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**ON THE INTRODUCHION OF
ARMINIANISM, or FREEWILLISM**
By William Huntington, March 29, 1786

(Note: The practice of writing spiritual letters appears almost a lost art. As usual with Huntington, this letter is upon vital subjects of free grace. We make note here of a view held by Huntington which we also hold. That is, there is a falling from grace by nominal professors, and a falling from grace by God's quickened children whenever they resort to the law of works for justification and blessing. But to the elect and redeemer child of God, his fall is temporary, and never final so that he shall everlastingly perish. His fall is due to the weakness of the flesh in times of soul-declension, and the gift of faith in him will be ever reclaiming him to salvation in Christ. His experience is the Father's tutor for His children, which tutor teaches them of the weakness of the flesh and the power of God's love and mercy.

The places in this article which one may be prone to object, I feel, will be his allusion to this view.)

Dear Friend,

Grace and truth be with you; I have read yours, and can sympathize with you; for I know by woeful experience, the wretched bondage and confusion of Arminianisin (Freewillism); but let none of these things move thee;

“What if some do not believe, shall their unbelief make the faith of God without effect? Cod forbid!” If every pretended Calvinist in England was to fall into the errors of Arminianism, it would never hurt that soul who is soundly fixed on the Rock Christ; your faith is not to stand in the wisdom of men, but in the power of God.

God often lets Satan loose as He did in Job's days, when he appeared among the sons of God, in order to discover the hearts of men, and bring their secret hypocrisy to light, that poor simple souls may be deceived.

God has foretold us, "*That damnable heresies shall be brought in.*" The discovery of these, is to keep the elect from being ensnared, Job, 34:30; and that the real children of God may be made manifest by their open confession, and warm attachment to the truth, while the others stumble and fall; as it is written, "For there must be also heresies among you, that they which are approved may be made manifest among you."

When branches fall off from the living Vine, they err in their doctrine, and wither away; if a man abide not in Christ, he is cast forth as a branch and is withered.

A man may appear to bring forth many external fruits, and yet be a branch cast forth after all. But he never can bring forth the genuine fruits of the Spirit without a vital union with the living Vine; the bond of which union is, the electing and everlasting love of God in Christ Jesus. He that is a stranger to this bond, has nothing to hold him, or keep him from falling off; and if you look back on the doctrines that you have heard from him, you will recollect that there was but little, if any account of an heart-union with Christ that appeared in his ministry. The Almighty sometimes throws down a column in appearance, and at the same time supports some who appear but bruised reeds, or weeping willows. By these things we are taught to know that God is beholden to no man's parts, or abilities; and that He can carry on His cause and interest in the world, without human dignity, learning, or oratory. Besides, when the Gospel, or something like the Gospel, is brought into what is called a

"parish church," if there are any that fear God in it, they are herded together with all in the parish; the precious and the vile have both an equal claim on a parish priest, according to the customs or laws of men, though not according to the laws of God; "For," says Paul, "*what have I to do to judge them also that are without? do not ye judge them that are within? but them that are without, God judgeth; therefore put away from among yourselves all wicked persons.*" (sic)

There is some just cause that has provoked God to send this strong delusion among you, that those who are sound in the faith may fly from it; those that are clean, will escape from them that live in error, II Peter 2:18.

Those among you that fear the Lord, will speak often one to another, your hearts will get warm and zealous for the truth; you will read the Bible for your selves, and while he is preaching up Arminianism, the Holy Ghost will apply Bibleism; you will be enabled to exhort one another; you will all unite in one fold, and God will, sooner or later, send you a pastor after His own heart. If I should come into Dorsetshire this summer, I will, if God permit, call and give you a sermon, if it should be in the high road. (or, By His Spirit — Ed.)

Fighting against the doctrine of election is always the first step that men take when they go from the truth, they having not been able to make their own "*calling and election sure:*" election becomes a stumbling-block in their way, and therefore they try to roll it out of their way; and as it seems to be no friend to them, they become sworn enemies to that, and call it the devil's law, because it levels 'the pride of devilish nature.

As free-will cannot submit to the sovereign will of God in the absolute choice

of His people, they are obliged to dethrone the latter, that they may exalt the former.

When this is done, then another difficulty appears fully as bad as the former; for if free-will has got the throne, it must have something to boast of; but imputed righteousness lies as a stumbling-block in the way of boasting; for if justification be by grace, as God declares it is, then we must be brought in debtors to that; but human deification and spiritual insolvency, can never stand together, therefore imputed righteousness must be taken away also, in order to make way for human merit; for that sovereign cuts a poor figure who has nothing to glory in.

For if men were publicly to affirm, that a soul established in the doctrines of free-will and human merit could boast of any security from eternal wrath, it would at once expose their whole scheme, and appear so glaring a falsehood, that a person might give it the lie from almost every verse in the Bible. But in order to keep Dagon Free-will from losing his deified head and meritorious hands on the threshold before the Ark of Omnipotent Grace, (I Sam. 5:4) they tell you, that he is not divinely secured; but that he only holds his sovereignty upon the performance of certain conditions. A few “ifs” and “buts”, are all the columns that he has got to support him; for if he falls from his dignity, which he ever has done, he is sure to be damned; but if he performs his conditions, which he never can do, then he is sure to be saved.

But then this doctrine cannot be established, without removing another grand truth of the Bible, which is the final perseverance of God’s elect. Thus it appears plain, that no merit-monger has any assurance of his life; all his days are spent in slavish fear and jeopardy; not do any of them deny this;

for the Roman Catholics, who affirm they have done works of supererogation, are so afraid of being damned, that they have heaped up to themselves some hundreds of mediators and intercessors, and yet are still in doubt of safety. Even Bellarmine, one of the brightest of them, said on his death-bed, “That he should be contented with purgatory.” Thus all that human merit can do, according to their own account, is to procure a burning limbo for their reception. However, if their obedience will not keep them out of hell, penal sufferings in it will never merit their deliverance from it.

I have read the eighteenth chapter of Matthew, which he has labored at, in order to overthrow the doctrine of the saints perseverance; and it is plain, that the parable in the twelve last verses, enforces a forgiving spirit; but if he handles these words to overthrow the doctrine of God’s everlasting love, he shews a most wretched hatred to the brotherhood, by his attempting to rob them of so invaluable a blessing. Nor does his enmity rest on man only, for if he handles the account of the relentless householder’s servant, to break the frame of God’s Covenant, he shews an implacable enmity against the truth of God, by setting the Saviour’s conditional “if” against the immutable will of God, instead of bringing the conditional promise to the unconditional, which is making the will of God to depend on the will of the creature. And pray, what is this but declaring that the stubborn, unmerciful spirit of the sinner is able to frustrate the designs of God?

Where is there a Christian in the world, who, when under the influence of the evangelical repentance, could not forgive a real spiritual brother? And if the doctrines of electing love, and the reigning grace of God in the heart, will not produce a forgiving

disposition, is it likely that the doctrines of nature, and the influence of spiritual pride should do it! when truth has said that, "*The spirit in man lusteth to envy.*"

I will be bold to assert, that this gentleman, notwithstanding all his zeal for brotherly love, which shews his spleen plain enough against those that contend for the faith of the saints, and oppose his error. For if he preaches against the stability of God's covenant, and plunders the judgments and consciences of the saints, of what he himself has held forth to them in God's name, where is his compassion to the brethren? He is not restoring that which he took not away, Psalm 66:4, but he is taking away that which he can **NEVER** restore.

You have done right, as the Lord commanded you. Whatsoever he has bid you observe, that you have observed and done; but you are not to do after his works, for he has said and not done, Matthew 23:3.

