy people, the redeemed of the Lord," who do not "speak as the oracles of God," but are ready to put "bars" against churches and servants that do not say and do as they would standardized; and thus virtually say, "*Stand by thyself, come not near me; for I am holier*

than thou," presuming by their demeanor that the Lord is on their side, not heeding the question of Moses: "*Who is on the Lord's side?*"

Assuredly, the church is taught of God, and with this fact, because some servants may give a different construction of the same Scripture, and knowing the imperfections of men, some will without any long suffering in doctrine, or brotherly forbearance and labor of love, often non-fellowship a great body of good humble brethren because of one member. Is this right? It is reported that some of our beloved preachers have refused to preach with true humble servants of the Lord, and who were held in high esteem by the churches; because they preached with, or had received someone who had erred in some way from the order of the church in doctrine or manner. Perhaps no viler characters could be found in any of our churches today than were in the Apostolic churches. Did you ever hear of a church or an apostle nonfellowshipping a church or any of its good members because of the evil ones? Yet Gospel labor was duly administered, not to destroy but to heal. Such is rarely done now *before* a declaration of nonfellowship is made. It is a fact that Judas was one of the apostles, "*and had obtained part of this ministry.*" When did Christ or the eleven apostles even claim that his work was not authentic? Doubtless he may have baptized and affiliated in many things in the gospel kingdom. Is it possible there are any brethren so pure and clear of wrongs that they would have censured the acts of the apostles if those things had occurred in our times? Perhaps not. But to be consistent with the present-day procedure, it might have been done.

Some *thirty years ago* a gospel preacher is said to have committed wrongs in some

church in one of our states. But by some hook, or crook, after a death sentence, he obtained a *letter of dismissal* from his church, and united with a church of the same faith and order some distance away. his former *association* of churches, and her *correspondence* of four or five associations, declared nonfellowship for him, and all that would fellowship him or preach with him. These resolutions were held sacred with these associations for some 25 years. They saw their mistake in nonfellowshipping gospel churches and elders who knew nothing of their local trouble. But the ban has never been lifted. Unforgiveness and intolerance are the spirit and lust of carnal nature; but how a “Christian” with an unforgiving and an intolerant spirit in his heart can pray or praise God is a wonder; but for such to dwell in the church of God seems to be the limit. Still I am not able to say such a thing would be impossible.

I have believed for some time that seeming differences among our people are more in expression than in sentiment; and if our churches and teachers would strive to use the form of sound speech in doctrine, and apostolic order in practice, as they try to see how far apart they can speak and act — the church of God would be as the city of God that cannot be hid. Then the church will have forgotten her petty differences, and be ready to take refuge under the wings of Him who hath purged His people from their sins, and raised them to eternal glory.

In conclusion may I say, I feel to hope and believe that God led me into the gospel ministry more than forty-one years ago (1888). I wish to praise his holy name that it has never been in my heart a spirit to declare non-fellowship against any one in the Church that I believed to be an humble child of God, or to say I will not fellowship one of God’s

anointed servants, or refuse to serve with him if it fell to my lot to do so.

May the dear Lord grant to His church and people all needed grace in His love and mercy. — **Zion’s Landmark**

A DIVINE PICTURE By Frederick W. Keene, 1926

Sometimes the Holy Spirit holds before my sight pictures of divine things, and as I feast the eyes of my enlightened understanding upon them my mind is absorbed, my heart is all aglow, and there are moments when my eyes glisten with tears of sacred blessedness.

A few days ago I had considerable pleasure in contemplating Luke 22:6 1-62. “*And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, ‘before the cock crow thou shalt deny me thrice.’ And Peter went out and wept bitterly.*” This is one of those pictures that faith can look upon, and ever be finding new and touching beauties.

