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“A PECULIAR PEOPLE”

By Daniel Smart, 1856

This substance of a sermon by Mr. Smart was published in the Gospel Standard in March, 1945, and republished by The Old Faith Contender in August, 1951.

We have particularly selected it for its doctrinal and practical application of true vital religion. It expresses what we believe **EVERY** regenerate child of God is effectually taught by the Spirit within the quickened heart. When one is made to mourn, “‘Tis a point I long to know, oft it causes anxious thought; Do I love the Lord or no; Am I His or am I not,” such a message of this applied to the heart gives sweet tokens, or evidences, of our sonship in Christ Jesus.

Not only for this reason, but also because no matter how often or loudly we deny that we believe that God is the author of sin, our shallow-minded brethren insist we do; we have selected it for an expression of what we **DO** most firmly believe and advocate. We trust the reader will keep in mind that we present it in full conviction that it is according to Old Baptists' belief and that we do profess a blessed hope that we have experimentally felt its power in our souls. It is lengthy, but we would not gain so much if it were too brief. Do you have a witness within of this precious truth?

“Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.”— Titus 2:14

God's great grace to great sinners has been my theme, and shall be until I die. But great grace will have great effects upon the spirit, life, and conduct of those who have the grace of God in truth. It will lead to obedience. It will lead us with Mary, to love much having much forgiven. It will lead to

tenderness and fear of sinning against that God whom we love “because He first loved us.” It will lead to filial fear and humility. It will make a man differ in spirit, life, and conduct from the rest of mankind. Do we know anything of the saving, humbling, sanctifying effects of grace? Most people’s religion is of a very selfish character: all they want of Jesus Christ is to escape hell; not that they have any love to the Lord Jesus, not that they hate sin and abhor self out of love to Jesus Christ; but wishing to serve their lusts and pleasures in this world, and then creep into heaven rather than get damned — expecting to be saved by Christ, but “to be holy, have not will.”

In 1836, I had such a sweet persuasion in my mind that when my race was run, my end would be peace with God in glory, and yet I went groaning in my very spirit before God. It was summed up in those words of Hart’s:

“Jesus’ precious blood, once spilt,
I depend on solely to release and clear
my guilt; but I would be holy.”

The thought that I should remain a sinner against my gracious Father and God down to my latest breath, oppressed my spirit. “Follow peace with all men, and holiness, without which no man shall see the Lord.”

Real religion is best where we can examine it continually; a false religion appears best at a distance. Bunyan speaks of one, Talkative, who was a saint abroad and a devil at home. Now I like that religion the apostle speaks of here: “For the grace of God that bringeth salvation hath appeared to all men.” “A city that is set on a hill **CANNOT** be hid.” Men do not light a candle to put **UNDER A BUSHEL**, but on a candle-stick, that it may give light to all in the house. Now I do not ask you what you think of your own religion; you might be partial in the matter, you may be deceived, and many doubt their own religion who have the grace of God in their hearts; but what do those think of **YOUR** religion who have to **LIVE WITH**

YOU? What do your creditors think of it? What do your servants think of it? What do your wives, your husbands, your children think of it? Of the primitive disciples it is said, men “took knowledge of them, that they had been with Jesus;” that they had turned “the world upside down” with their new doctrine. Aye, there always was a stir between the Seed of the woman and the seed of the serpent, and there ever will be. You may talk about the grace of God, and think about it, but does the grace of God reign in your hearts, and is it manifest and conspicuous more particularly to those who are nearest connected with you? It is to “appear unto all men,” but more especially shall they see the light who are nearest to it; and even the carnal world, as Watts says:

“Gaze and admire, but hate the change.” It is to appear unto all men, teaching **US** that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world. Dying sinner! look the Scripture in the face. Does it describe thy character? Christ said: “My mother and My brethren are these which hear the word of God **AND DO IT.**” And elsewhere He says “Why call ye Me, Lord, and do **NOT** the things which I say?” Those who do them not, He says are fools, building upon the sand, but those who do His sayings are wise men, digging deep, laying their foundation upon the rock, and neither winds nor storms shall ever destroy their building for it is founded upon the rock. “Be doers of the Word, and not hearers only, deceiving your own selves.” As you read and ponder over the Word of God, may these words sound in your ears: “Am I a doer of the Word?”

“Teaching us that, denying ungodliness and worldly lusts.” I could but think this morning how many loose, ungodly, hypocritical, worldly, carnal professors there are that will one day fall before the truth of God as grass before a scythe. Dying sinner!

what is likely to become of thee?