Real compassion and forgiveness must extend to every spiritual brother that is sound in the faith; but if a man shuts up his bowels of compassion against you, because you faithfully adhere to all your Master's will, as He has commanded you, and lets his bowels sound to none but those that are in his corrupted principles; wherein does his compassion differ from that of fallen angels?

He has lately sent a letter to a minister in London, which one of my friends got sight of, in which he pretends to abhor the name of an Arminian, though the letter was full of Arminianism. To say the doctrine of God's election is a doctrine not fit to be mentioned but only in heaven, reflects a daring contempt on the Son of God, who came from heaven to preach it; and He saw it so fit for this world, that He scarce spoke a parable without it. None but an atheist would attempt to teach

God knowledge, or reason with Him about the fitness of His doctrine. This is not obeying the word of a master, as a good servant ought to do, but in answering "*again, and purloining,*" which shews the servant's insolence. The Saviour tells His disciples to rejoice that their "*names were written in heaven,*" more than in their victory over devils; and is it not strange that the doctrine of election, which Christ held forth as a matter of their joy, should now be deemed a degree productive of nothing but horror? But this doctrine had the same contrary effects on the angelic family; election is the degree that confirmed the good angels in their present state, and is the matter of their joy; but to devils it is a horrible decree, because they were not included in it, and therefore they are desperately enraged at it. This I know to be woeful experience; and whoever they are that rage and cavil at it, are on the devil's side in the dispute.*

A strange speech indeed, that declaring "*the whole counsel of God*" should be rocking souls to sleep in a Calvinist's cradle! However, we can prove from the word of God, that electing love has brought every soul to heaven that ever went there; for all that are with Him are "*called, chosen and faithful.*" Rev. 17:14. And we can defy all the world to prove from God's word, that free-will, or creature-merit, ever brought one soul there. God help thee to stand fast in the faith, and in the liberty wherewith Christ hath made thee free, and be not again entangled with the yoke of bondage. You are forewarned of such preachers; how that with feigned words and fair speeches, they shall beguile the unstable, and at the same time appear with such outward sanctity, that Christ says, "*If it were possible, they should deceive the very elect.*" Matthew 24:24. Therefore, if you have any

regard for your soul, fly from such, as you would fly from the “father of lies.” Dear brother, farewell; grace and truth be with thee, and the poor scattered flock among you; and I pray God to send you a pastor that shall feed the people with divine knowledge and understanding.

In the kingdom and patience of Christ,
William Huntington

* Christ revealed to me the sweetness of the doctrine of electing grace before the revelation of reprobation. I found it hard not to side with the reprobates, too!

BIBLICAL ROLE OF GODLY WOMEN

By S.C.P.

(After having written this, I was somewhat in the mind to forebear printing it because I realized that in the household of faith there is little conviction on this subject. Yet we have had request that it be printed, and hope that others can see the beauty of Zion set forth in the symbolic and spiritual application of this Biblical subject. I have little expectation of any more attention to it now, than in our immediate past, for the age has now come to a close.)

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.” - I Timothy 2:9-10

From the beginning of creation, God created man and “*male and female created He them.*” (Gen. 1:27) In specifically creating

them differently, He gave them different forms and roles. This is made plain in that He called man “male,” which by translation means “remembered” as being noteworthy. Noah, as a type of Christ, was “remembered”— “*And God remembered Noah*”. (Gen. 8:1) “In like manner, when He made the covenant with Abraham, it is recorded He “remembered Abraham.” (Gen. 19:29) While our Blessed Lord was in the grave, it is written: “*Thou shalt not leave (or forget) My soul in hell, neither shalt Thy Holy One see corruption.*” (Acts 2:27) The woman He called “female” which is interpreted from her form or anatomy. This difference is shown again in their respective curses upon having eaten of the tree of knowledge of good and evil. Adam’s was to earn his bread by the sweat of his face—working under a continual curse of the earth; and Eve’s was to bring forth in travail and whose desire was to her own husband.

In nature, the created forms of the two bodies that make up Man are designed for the roles assigned to each and the temperment of mind of each is adapted to its role. In the church, they symbolize the precious and intimate relationship between Christ and His espoused Bride—the Church.

It is the male whom God has made His servant in the church, and thus through him the church is “remembered” because Christ is the Head of the church and the Head of every man. It is the female, representing the church, which brings forth in travail and whose desire is unto her own Husband. This desire unto her own husband is the desire to be in subjection “in everything” and which motivates a Gospel church to live, believe, and perform “all things” according to a “Thus saith the Lord.” It is this desire which keeps the wife faithful and virtuous towards her own husband; and

preserves the church of Christ as a chaste virgin espoused unto Christ.

Our specific text sets forth a portion of Biblical doctrine for godly women consistent with the pattern of heavenly things. Briefly, let her not adorn (or decorate — as the word means) herself as the world. The word “adorn” is in the Greek text “*Kosmeo*” which is derived from the word “*kosmos*” translated “world” throughout the New Testament. Verse 9 of our text has several specifics mentioned for clarity.

First, let her adorn herself in “modest” apparel, or apparel which is “orderly arranged;” with shamefacedness. Shamefacedness is reticence (bashful) toward men and awe toward God. She is to adorn herself with “sobriety.” In doing so, she demonstrates publicly the characteristics of the true church: humility, meekness, and solemnity in the presence of Christ as His chaste virgin. Interestingly, the Greek word not only means self-control, but even sanity! That is, being of sound mind.

In contrast, they are not to adorn themselves with “broided” (braided or plaited) hair, gold, pearls, or costly array.” These are representative of carnal adornments of the harlot daughters of Mystery Babylon — stained glass windows, pagan symbols, golden altars, candle-sticks, steeples, crucifixes, etc., which are of fleshly pride. Rather, their adorning is to be that of good works which manifests the incorruptible “inner man of the heart” — the riches of a vital, changed heart.

What, basically, is the text saying? Let the godly woman adorn herself in works which glorify God, and not in fleshly carnal appearances.

Paul was not alone in giving this interpretation. When Peter addressed the believing wives in I Peter 3:1-5, he

commanded them to be in subjection to “*your own husbands*” with “*chaste conversation*” and “*whose adorning let it not be that outward adorning of plaiting of hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*” Surely one who has seen the beauty of the church can relate this verse in its symbolic significance to those who make up the kingdom of God in truth.

Our text gives instructions relative to Gospel church order. Verse 11, “*Let the woman learn with all subjection.*” This is consistent with shamefacedness, sobriety, and the “meek and quiet spirit.” “*But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*”

Two things the Scriptures forbid godly women: (1) to teach or speak out in the church (unless requested or required by the church — to be thus in subjection), and (2) to usurp authority over the man. The word “usurp” means “to act of oneself; to dominate.”

As Paul instructed Timothy, so also, he instructed the wayward church at Corinth: “*Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.*”

The true beauty of God’s order has almost become lost from sight, yet it is still found in true churches. God has exalted Christ above all: “*And hath put all things under His feet, and gave Him to be Head over all things to the church, which is **HIS BODY**, the*

fulness of Him that filleth all in all.” (Eph. 1:22-23)

In the church, His body, the “wives are to submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the church: *and He is the Saviour of the body. Therefore **AS THE CHURCH** is subject unto Christ, so let the wives be to their own husbands **IN EVERYTHING**. Husbands, **LOVE YOUR WIVES**, even **AS** Christ also loved the church, and gave Himself for it... so ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourished and cherisheth it, even **AS** the Lord the church.”*

The Holy Ghost did not have to use the word “own” in order to make a clear sentence; nor did He use it to fill up the page. Rather, just as the church has but one Husband, so too, a woman can have but one husband — her own, and not another’s — so long as he liveth. Otherwise, “she shall be called an adulteress,” which certainly the true church can never be. It should be clear from the above that husband and wife role-positions are to set forth the glorious doctrine of free grace in the union of Christ and His church. Just as Christ is head of the church, the church is to be subject to Him **IN ALL THINGS**: in purity of doctrine; in purity of practices as He has commanded in His church; and in public and private deportment before those within and without the church. In like manner, as the representative of Christ before the church and world, the godly man is to love, nourish, and cherish his wife in such manner as to commend the glory of Christ’s love to His Bride. And, the woman, even as the church and bride of Christ, is to be in subjection to her own (and not another’s) husband in all.