If you will with me take a glance at scenes preceeding this, we may be able to see better the excellencies of the Grace of God so strikingly exhibited. Look at the multitude coming with swords and staves to apprehend Jesus in the garden of Gethsemane. Who is he that springs in the front, and with his sword cuts off the ear of Malchus, the servant of the high priest? It is Peter. (John 18:10) Bold as a lion, he felt he could slay the whole multitude that should dare lay a finger upon the Christ of God. Look again. There sits a man warming himself by the fire. A certain maid peers into his face, and says, “*This man was also with Him,*” and he denied Him, saying, “*Woman, I know Him not.*” Another

recognizes him, and confidently affirmed, *“Of a truth this fellow was with him; for He is a Galilean.”* Again he denies. See, there comes in that man whose ear Peter cut off, and saith unto him, *“Did not I see thee in the garden with Him?”* Perhaps the ear of Malchus tingled somewhat. Perhaps he wanted to pick a quarrel with that man that sits warming himself by the fire. Ah, Peter is not shivering with cold now; he is heated in every way that is evil, and now with cursing and swearing says, *“I know not the man.”* Who is this fellow cursing and swearing, and denying Jesus? It is Peter. What, the very Peter that cut the man’s ear off in the garden? Hark! there is the sound of the cock crowing! *“and the Lord turned, and looked upon Peter and Peter remembered the word of the Lord, how he had said unto him, ‘Before the cock crow, thou shalt deny me thrice.’ and Peter went out, and wept bitterly.”*

A few minutes ago we beheld a man lying and cursing and swearing, and now in floods of tears he weeps as though his heart were breaking. Let us take a few glimpses at our picture. *“The Lord turned and looked upon Peter.”* Amidst all his humiliations the Son of God is mindful of that sinner who is lying, and cursing, and swearing and denying him.

In our carnal thought we would say, Christ Jesus the incarnate Son of God will have nothing more to do with such a man; he will utterly turn from him; and never more will that worthless wretch get the least glimpse of regard from the meek and lowly injured Lamb of God. Jehovah saith, *“My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than your ways, and my thoughts than your thoughts.”* The Savior of sinners knows all that is passing around that fire, he knows Peter better than Peter knows

himself. Had he not told him a few hours before this scene, *“Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat? but I have prayed for thee, that thy faith fail not; and when thou art converted strengthen thy brethren.”* *“The Lord turned and looked upon Peter.”*

David tells us, *“He inclined unto me, and heard my cry.”* Ah, when the moment comes that the Lord turns unto us, then we are turned unto him. He visits us with the almighty transforming power of his grace, and our hearts are turned and flow unto him as rivers of water. Look at this astonishing language of the Lord toward backsliding Ephraim, *“Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord.”* Jer. 31:20. How often has my sinful heart turned from the Lord.

*“Prone to wander, Lord, I feel it,
Prone to leave the God I love.”*

We read, *“They have turned their back unto me, and not their face.”* Jer. 2:27. Does the Lord then turn his back upon us and cast us off forever? O No! The new covenant relationship subsists between Christ and the Church, between Christ and Peter. Once, twice, thrice, thou hast denied Jesus, O Peter! This is the foretold, the decreed limit. Enough; no further shalt thou go; thine iniquity shall be checked; the flood of thy sinfulness restrained. Thou hast been in Satan’s sieve long enough. All thy bravery in the garden has vanished. At the voice of a maiden thy courage has left thee. Thou art a poor, weak, sinful man. Thou hast a heart deceitful above all things and desperately wicked, and thou shalt know it. *“The Lord turned and looked upon Peter.”* Not a word

he spoke, but, O, the language that was in that look! What was in that look? Can you tell? I have tried, I have longed to read all the language that was in that look. But there is no end to it; volumes of speech cannot tell it all. Can you tell how Peter looked? Can you describe the emotions that agitated the breast of Peter the moment their eyes met? The loving, compassionate, grieved, forgiving eyes of the Lord, the man of sorrows, and the eyes of that poor wretch, poor vile weak backsliding Peter. It passeth telling! Indescribable! What was in that look of the Lord? Was it a look of loathing, of anger, of vengeance, to drive the poor sinner from his presence. into the blackness of despair forever? Did it say, *“Depart from me, ye cursed into everlasting fire?”* Long time ago at the Red Sea, *“In the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of cloud and troubled the host of the Egyptians.”* It was another look than this; it was a piercing look; it searched Peter through and through; his heart was naked before the gaze of the Holy One. *“All things are naked and opened unto the eyes of him with whom we have to do.”* Heb.4:13, Prov. 15:11.

“One glance of thine, eternal God, Pierces all nature through; Nor heaven nor earth nor hell afford A shelter from thy view.”