The apostle, speaking of his natural state, says to Titus: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." This was when he was in his natural state and walked according to the course of this world. And he said: "Such *were* some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and the spirit of your God."

I find most professors – I am sorry it is so – say by their actions that you may put what He likes in His Word and threaten what He please, but they will do what they like for all that. I know I have constantly to warn sinners, and am sorry I cannot see such effects produced by the warning as I desire. This is want of grace. It shows the *rottenness* of professors. I have sometimes thought, surely if you have ever taken the trouble to read the New Testament, it must be to see how contrary to its precepts you can act! This is deplorable! This is base fruit indeed! "Every tree which bringeth not forth good fruit is hewn down and cast into the fire."

"Teaching us that, denying ungodliness" – not to wallow in it, but to *deny* it – "to have no fellowship with the unfruitful works of darkness, but rather reprove them" – "and worldly lusts." Have you ever given up a lust for Jesus Christ? How many talk about Jesus Christ who never think of giving up anything for His sake! Paul says: "They profess that they know God, but in works they deny Him; being abominable, and disobedient, and unto every good work reprobate." Does this describe your case? Your case is described in the Word of God. Are you a goat or a sheep? a bastard or a proper son? Are you living under the influence of God's grace and filial fear, or are you a reckless hypocrite in Zion? We must all die and appear before God.

Few professors are willing to lose a right hand or a right eye out of love to Jesus Christ. Poor sinner! if there is anything in thy calling that grates upon thy conscience; if something says to thy mind: what will the Father say, the Father of mercies, who is too holy to look at sin or connive at evil? Is it not better, through divine grace, to pluck out a right eye or cut off a right hand and enter into life, than having two eyes to be cast into hell fire? But graceless professors will keep their idols, hug their lusts, seek their carnal delights, and walk according to the course of this world, and if the grace of God prevent not, will be damned in their own proceedings.

"Denying worldly lusts" – especially the lust of selfishness and covetousness. How it reigns in our day! You may say what you will to professors about "they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition," they will not flee these things, but will feast their eyes and feed their hands with them, and, if grace prevent not, will be damned to all eternity. "They come unto thee as the people cometh, and they sit before thee as thy people, and they hear thy words, but they will not do them." Those who can preach free grace and not insist upon its fruits and effects, are regarded by them as having a pleasant voice and can play well on an instrument: for they hear thy words and do them not. With their mouth they show much love, but their heart goeth after their covetousness. Others (poor wretched creatures) hearing the words of this curse, bless themselves in their hearts, saying "We shall have peace." it is one thing to bless yourself, and another thing for God to bless you. "I shall have peace. I am in the covenant. I am saved by grace, though I walk in the imagination of my heart and add drunkenness to thirst." Some are hardened enough to come to this rate: Hear what follows, "The Lord will not spare him." Did you ever consider that

“His Word shall stand, His truth prevail, And not one jot or tittle fail.”

The anger of the Lord and His jealousy shall smoke against that man, and all the curses that are written in this Book shall lie upon him, and the Lord shall blot out his name from under heaven (Deut. 29:19,20). Dying sinner! look at the solemn Word of the eternal God. He will never alter His Word to suit the convenience of carnal fools. Does the grace of God lead thee to deny ungodly lusts? does it teach thee to live soberly? “Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about seeking whom he may devour.” Is it your rule that “As ye would that men should do to you, so do ye also to them?” This is a righteous rule. Oh what will become of those selfish practices, those nipping operations, indulged in by hardened professors, where self-interest sways the whole! The day of death will be a day of horrors to millions.

“Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” These Bible truths confirm, encourage, and bind up a true character. There is a witness, a testimony in the true character that, through reigning grace, proves him to be the very man: and, on the other hand, how it cuts down the rotten professor! O sinner! there is nothing in truth to hurt what is right, and there is nothing in the truth of God to foster or favor what is wrong. Every man shall receive according to the deeds done in the body, whether good or bad. What has grace done for thee? Not but what God’s people have fallen, and do fall foully, grievously, and some repeatedly, but the Lord knows the penitence, grief and sorrow which He Himself produces in their souls on this account, and He restores them by His forgiving love.

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” “Unto them that look

for Him shall He appear the second time without sin unto salvation.” But it is not likely loose-living professors are looking out for Him: they cannot expect that ever He did sanction such conduct as theirs; they shrink from the thought of death and eternity, they know their case is too rotten to be inspected by the eye of God. But His honest-hearted, sincere children are “looking for that blessed hope.” I have sometimes seen the people in a busy street and have thought: The people will be busy about these streets when my soul is happy with God. As the wind has been blowing across these fields, I have thought: The wind will be blowing across these fields when my soul is in eternal glory. There is a “looking for that blessed hope.” Many professors no doubt would be glad to have a fifty years’ lease of their lives, but I have felt I would not live for ever. Dear Hart says: “Thy time with patience I can stay, Since all my sin’s forgiven.”