This view is seen in as simple a manner as how one dresses. The godly women in the church are to adorn themselves in meekness and sobriety. Christ’s order and His church are to be visibly displayed in the male and female members of His body.

Christ is the glory of His Father, and thus is *uncovered* or unveiled before His Father’s face when He makes intercession for His church. Thus, too, the man is to pray with his head uncovered: “*But I would have you know, that the Head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God. Every man praying or prophesying, **HAVING HIS HEAD COVERED**, dishonoreth his head.*” (I Cor. 11:34)

If this be so of the Headship of Christ over the man, what of the woman’s adornment? The church is covered by the precious blood of Christ and His imputed righteousness. The church still has a veil over her so long as it remains in the fleshly tabernacle of this present evil world. “*But every woman that prayeth or prophesieth with her head **UNCOVERED** dishonoureth her head: for that is even all one as if she were **SHAVEN**.*” (I Cor. 11:5)

Would it be embarrassing for a woman to go into public bald-headed? Has not God ordained **EVEN IN NATURE** that while the woman carries the genes for baldness, only her sons can inherit it? Why? Perhaps because it is not necessary to holy consistency for the man to be covered, seeing Christ is not. But, even nature gives the woman the veiled glory of God! “*For if a woman be **NOT** covered, let her also be **SHORN**: but if it **BE A SHAME** for a woman to be shorn or shaven, let her be covered.*” (I Cor. 11:6)

This same relationship is confirmed in

the next verse: “*For a man indeed **OUGHT NOT** to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.*” (verse 7)

Only two objections can be had to the above, and they are: (1) it doesn't really matter, and (2) verse 15 clearly says the woman's hair is given for a covering. The first is unworthy of any true believer, and we reply to the second thus: When verse 6 says “let her be covered”, the Greek word translated “covered” is *Katakalypto* — to cover fully; whereas in verse 15 relative to her hair, the Greek word is *Peribolaion* — something thrown around. Her hair is God's own confirmation in nature of His reflected glory in the church and thus He has done two things: (1) He has by nature covered the woman, but not necessarily the man, and (2) He has given her natural vanity to cause her shame if she be found bald or shaven! We know there are bald women due to various illnesses and medical treatments, but we never see their head bald in public! But we do the men. Thus the covering in verse 6 has an additional meaning, and that is to veil the head of hair, for the hair is the man's glory, not the glory of God! And **MAN** is not to have preeminence in His church! Only Christ has that.

In the church, the same parallel is found as in the beginning of creation. The man must do the work of the ministry, for he is the servant of God. He bears the thorns and thistles of nominal believers and infidels in the church who creep in; the problems seasonally sent upon the churches to try and purge them; and the periodic seasons of dryness and dullness which accompany salvation in the church. He is the image and glory of God to the church and loves the church even as his Head, Christ Jesus.

The women, in sobriety, shamefacedness, and modesty of the inner man of the heart, adorn the church in a way that all the costly array of the world can never attain. They are the glory of the men when adorned so as to display the salvation of the church to God.

APPLICATION

These doctrinal points are almost lost today. In fact, the whole body of truth is almost lost. Perhaps “women professing godliness” have lost their profession in their wild pursuit to appear outwardly adorned. One thing important is surely lost in such cases. The vital truth that true beauty is not in the outward adorning of the carnal flesh; but in the hidden riches of the godly woman's heart. If the inward is missing, the outward facade will sooner or later decay with the passage of time.

Brethren, love your wives even as Christ loves His church. Sisters, be in subjection to Christ and to your **OWN** husbands as your heads, Thus the “twain”, the “one flesh,” will declare the doctrine of revealed truth in daily devotion.

Is this new and strange doctrine? Many of our older members can remember when no sister would enter divine worship uncovered, or be so brasen and bold as to speak out in the church. Only in the United States can one find women worshipping with heads uncovered. Indeed, even the heathen are covered in their public worship! Nature does, it seem, teach that it is a shame for a woman to pray or worship uncovered except where the conscience has been seared through the fashions of the wealthy worldings. In all candor, it is a puzzle to me that whereas women by nature, in nature, and for carnal fleshly pride, will rush to purchase a wig if their hair gets thin, yet in the spiritual and true

usefulness of the covering, they do not now possess any embarrassment in worshipping bareheaded! The light of nature is still there, but only for carnal lust; not for the glory of God. I can't understand it; yet I know it is true. One thing none can deny is, our God has said: "*To obey is better than sacrifice,*" and it is the expressed will of God that His children follow Him in all things revealed.

To conclude this article, may I honestly ask a few question? Does the Scripture teach that women are to have their heads covered when they go before God in public worship? Is not the **TRUE** church in absolute subjection to Christ her Head? And, did not our churches formerly insist upon such subjection? Does the Scripture repeatedly forbid the women both to teach and usurp authority over the men in His church? Did not our church hold such violations as disorder in the past? Has God changed His word, mind, will, and purpose relative to these (or any other such) things?

Today we can compare and contrast the new order and the old order with the new society and old society. When women were in devoted subjection to their **OWN** husbands, the women in the church demonstrated the modesty and virtue becoming of the church's subjection to Christ. Not only was this so, but the churches remained strict in their subjection to Christ in doctrine, practice, and deportment. The churches were indeed adorned in the righteousness of Christ, and were the beauty of the whole earth.

The sisters were meek, sober, and chaste, and so were the churches. They both were characterized by unfeigned humility. Peace, as a mighty river flowed in Zion. The husbands loved, cherished, and honored their wives; and Christ manifested the same towards His churches. But alas, how this has changed

now!

As "*knowledge increased, the love of many waxed cold,*" men lost their humility and became boastful and arrogant. In the churches, man's work increased with their arrogance, and duty-faith, duty-works, and conditional meritorious salvation swelled as a raging sea. In the homes, peace was replaced by anger, wrath, and strife. As the homes broke asunder, so did the churches. The wars at home were followed by wars within the churches.

As women boldly symbolized carnal rebellion by uncovering their heads in worship, so too, the churches rebelled against Gospel order — and neither seemed to care or even imagine they were guilty of rebellion worse than witchcraft. As the uncovered heads symbolized the women's and churches rebellion, immediately women became as arrogant as men and clamored for leadership in the world of work, politics, and the church. Few churches now remain where the lamp stand has not been utterly removed. The gospel light is flickering out all over the land. The sun is set.

As men failed to love their own wives as themselves, wives lost respect for their own husbands; and alas, both sought the carnal and filthy companionship of other mates, and broken marriages were the result. And the reaction of the churches? God forbid, (yet we know it) — churches took it lightly at first, then approved it, and finally ordained men to set forth the new order by example! The communion of almost all churches by now has been adulterated with adulterers and fornicators.

If God spares the rod from any of His churches, it will be another great display of the attributes and works of Christ: free and amazing grace, long-suffering, and tender

mercies.

All the above is a very serious indictment of our times — but not the most serious. The most serious must follow: from sea to sea, from the tundra to the gulf waters of our great land, few dare speak or cry out for Zion's peace and chastity. The spirit of mourning for Zion's glory, or prayers of intercession and supplication are dried up as a potsherd. And when one dares to proclaim these forsaken Gospel commandments, the most precious saints are embarrassed in the presence of their kinsmen mixed in the assemblies who are guilty of the wickedness, and the man called to speak out is considered the "troubler in Israel"!