That piercing look of Jesus penetrated down into the lowest hell where Satan had Peter in his sieve. It pierced through all opposition, all the malice of Satan, all the vile, dense sinfulness of Peter. Hell could not hid him, sin could not shut out that look; what could obstruct the look of the Redeemer? O beloved saints, I have been in some low down, dark places, and in my infirmity I have said, *“I am cast out of thy sight.”* I have

feared the Lord would never look upon me again. But better than all my fears the Lord has been to me. Once Jerusalem was in a low and perishing state. None eye pitied thee, O Jerusalem. But thy God appeared; he looked upon thee in his love and pity, and redeemed thee. In the record it is written, *“When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou are come to excellent ornaments: thy breast are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now’ when I passed by thee, and looked upon thee, behold thy time was the time of love; and I spread my skirt over thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.”* Ezek.16:6-8.

That look that Jesus gave Peter was the look of tenderness, of eternal, unquenchable love, so powerful, subduing, conquering and heart warming. One look of thine Emmanuel, dear Savior, can heal in a moment our backslidings, one glance of thine can curb and quell our headstrong, vile passions. Our murmurings are hushed, our hearts are brought low and melted before our God.

“Thy mercy is more than a match for my heart, Which wonders to feel its own hardness to depart: Dissolved by thy goodness, I fall to the ground, And weep to the praise of the merch I’ve found.”

That look of eternal love from Jesus said, *“I love thee still.”* It was a look of such surpassing compassion, of such tender pity, it revived such memories that Peter might exclaim in the language of the heavenly Solomon, *“Turn away thine eyes from me, for they have overcome me.”* Solomon’s Song

6:5. Jesus eyes were as a flame of fire. Rev. 1:14. With flames of unutterable love he looked upon Peter. John Newton tells us a sacred story, saying:

“In evil long I took delight,
Unnawed by shame or fear,
Till a new object struck my sight,
And stopped my mad career.

I saw one hanging on a tree,
In agonies, in blood:
He fixed his languid eyes on me,
As near the cross I stood.

Sure never till my latest breath
Can I forget that look;
It seemed to charge me with his death
Though not a word he spoke.

A second look he gave, and said
I freely all forgive,
This blood is for thy ransom paid:
I die that thou mayest live.”

Let us look at our picture again.

*“And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice And Peter went out and wept bitterly”*² Peter now thinks upon what Jesus had told him that very night. When it was told him he could not believe it was possible that he should act so base a part. Then he was all on fire with love and loyalty to the Christ, and willing to devote himself even unto death in behalf of his Lord and Master. *“He spake the more vehemently, if I should die with thee, I will not deny thee in anyway, Likewise also said they all.”* He meant every word he said, but his own frailties he did not fully know. I do such and such things, but in some measure I have

learned that I am so vile, and so weak I know that unness under the sun but I might fall into. As the deless I am kept by omnipotent grace there is no wickedpravity of my heart has been discovered to me, how I have trembled, and in my fears, out of the anguish of my heart, I have cried unto the Lord to have mercy upon me, Lead me not into temptation, but deliver me from evil. Jabez cried unto the Lord, *“O that thou wouldest keep me from evil, that it may not grieve me.”* I Chron. 4:10. *“Peter remembered the word of the Lord.”* Jonah says, *“When my soul fainted within me, I remembered the Lord,”* and in the Psalms it is written, *“I remembered the Lord, and was troubled: I complained, and my spirit was overwhelmed.”* *“Jerusalem remembered in the days of her affliction and of her pleasant things that she had in the days of old.”* O! that look of the Savior has stirred up such remembrances. Beneath that look his hard heart is dissolved and broken. Could he ever forget that look? Away from the fire, outside the palace of the high priest, out in the darkness of the chilly night, behold a man with streaming eyes sobbing forth his bitter grief. O sin is a bitter thing to those who are born again! *“Alas.’ for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.”* Jer. 30:7. We might for a long while look upon the sight of weeping Peter. He wept over his base conduct, he grieved over his sins; he was in bitterness over the dear suffering Savior, mocked, spit upon, crowned with thorns. *“He turned and looked upon Peter.”* O how Peter mourned! Do we not love him? Can we not take to our bosom that heart stricken, contrite, weeping man? O yes!

Well, dear children of God, I have sketched but a few glimpses. You may look,

and look, and look again; and the more you look and ponder, the more your heart will wonder over the most surprising grace, that shines forth in Jesus' face.