But God shall honor His word and preserve His name and holiness in His church in the world — though few they may ultimately be. *"Upon this rock I will build my church, and the gates of hell will not prevail against it,"* says the Bridegroom. And He also asked this question: *"When the Son of man cometh, will He find faith on the earth?"* (Luke 18:8) By implication, the answer is, "not many — but some".

To those that love the Lord and Zion indeed, may the Eternal Spirit move mightily in all our hearts to do as the noble Bereans and *"Search the Scriptures daily to see if these things be true;"* and then give individuals hearts to abide therein. I say individuals — for only isolated individuals are left to restore the walls of Zion and mend the breaches that have violently torn down the walls.

I am fully aware that the above will not be received but by a precious few. I honestly doubt whether there are many that even care about such things today. And if there are any left who mourn over our demise, I doubt I'll ever know of them; though surely I can expect

to hear from the others more. But I love the things that accompany salvation, and if God so enable me, shall stand even alone if necessary for that which I am persuaded is the "old order;" or the order of God's building. I know there is not another institution left that offers any stability or godly morality in our land. In this, we are indeed alone in this world; but ah, what a host we sojourn with through the ages untold!

"Come, Lord Jesus, Come"

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THE PRIMITIVE BAPTIST OR "HARDSHELL" POSITION

Editorial, *Old Faith Contender*, 1958

Submitted by Grady Dearman

In the issue of *Old Faith Contender* for November, 1957, we propounded for Primitive Baptists to answer: "Is this the 'Hardshell' Position?" The wording of that question resulted from an editorial in *The Baptist Examiner*. However, the subject matter has been turning over in our mind for several years.

While the answers to this question have been coming in for the past six months, we have learned that others have desired an answer to the same question.

The editorial note referred to, said:

"The **ARMINIANS** think that the gospel is to be preached in order to give all men a chance to save themselves by the efforts of freewill. **CALVINISTS** teach that the gospel

is to be preached to all nations to call the elect unto Christ, who have already purchased and secured their salvation; and who now, through the word and Spirit, administer this salvation unto them. The **HARD-SHELLS** teach that the gospel is only for the saved, and that it is not to be preached to lost sinners.

Now we knew that except for minor variations this editor has described too accurately the position of present-day Primitive Baptists. We also knew that what he gave as the Arminian position was that generally held by Baptists just prior to 1633 (Hassell's History, p. 335, 336), and that what he gave as the Calvinistic doctrine was held by Presbyterians before Baptists espoused it, and was the position formerly held by all doctrinally sound Baptists in America prior to 1800. Primitive Baptists, generally, still hold that position only in a doctrinal sense, but they have almost completely abandoned it in actual practice. We therefore opened the question for two important reasons: first, to make the answer original and authentic by the widest possible representation, and, second, to stir up the minds of our people in hope that they will face this, their very sad departure from the fulness of the gospel.

We are gratified to report that of all the questions we have proposed to our readers in twenty-six years this one has received the widest attention. While several of the articles went somewhat a-field from the primary question, they gave additional light on what Primitive Baptists believe in respect to Election, Salvation by Grace, Effectual Calling, Work of the Holy Spirit in Regeneration, What the Gospel is, and what it is not, etc. All of these we may well conclude and accept as the fairly stated position or belief of Primitive Baptists on those particular subjects. We still have several of these good

articles, which may be published later.

Unfortunately, however, only a few of the published answers dealt directly with the real question propounded. Although we endeavored to make it clear that the question did not involve either doctrine or the utility of the gospel, it is easy to see how those subjects entered into the discussion. This resulted in a side-tracking of the question before us. So let us clarify it again before offering comment.

First, the gospel under consideration was the "word preached," the message or news of salvation and redemption, declared by the tongue or pen of man, —**NOT** the **APPLICATION** of that word to the sinner, which is solely the work of the Holy Spirit. In terms of the sower the question was whether the seed (preached gospel) should be sown broadcast — some to lodge on the roadside, some among thorns, and in stony ground, or whether Primitive Baptists believe in sowing the seed only in "good ground," and nowhere else.

The question **DOES NOT** involve any point of doctrine, such as whether the gospel is, or is not an "offer of salvation" to the unregenerate sinners, whether the dead alien sinner has or has not any power to hear or believe; whether the purpose or utility of the gospel is to save sinners, to bring them to Christ, or to only comfort baptized believers. As to their position on all these doctrinal points, the Primitive Baptists are clear and definitely established on the doctrine outlined in these published answers.

But the question before us is simply this: Do Primitive Baptists believe and fulfill the command of Jesus to "preach ye upon the housetops?" "Go ye into all the world and preach the gospel to every creature?" "And they went forth and preached everywhere." "And they went out and preached that men

should repent.” “That repentance and remission of sins should be preached in His name among all nations.” “For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.” “And the times of this ignorance God winked at, but now commandeth all men everywhere to repent” (Acts 7:30), and many similar Scriptures.

In other words, do the Primitive Baptists of today both believe and consistently encourage the preaching and proclamation of the full, unmodified Gospel of Jesus Christ to all people, in every place, on all occasions afforded, in every tongue and kindred, nation and tribe? Do they *believe* in that, and are they *doing* that?

Some have indeed given a Scriptural interpretation of the Gospel, rather than that actually proclaimed by Primitive Baptists. What we actually believe, preach and practice is *what we are* — and not what the Bible teaches, nor what our articles of faith state. In other words, if we desire to identify ourselves by a certain faith or doctrine, then we must be found **FOLLOWING** that certain faith or doctrine, otherwise our profession is a hypocritical fraud. The Pharisees for example, claimed to be the children of Abraham, but they had not the faith of Abraham. They boasted that Moses gave them the law — yet they did not keep the law. The Roman Catholics claim to so-called Apostolic Creed as also held and memorized by Protestantism — but they neither preach nor practice the principles of that Creed. The great body of Presbyterians, Lutherans, Episcopalians and Baptists claim all the fundamental doctrines promulgated by the Reformers but they neither preach nor even attempt to practice those worthy principles. Likewise any other

religious organizations of these modern times —including the Primitive Baptists — may lay claim to Scriptural doctrine and practice, endorse the sound articles of faith, and boast of church identity back to the apostles, but it all falls flat, if we are not in this year of our Lord, 1958, found daily preaching and living **ALL** of those things at the risk of life and fortune. We repeat it — unless our own ministry and lives will measure up to at least a favorable test — our mouths must be shut and our heads bowed.

On this very vital question, we wish to refer back to an unimpeachable witness: Elder John M. Watson of Nashville, Tennessee, published a book in 1867 entitled *The Old Baptist Test, or Bible Signs of the Lord's People*, inscribed to: “The Old Order of Baptists Throughout the Southern States.” It is a heritage we could wish every Primitive Baptist in the United States could read. God willing we hope to publish some chapters from it. He outlines their history, faith and practice; he describes their good qualities, and their failures. Among the many good things he said about them was that their ministers “preach more divinity than those of all other denominations.”

But of their “deviations” he writes: ... “The worst deviation of all is, that of our not exhorting both saint and sinner as enjoined in the word of God. A gospel without exhortations may be ‘another gospel’ but not a full one; it would want many things which the Lord has ordained for the good of His people. Our cold, doctrinal, non-exhorting way of preaching has doubtless already produced bad results. Who in the present day exhorts the brethren ‘with many words’ in regard to Christian duties? (Acts 15:32) Paul employed ‘much exhortation’ we only a little! Who among us exhorts the gainsayers? (Titus 1:9)

We have rather ‘forgotten’ the exhortations. Who among us ever repeat the words, ‘repent ye, believe on the Lord Jesus Christ?’ without mixing up the strong doctrine of repentance and faith with the exhortation? If the texts be used at all, we employ them only in a doctrinal, and not an exhorting way. We have lost both the spirit and words of exhortation. The very exhortations, admonitions, warnings, and threatenings of the Bible itself, when repeated from our pulpits are regarded by some untraists as Arminianism. At least it would be very difficult for anyone to preach them in their Scriptural fulness without incurring the charge of reproach of Arminianism.

“The very way of grace and mercy is to blend exhortations and admonitions with the commandments. God is a Sovereign, and could have His commands without them; but as a God of mercy, He commands and then exhorts; He exhorts and then admonishes; He admonishes, and then warns.... Shall the minister suppress this mercy and grace in the pulpit; shall he deny it utterance there? Now brethren, I have come to the strong point, an undeniable truth has not God joined exhortations with the commandments? And how dare we preach one without the other? We have become too sensitive, and are not willing to suffer among brethren for the truth’s sake.”

Right here it should be pointed out that what Brother Watson meant by exhortation and admonition was not the modern soft, sugar-coated type of wooing and coddling, putting right-doing on a barter basis of you do good and God will pay you for it! Nothing of that sort, but rather those strong declarations used by Christ, His apostles, and all God-sent ministers in every age, such as: “Except you believe you shall die in your sins.” “God

commands all men everywhere to repent.” “Except you repent, ye shall also likewise perish.” “Whosoever believes not shall be damned.” etc. No offer or human propositions in it!

John M. Watson continues:

“Some do not object if the believers only be exhorted, but contend it is wrong to exhort the impenitent sinner to repent, or the unbeliever to believe! because the doctrine of repentance and faith that they are both the gifts of God. Has not the Lord ordained the preaching of His word to that very end? (Rom. 9:8,15)

“The minister must look by faith beyond the exhortation ‘repent ye,’ ‘believe’ and the like, to God who only can give these blessings. The bow is drawn and the arrow shot at a ‘peradventure.’ This kind of preaching with faith in the promises of God excludes all Arminianism. They become Arminian only when we disconnect them to take any other effectual way than that of God’s purpose and election. Our ministerial call cannot rise higher than an if or peradventure (Acts 16:14; II Thess. 2:13; II Tim. 2:25). Our not exhorting sinners to repent and believe is a *gross deviation* from the Gospel rule, and a palpable perversion of the great commission under which we preach. Let us pursue the revealed method of God, and not the assumed one which we now follow. If ultraists, in their blindness, call us Arminians, let us bear it for the truth’s sake. We had better suffer ourselves than deviate from our commission. How did the first Baptist preach? ‘Repent ye, for the kingdom of heaven is at hand.’ To whom were those words addressed? To the penitent or impenitent? The *impenitent* of course. Who gave the repentance? The Lord. How did Christ preach? ‘Repent ye and believe the

gospel.” How did the twelve? ‘They went out and preached that men should repent.’

“When these plain and undeniable texts are quoted, showing the proper method of preaching, some evade their force by saying they apply to the church or believers exclusively; that they are special, and not general. In their doctrinal exposition of them they exalt the preacher, and would make him act the part which the Lord only performs. The Lord’s inward calling never falls ‘by the wayside,’ as do three parts of the seed sown by the preacher. This inward calling does not, like the outward call admit of an *if* or *peradventure*. Our preaching is ‘to every creature,’ the application to the elect, our sowing is broadcast, the Lord’s only on good ground. Our preaching is to all ‘in faith and in word only,’ the Lord’s work is a sanctification of the Spirit into a belief of it, on the part of those chosen unto salvation from the beginning (II Thess. 2:13). This is not only a deviation from the Scriptural plan of preaching, but a vain presumption, aiming at specialties, which belong only to God. Who can tell who are the elect of God until they see their general call or preaching taking the way of God’s election as did Paul? (I Thess. 1:4,5).

It is to be greatly regretted that any of our preachers should have supposed that their commission did not extend to sinners, and that it was not consonant with sound doctrine to exhort them to repent and believe on the Lord Jesus Christ. How could this error ever have been entertained for a moment, with the strong Bible precept, the plain example of Christ and His disciples before them? The very commission itself assures us that some would not believe, and yet includes them in the gospel address....

“If our Old Baptist system is right, it will be found in agreement with every text, and if

we have to alter or abridge the commission to preach the gospel, it is plain evidence of an error among us.

“The Lord has plainly revealed the great truth, that all Christians are saved by grace, but in our predestinarian ultraisms, we are too little inclined to study the Lord’s way of saving His people; His plan as connected with earthly things, signs, means, method, or what you please to term them. The Antinomian affects to despise them because the Arminian perverts them. ***Both are wrong.***

“We believe the Lord can save sinners without our preaching to them, but that does not excuse us from saying to them, ‘Repent ye, believe on the Lord Jesus Christ;’ that He can save them without water baptism, or the Lord’s Supper, but that He does not authorize us to dispense with them.”

— J.M. Watson, *Old Baptist Test*, 1867

From the above quotations it is very apparent what the Primitive Baptist position was in 1867; and the general tenor of the published answers directly or indirectly confirm the same.

Just what has taken place among Baptists? Prior to 1800 such a question concerning preaching the gospel would have been considered ridiculous; and if asked would have been answered in one sentence. But a most deplorable thing took place with the Baptists between 1800 and 1835. About one-half of their churches drove into the left hand ditch of Arminian modernism, and the other half drove into the right hand ditch of fatalism and dead Calvinism.

Andrew Fuller of England advocated the error that the atonement was sufficient for all, but applicable to a few; Carey and Rice ushered in the Mission boards. Men and women began to form all manner of societies and to work with zeal to “save the world for

Christ.” Ministers and churches saw the error and corruption of such doctrine and practices, and opposed it with vigor until a great division culminated into what was called the “New School,” or Missionary Baptists, and the “Old School,” or “Anti-Means” Baptists. After driving into the ditch, both sides stopped preaching the gospel, in order to promulgate their respective tenets, and the sad results is that neither side have ever emerged from the ditch and returned to their original business. What is still more sad is that instead of getting back, they are both going ‘deeper into their respective ditches.

To make a long story short, the modern new school movement went wild, hinging everything on money and the efforts of men and women. They left James Arminius himself far behind in the Pharisaical zeal; and today they have become a great man-made organization called a church.

On the other side of the road, the Old School, or Anti-Means brethren, in their fight against all the new school inventions found themselves opposing everything, until their very name became anti, or against. Consequently, as in all such religious wars, each warring party develops a religion out of whatever they war over, and those who come in later imbibe the same impression that those points (now become mere tradition) are the sum and substance of vital religion.

In their fight against workmongers, the Old School automatically slipped into the error of banning anything by the name of works, and of course discounting, or even opposing every gospel precept and command they had formerly preached and practiced before they took off to harpoon the Arminians. And so one thing led to another until at this present day of 1958 they have well nigh drained the life-blood from that

once robust body of living, faithful, sacrificing, humble witnesses of the gospel of the truth of God in the earth. Worst of all, God has left them to their devices by withholding His divine unction from the ministry, and the godly zeal and love from the people. The ministry, for the most part, has ceased to serve God and His cause. There is too much a desire to please men, and to become lords over God’s heritage.

While our case is indeed a sad one, we are thankful to see, here and there, at least a little awakening to what has really taken place among Baptists in the last one hundred and fifty years.

There is no man living today to be blamed for this deplorable condition, which began over one hundred and fifty years ago. But all who have contributed to it, together with us in this day cannot be excused in our present course of driving still deeper into the ditch.