Sovereign Grace & Pilgrim

WOE TOTHEM THAT ARE AT EASE IN ZION

By. Woodrow W. Hudson

“Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!” (Amos 6:1)

There is great danger of being at ease, and there is a woe pronounced upon this state! We may think of this as being carnal ease, or one being not concerned about one's own spiritual welfare, or not being concerned about the welfare of Zion. One may say, “there is not any use of me praying, because what is going to happen is going to happen anyway, whether I pray or not.” One is at ease if he does not feel a need to pray unto God. One is at ease if he does not feel the need of guidance, and for God to direct him as he travels along this pilgrim way.

True prayer is indited by God. Prayer is part of the predestination of God. God determined certain blessings for his people, and He has also determined that they should pray for them. *“He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.”* (Psalm 91:15) It is a positive declaration that God's people SHALL CALL upon Him. They must pray, and this is not mechanical. God PUTS the burden upon the heart, and one cannot help but pray, and he prays because he wants some relief. This is heart-felt!

One is in a state of being “at ease in Zion” when he has a careless, indifferent attitude. In the 6th chapter of Ephesians, Paul admonished the brethren to put on the whole armour of God. it is true that one cannot do this by his own efforts, but through the strength of God he does. *“I can do all things through Christ which strengtheneth me.”* (Phil. 4:13) One is careless and at ease, when he sits back and says, “we have got the truth, the doctrine of God, and we are right, so there is nothing to be concerned about.” There is much to be concerned about!

It causes concern when we realize that we do not have the same degree of light or the presence of God as in ages past. Many are at ease because they do not realize this, and are in a sleepy state, and are certainly at ease in Zion! This light of God is being removed so gradually, that those that sleep in Zion do not realize it. Oh! May the Lord wake us up, and cause us to be concerned about the sad state of Zion!

Why do we have this carnal ease? We are blessed in a natural sense, and it looks as if we are experiencing leanness of our souls at the same time. *“And He gave them their request: but SENT leanness into their soul.”* (Psa. 106:15)

We should be thankful for the opportunity to meet together and sing the sweet songs of Zion, hear the Gospel preached, and enjoy this sweet fellow. ship of the brethren. How miserable it would be when we would no more have the opportunity to have public worship. It would also be miserable to meet together and feel that God had forsaken us. One has the desire to hear, but finds in sorrow to his soul that he is shut up, and cannot meditate upon spiritual things as he would.

The evil day is before us! The motive of

Satan is to separate and divide God's people, stir up confusion and hard feelings between brethren, etc. *"Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."* (1 Peter 5:8). Our enemies are too strong for us, therefore we need the presence of the Lord, who is our strength and our deliverer. *"He delivered me from my strong enemy, and from them which hated me: for they were too strong for me."* (Psalm 18:17).

As we think of the way that leads to the truth, we see a ditch on the left and one on the right. *"And thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."* (Isaiah 30:21). One ditch is conditionalism, of one trying to earn salvation, his blessings, etc. by his own works. The other ditch is one trying to hide his faults, weaknesses, shortcomings sins, etc., behind the predestination of God. The weapons of our warfare are not carnal. A good Spiritual weapon is prayer to God, to walk in an humble manner before our brethren and to watch over one another for good and not for evil. It is good to walk in love. If we love God, *we cannot help to love our Brethren. "Walk in love..."* (Eph. 5:2). May the Lord bless us to speak the truth in love. *"But speaking the truth in love."* (Eph. 4:15).

May the Lord bless us to be concerned about the Spiritual things of God. **May** the Lord bless us to read the Bible. **Have you** been at ease so long that you **cannot** remember when you actually **prayed** to God? it is when we pray to God in secret, that the things of this world are shut out. It is good to pray unto God. He is able to supply all of our needs. There is nothing too hard for God. When we are in that dangerous sleepy state, may we pray that the Lord will awaken us out

of this carnal sleep, and once again bless us with his manifest presence.

Many times when we pray, it seems that God does not hear us. But let us not give up, and let us keep praying. *"And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"* (Luke 18:1-7). You Bible readers are acquainted with the case of Jacob wrestling with the angel all night. (Genesis 32:24-30). Jacob had the courage and determination when he said: *"I will not let thee go, except thou bless me."*

May we pray that the Lord will bless Zion to waken out of this sleepy state, and set her affections upon things above, and be concerned about the things of God. May the Lord revive us! *"Wilt thou not revive us again: that thy people may rejoice in thee?"* (Psalm 85:6).

We close with quotation of Eph. 6:18: *"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."*