HIS PEOPLE

By: William Tiptaft

"She shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins" (Matt. 1:21).

I stand before you this evening either as a servant of Christ or as a servant of the devil. I must be one or the other, for he that is not with Christ is against Him (Matt. 12:30); and *"Woe is unto me if preach not the Gospel"* (I Cor. 9:16). Paul says: "Though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed" (Gal. 1:8). Now if I preach not the Gospel which Paul preached, a curse hangs over my head. I am sure everyone present, whose heart is not as hard as stone,

will tremble to think in what an awful situation we ministers are placed. Isaiah saith: *"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them"* (Isa. 8:20); and we are commanded not to add to, nor to diminish ought from the Word of God (Deut. 4:2). We, then, as the ministers of Christ, and stewards of the mysteries of God, must be faithful. I call upon you this evening to compare with the Word of God whatever I may say; I beseech you to do it; and I will be careful to advance nothing but what I fully believe, and can clearly prove to be according to the Word of God, and all who have been taught of God will acknowledge and confess.

Before I proceed farther I earnestly entreat all present who have faith in Christ to lift up their hearts to God, to ask His blessing upon the truths about to be declared, that many who are dead in trespasses and sins may be aroused, awakened, and converted; that the wavering may be established; that those that are *"strong in the Lord"* (Eph. 6:10) may have their faith strengthened; and that my discourse may be so free from error that the Spirit of truth may powerfully bear testimony to it.

Our minds are lost in wonder and admiration when we consider that Jesus Christ should come to sojourn in this world, that He should be born of a virgin, should take upon Himself the form of a servant, be so despised and rejected of men as not to have a place to lay His head, and at least suffer a most ignominious death upon the cross. *"Great is the mystery of godliness: God was manifest in the flesh"* (I Tim. 3:16). That He should come exactly in the same manner that He did was clearly foretold by the prophets a great many years before, and has been evidently fulfilled; as Isaiah saith, *"Behold, a virgin shall conceive, and bear a Son, and*

shall call his name Immanuel" (Isa. 7:14); and at the time expected a virgin having conceived by the Holy Ghost, brought forth a Son, and they called His name Jesus, *"For he shall save his people from their sins"* (Matt. 1:21).

Let us, in the first place, inquire who are meant by **HIS PEOPLE** that He will save. And, secondly, how they are saved from their sins.

Now, before I say more on this important subject, I beg to remind you that except ye receive the kingdom of God as a little child, ye shall not enter therein (Mark 10:15). If you understand this text of Scripture, you will know that as long as you bring your carnal reason and human learning to judge of spiritual things, they will profit you nothing. Except the Lord give you a teachable and child-like spirit, the preaching of the cross must be foolishness to you (I Cor. 1:18); for *"the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned"* (I Cor. 2:14). And Paul saith: *"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain"* (I Cor. 3:18-20).

No man can learn and know the spiritual meanings of the Bible to the saving of his soul, except he be taught of God. This "offensive" truth Christ told the Jews; but whenever He said anything which He knew would hurt the pride of their hearts, He used to say: *"It is written in the law, or in the prophets:"* then they were not able to answer Him a word, for they professed to believe them; as He said in this instance: *"It is*

written in the prophets. And they shall be **ALL** taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 4:45). We ministers adopt the same most excellent plan, for when we advance truths which excite the enmity of carnal minds, we appeal to the Bible for the truth of what we say; and as you profess to believe it, you must justify us.

We are first to inquire who are "his people" that He **WILL** save. We all by nature imagine that Christ died for everyone in the world, but He died only for those whom God chose in Him before the foundation of the world. But we must know that what God teaches by His Holy Spirit is true doctrine, and not what man thinks. The Word of God is our standard and our guide, and whoever speaks not according that Word, believe him not, for there is **NO** light in him. Now Isaiah, where he is speaking so plainly of Christ, saith: "*He shall see his seed;*" "*He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify **MANY**;*" "*and he bare the sin of many*" (Isa. 53:10,11,12). The prophet, therefore, very clearly shows that Christ came to save a peculiar people; and Christ saith: "*I am the good shepherd: the good shepherd giveth his life the **SHEEP***" (John 10:11). And in the same chapter He says to some of the Jews: "*But ye believe not, because ye **ARE NOT** of my sheep, as I said unto you*" (John 10:26). This very plainly shows that He did not give His life for them. Paul saith: "*According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the **GOOD PLEASURE OF HIS WILL***" (Eph. 1:4-5). And again, "*Husbands, love your*

wives, even as Christ also loved **THE CHURCH**, and gave himself for **IT**; that he might sanctify and cleanse **IT** with the washing of water by the word, that he might present **IT** to himself a glorious church, not having spot, or wrinkle, or any such thing" (Eph. 5:25-27). And the same Apostle said: "*Who hath saved us, and called us with an holy calling, not according to our works, but according to **HIS OWN PURPOSE** and **GRACE**, which was given us in Christ Jesus before the world began*" (II Tim. 1:9)

These words are written in the Bible. Nor has God given these texts only. Very many others besides those which I have advanced I could bring forward; for you must know that this doctrine is not mine, but God's. Nay we, as members of the Church of England, and all **PROFESS** to believe it, for the XVIIth Article of our Church fully explains it: "Predestination unto life is the everlasting purpose of God, whereby (before the foundation of the world laid), he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour." His people, therefore, in the text, are those whom He hath chosen in Christ before the foundation of the world.

We, in the second place, come to consider how Christ will save His people from their sins.

All by nature are "dead in trespasses and sins" (Eph. 2:1; I Tim. 5:6; I John 5:12; Rom. 8:6), with hearts at enmity against God, "deceitful above all things, and desperately wicked" (Jer. 17:9); and not one in this state will ever seek God; for "*The **LORD** looked down from heaven upon the children of men, to see if there were any that did understand,*

and seek God. They are **ALL** gone aside, they are altogether become **FILTHY**: there is **NONE** that doeth good, no, not one" (Psa. 14:2,3). And Christ saith to His disciples: "Ye have not chosen me, but I have chosen you" (John 15:16); and He told them: "No man can come to me, except the Father which hath send me draw him" (John 6:44). He also saith: "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Therefore, none can go to Christ but those who are chosen in Him, and are drawn. There is nothing that man can do that will recommend him to God; for all that man does till he has faith is nothing but sin. Paul, who was one of the strictest Pharisees before his conversion, saith: "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to **HIS MERCY** he saved us" (Titus 3:3-5). Paul told the saints at Ephesus that God had "predestinated us unto the adoption of children by Jesus Christ to himself, according to the **GOOD PLEASURE OF HIS WILL**" (Eph. 1:5); and Timothy, "not according to our works, but according to his own purpose and grace" (II Tim. 1:9). If you believe the Scriptures, you **MUST** believe that you can do nothing to recommend yourself to God's favour; for if you have not faith, which is the **GIFT** of God, you cannot please Him; for "*they that are in the flesh cannot please God*" (Rom. 8:8), and "in my flesh, dwelleth no good thing" (Rom. 7:18). "Who can bring a clean thing out of an unclean? Not one" (Job 14:4). Those that are "dead in trespasses and sins" must be **FIRST QUICKENED** by the Spirit **BEFORE** the

Lord will receive anything from them. "You hath he quickened," saith Paul, "who were dead in trespasses and sins" (Eph. 2:1). This very important doctrine is clearly stated in the XIIIth Article of our Church:

"Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace; or, (as the School-authors say) deserve grace of congruity." This Article expressly says that without faith we cannot please God. If we read over the works of the flesh we shall not find faith among them, for it is one of the fruits of the Spirit. Faith is a precious gift; but what way has the Lord appointed to confer it upon His chosen people? By the preaching of the Gospel; for "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Go ye and "preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15,16). The plan which the Lord hath appointed to gather His people is by sending ministers to preach His Gospel; and some of His chosen people may be persecutors of the true Church, as Paul was; or hardened sinners, like the thief, who ever reviled Christ, whilst himself in agony.

The true ministers of the Gospel will humble the pride of man, and make him as nothing; they show him the wickedness and deceitfulness of his own heart, and bring his life and conduct to a comparison with the pure and holy law of God. They inquire deeply into his hope of salvation, and see what foundation he is building upon. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day" (Isa. 2:11). When men who are endeavouring to obtain salvation

by their works, who are very charitable to the poor, very regular in attending church and sacrament, and seem very rich in what they think good works, and whose religion is such as the world highly approves and commends, hear the Gospel preached, they find that Christ is not the rock upon which they are building; and all their good works and all their pride are leveled to the ground at one stroke. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (I Cor. 13:3). Now charity is love, which is the gift of God.

The true ministers of Christ bring men to the law; now this condemns them, and shows them to be under the curse: He that offendeth in one point is guilty of all (James 2:10). As many as are of the works of the law are under the curse; for cursed is every one that continueth not in all things which are written in the book of the law to do them (Gal. 3:10). If, then, a man offend against the law of God in one point, either in word, thought, or deed, he is under the curse. Now it is certain that no man can keep the law of God without offense, "For if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21. "Wherefore the law was our schoolmaster to bring us unto Christ" (Gal. 3:24). Thus the law of God writes death in the consciences of those who are "ordained to eternal life" (Acts 13:48). They see their sins standing in array before them; they endeavour, though ignorance, to amend their lives; they labour in vain; their hearts are broken by God; for the preparations of the heart are from the Lord (Prov. 16:1). They can find no rest nor consolation, and are almost in despair. Harassed and tormented by Satan, they know not what to do, and cry out, with the jailer at Philippi, "Sirs, what must I do to be saved?" (Acts 16:30). If they have

been Pharisees, their eyes are open to see the pride and hypocrisy of their religion, and they confess that all their righteousnesses are as filthy rags (Isa. 64:6). If they have been notorious sinners, they think that the Lord never came to seek such vile wretches as they are. Thus troubled and distressed, they hear the Gospel, which is "glad tidings of good things" (Rom. 10:15) to those who feel themselves lost sinners. They hear Christ set forth in all His fullness and in all His glory, they hear that the more vile they are in their own sight, the more precious will Christ be to them; they hear that if they go to Christ naked, He will clothe them; if they go unto Him hungry, He will feed them; and if they go unto Him thirsty, He will give them of the living waters, so that they shall not thirst again. They are unwilling to go to Christ, because they have nothing to offer Him; they hear with joy that the Lord will accept **NOTHING** from men but the sacrifices of broken and contrite hearts. Thus the Lord generally calls His people. He takes from them everything in which they trusted for salvation, and then they are obliged to fly to the refuge set before them in the Gospel; they believe in Christ, and He is made unto them "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). This is very humbling doctrine to the pride of man, that Christ is to be everything and man to be nothing, yea, worse than nothing, for he will never do anything but sin. Whether we be converted or not, our flesh will never do anything good. "In my flesh dwelleth no good thing" (Rom. 7:18). They who are chosen in Christ have His Spirit to dwell in them. This Spirit of Christ dwelling in a man makes him a "new creature," so that old things pass away, and all things become new (II Cor. 5:17). Now, observe, we can do nothing to obtain

this Spirit, for all we do, or ever shall do, in the flesh, is sin, as the Xth Article of our Church clearly states: "The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself by his own strength and good works to faith, and calling upon God." We are cautioned by Solomon not to give "the sacrifice of fools, for they consider not that they do evil" (Eccl. 5:1). We cannot turn to God of ourselves; we cannot repent of ourselves, for Christ is exalted a Prince and a Saviour to give repentance (Acts 5:31; II Tim. 2:25); and thus the Scriptures, as well as the Xth and XIIIth Articles of our Church, plainly show us all to be under the curse, without the slightest power of delivering ourselves. We ministers of the Gospel **MUST NOT** deceive you; **ALL** who have not the Spirit of Christ are in this state, whether they know it or not, whether they believe it or not. "*By grace are ye saved through faith; and that not of yourselves: it is the **GIFT** of God: **NOT OF WORKS**, lest any man should boast. For we are **HIS WORKMANSHIP**, created in Christ Jesus **UNTO** good works, which God hath before ordained that we should walk in them*" (Eph. 2:8-10); and Paul saith: "*There is a remnant according to the election of grace*" (Rom. 11:5). God hath loved His people with an everlasting love, and therefore with lovingkindness will He draw them (Jer. 31:3). As long as a man believes that he can do anything of himself to prepare his heart to receive grace or merit salvation, I cannot give him any present scriptural hope of being saved. If the heart be not prepared of God to receive it "without money and without price" (Isa. 55:1), he will never have it. Whilst man thinks any good dwells in his human nature, no good ever will dwell in it; for till a man is taught of God to see himself a lost and undone sinner, his body will be the temple of

the Spirit of Christ; and if he have not Christ's Spirit, he is none of His. All must be humbled to receive salvation as a free gift, or they will never have it: "*Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein*" (Mark 10:15). It is God that maketh us to differ; and having Christ's Spirit given to us, with the mind we serve the law of God, though with the flesh the law of sin (Rom. 7:25). And Paul saith: "*By the grace of God I am what I am.*" "*I laboured more abundantly than they all: yet not I, but the grace of God which was with me*" (1 Cor. 10:15). It is my belief, and Scripture warrants me in saying so, that no man will ever go to Heaven who is not taught of God to rest so entirely on Christ for salvation as to say: "*By the grace of God, I am what I am.*" This is humbling to the pride of man, but salvation **IS** of grace, and grace alone.

I will now address myself to those of this congregation who are ignorant of Christ as the true way of salvation, who have never been taught of God the truths of the Gospel, whose hearts are at enmity against God, and who hate the true doctrines of the Gospel. God grant that the warnings I am about to give you may be instrumental in converting some present who "are ordained to eternal life." I am thoroughly convinced that you, in your present state, hate to hear the Gospel. Your minds rise in rebellion against God's sovereignty, and you disbelieve His Word of truth. You cannot understand it, for it is foolishness to you (I Cor. 2:14); and whilst you remain in your present state, you will fight against Christ and His true Church; and if the Lord should not convert you, you will hate Him and His Gospel to the day of your death. Now I well know that you would rather hear any other doctrine than the true Gospel. The "truth as it is in Jesus" must offend you.

You love to have ministers to feed your pride and flatter your vanity, by preaching to you reformation instead of regeneration; free will instead of free grace; the righteousness of man instead of the imputed righteousness of Christ. You do not like to hear the law preached faithfully, for that condemns you; you do not like to hear the Gospel preached faithfully, for that offends you; but you like to have the law and the Gospel mixed, which spoils both, and only makes men rest contentedly in a fatal security. You cannot be saved by your own righteousness, for "then Christ is dead in vain." So you must be saved by either Christ's righteousness, or your own righteousness and Christ's mixed. Consider whether your pride is great enough to make you think that your own righteousnesses, which are "as filthy rags" (Isa. 65:6), will be required to adorn the wedding garment prepared by Christ Himself. You may be ready to say to me that Christ told the young man who asked Him, "What good things shall I do, that I may have eternal life?" "If thou wilt enter into life, keep the commandments" (Matt. 19:16,17). Here Christ brought him to the law, that he might be condemned. And so I say to you: "If you will enter into life, keep the commandments," and then you will have fulfilled the law as well as Christ; but remember, if you offend in one point you are guilty of all, and are under the curse. Therefore, bring yourselves to this test, and, like the young man, you will be convinced that you cannot gain Heaven in that way; for the law condemns every man; and Christ saith: "*I am the way, the truth, and the life: no man cometh unto the Father, but by me*" (John 14:6). Do you believe in Christ? Are you sure that you do? Perhaps you think that you believe, because you have never doubted. "*He that believeth on the Son of God hath the*

witness in himself" (I John 5:10). What witness have you? "*The secret of the Lord is with them that fear him*" (Ps. 25:14). What secret of the Lord do you know? Christ saith: "*I know my sheep, and am known of mine*" (John 10:14). Do you know Christ? Paul saith: "*All that live godly in Christ Jesus shall suffer persecution*" (II Tim. 3:12). What persecution have you suffered? "We know that we have passed from death unto life, because we love the brethren" (I John 3:14). You cannot say that you have passed from death unto life, because you do not believe that man is dead in sins. Do you love the brethren? Do you love Jesus Christ? Are you willing to endure much persecution for Him? Would you die for Him? Do you love the blessed truths of the Gospel? Do you find the doctrine of predestination and election in Christ to be "full of sweet, pleasant, and unspeakable comfort," as the XVIIth Article saith it is? Do you like to hear of election and free grace, or do you like to hear ministers lower God by making Him man's equal, so that man may make conditions with him in this manner - that man is to do all the good he can, by attending church and the sacrament, giving alms, being just in his dealings, and leading a good moral life; and that God, on his part, must grant Heaven on such terms? This is the vain religion of millions (a mere mercenary bargain for Heaven), who serve God for a slavish fear of Hell, as a hard task-master. This is what man calls a reasonable religion, and what thousands of strict professors will advocate.

I tell you plainly again, to the praise and glory of God, that He chose in Christ, before the world began, those whom He intended to deliver from curse and damnation. God so loved them that Christ died for them; but no one will come to Christ of his own free will,

and yet all shall come; for Christ saith: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). They were ordained to **DO GOOD WORKS**; the Lord calls them and sanctifies them, and prepares them for the mansions **ALREADY** prepared for them in Heaven; and not one will be lost.

This doctrine is not mine, but God's ; if you will read Romans 8 and 9, Ephesians 1-3, and John 10 and 17, you will acknowledge the truths are there, if you cannot believe and love them; and compare the Xth, XIth, XIIth and XVIIth Articles of our Church with them and the doctrines which I have delivered this evening, and you will be obliged to say that you, as Churchmen, profess to believe them. Satan will help you to explain them away, if it were possible. But if ye will not hear Paul, hear Solomon: "The LORD hath made all things for himself: yea, even the wicked for the day of evil" (Prov. 16:4). Some, who know these truths to be there, but cannot love them, may be ready to say that ministers ought to guard them. God has not told me to do so, and if He did not think proper to guard His own pure Word, He does not want vain man to guard it for Him. Satan loves to have it guarded, for he well knows that Gospel-guarders never did and never will disturb his kingdom. We know that Ananias and Sapphira were struck dead for keeping back part of the price. What, then, may we ministers expect if we keep back part of His blessed Gospel? Many present will say, that the true doctrines of the Gospel are foolish, unreasonable, and absurd; therefore you, whosoever you may be, bear a strong testimony to the truth of them; for "the preaching of the cross is to them that perish, foolishness." When Paul and Silas preached the Gospel to the Thessalonians, they cried

out: "These that have turned the world upside down are come hither also" (Acts 17:6). But the Bereans "searched the scriptures daily, whether those things were so. Therefore many of them believed" (Acts 17:11,12). Alas! you think yourselves "rich and increased with goods, and have need of nothing;" and know not that you are "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

Now I will speak a few words to you, my brethren, who know Jesus. You can bear testimony to the truth of what I have said. "We love him, because he first loved us" (I John 4:19). The doctrines which the natural man hates, you love to hear; they are the comfort and delight of your souls; and when you hear self-righteous doctrines, you are grieved, and pity the preacher and his hearers. You can say with the Reformers: "That we are justified by faith only, is most wholesome doctrine" (XIth Article); for you well know that in your flesh nothing but sin dwells; you say with David to God: "All things come of thee, and thine own have we given thee" (I Chron. 29:14). And if the Lord required even a single good thought of you, of yourselves, you certainly would be damned. You know that you were blind, and the Lord hath opened your eyes to see your lost state by nature, that you might be brought to Christ, and be found in Him, not having your own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith (Phil. 3:9). You acknowledge that if the Lord had not chosen you, you would never have chosen Him, and you would still have been fighting with the world and the devil against Christ. You once hated to hear of election, as natural men must do. You know when Christ preached it, it always gave offense. In Luke, when He preached election, they endeavoured to cast Him down headlong

from the brow of a hill. When He preached it again, "many of his disciples went back, and walked no more with him" (John 6:65-66). When He clearly stated it again, the Jews said: "He hath a devil, and is mad" (John 10:20). Paul, who boldly declared the truth as it is in Jesus, caused his hearers to say of him: "Away with such a fellow from the earth: for it is not fit that he should live" (Acts 22:22); and, "This fellow persuadeth men to sonship God contrary to the law" (Acts 18:13). They considered him a fool, and counted him "as a filth of the earth, and the off-scouring of all things" (I Cor. 4:10,13). And if ministers preached as faithfully now as Paul did, would natural men like to hear them? Nature is not changed, the Gospel is not changed, and Christ is not changed. Therefore, when the Gospel is faithfully preached now, all who are not taught of God to receive it, of whatever sect or denomination they may be, will speak against and condemn it, if it be the same which Paul preached. AS God said to Jeremiah: "Mine heritage is unto me as a speckled bird, the birds round about are against her" (Jer. 12:9). Yes, everyone is against the true Church of Christ who are not of it, as Christ saith: "Ye shall be hated of all men for my name's sake" (Matt. 10:22); and they said to Paul, as "concerning this sect, we know that everywhere it is spoken against" (Acts 28:22). Shall we grieve, my brethren, at this? No. Christ saith, "Rejoice, and be exceeding glad; for great is your reward in heaven" (Matt. 5:12)

This Scriptures abound with words of consolation to the persecuted; for a Christian without persecution is as great a contradiction as a fire without heat. The stronger your faith is, the more you will be hated. You, my brethren, who have the Spirit of God bearing witness with your spirit that you are the

children of God (Rom. 8:16), may you never be ashamed of Christ dwelling in you; for if you have not His Spirit, you are none of His; and you have His Spirit, your salvation is as certain as if you were in Heaven. But the fruits of your faith will as evidently appear and be known as a tree is know by its fruit. If your faith does not influence your lives, and work by love, it is dead, and will profit you nothing. You are only Judases and hypocrites. "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:3-4). You serve God as sons, not as a task-master, like slaves. Love makes you rich in good works in Christ. Love constrains you to be holy; your joy and happiness must be great; your sins are pardoned; your righteousness and sanctification are in Christ; the work has been done for you, and Christ hath told you so when He said, with His expiring breath, "It is finished!" (John 19:30). Though you must be vile and worthless in the world's esteem, you are precious in God's sight, and "he that toucheth you thoucheth the apple of his eye"(Zech. 2:8). No one can injure you with God's permission, and all things shall work together for your good (Rom 8:28). May the world bring no other charge against you than they did against Daniel, which was his religion. If you will reign with Christ, you must first suffer with Him. You must bear the cross before you can wear the crown: but this life will soon pass away, and then you shall receive those blessed mansions which were prepared for you before the foundation of the world, and enjoy unutterable pleasures at God's right hand for evermore.