I would not wish a fifty years’ lease — “having, at times, a desire to depart and be with Christ, which is far better.” I know the time when I envied the beast, when I felt: If this heart cease to beat, I am in hell. But O sinner, I do not envy the beast now! It would be a great disappointment to me to sink into nonentity at death. I have had a taste of the milk and honey even in the wilderness, and I expect my joy and peace to come, for “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the thing which God hath prepared for them that love Him.”

“Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.” Why, some of you could not bear the eye of man upon your conduct, and it is not likely you are looking for God to come. O sinner, it is a mercy to feel as much under the influence of the fear of God in the dark watches of the night, as if thou wast in a crowd at mid-day. “Who gave Himself for us.” How wonderful that ever the Father should, in the love of His heart, give

His only begotten Son, and that it should please the Son to give Himself for us — body for body, soul for soul, blood for blood, life for life. What, is Christ to give everything for us, and we suffer no loss for Him? What, is He to humble Himself and become obedient unto death, even the death of the cross, and we never to resign the least thing for conscience sake out of love to Him? Is this mutual affection? O dying sinner, shall the Son of God and the Son of Man give Himself for thee and yet such is thy hardened state and condition, that thou wilt never give up a mere trifle out of conscience sake for Him, to manifest thy love to Him? A base business this!

“Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto My sorrow which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger.” Is it nothing to you, about a lying tongue? Is it nothing to you about your deceitful practices? Is it nothing to you to live in rebellion and sin against the God of heaven? Is it nothing to you, these sins of omission and commission? What, must “I come from heaven to earth, must I go to the bottom of thy sorrows, woes and miseries? What, must My body be broken, My blood be shed, and My soul bruised, to obtain your redemption, and are your sins nothing?”

“Blush, Christian let shame abound:

If sin affect thee not with woe,

Whatever spirit be in thee found,

The Spirit of Christ thou dost not know.”

Hardened professors! sparing yourselves in every sense, if Christ had spared Himself we must have all gone to hell. Hardened professors! giving up nothing for love to Jesus Christ and for conscience sake, the Lord Jesus gave body, blood, and all to redeem **HIS** people from **ALL** iniquity. What a boundless depth of mercy, love and grace shines forth towards sinners in the complete and eternal redemption obtained by the Son of God!

Again, yet on our part have the fag-end of our time and all else; He must make all the sacrifice, we none; He must have all the sufferings, and we wallow in sin because we are justified freely by His grace! (Strange this author heard such in the 1800’s, and we yet hear it today! — Ed.) What, is this your devilish religion? What, no hatred to sin? no love and sympathy for the dear Redeemer who was taken and by wicked hands crucified and slain?

“The soldier pierced His side, ‘tis true,

“But we have pierced Him thru and thru.”

Can it be said of thee as it is said of God’s children: “They shall look upon Me whom they have pierced, and shall mourn for Him”? They shall not say in a hardened spirit: “I shall have peace, sin cannot hurt me, I am in the covenant, Jesus shed His blood, I shall never die.” But rather, “They shall look upon Me whom they have pierced and mourn as one mourns for his only son.” O sinner, is there this union to Jesus Christ, this love to Jesus, this sympathy with Jesus, this hatred of the sins that pierced Jesus? And does it humble thee in the dust that ever He should give Himself for thee to redeem thee from all iniquity? These are proper gracious feelings. Were they ever found in your soul? Ah! poor child of God, sin has been sweet to thy fleshly heart and mine, but sin was exceedingly bitter to the dear Redeemer. When wrath due to sin came in contact with His precious soul, it drove Him headlong to the ground. He agonized in the garden; He sweat as it were great drops of blood falling down to the ground; His soul was exceedingly sorrowful, even unto death; He cried: “O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will but as Thou wilt.” And recollect, poor sinner if we are to go to heaven, every sin of ours, in thought, word and deed, treasured up wrath to burst upon the Mediator’s precious soul. How lamentable it is that ever man should be light and trifling in

a pulpit, or dying sinners be light and trifling in a pew! Is there anything to laugh about, sinner? If Jesus Christ had to suffer thus to redeem thee from all iniquity, is it a laughing matter? And if He did not redeem thee, will it be a laughing matter to be damned for the sins you have committed?

“Who gave Himself that He might redeem us from all iniquity.” Oh, says one, that I knew my interest in this redeeming sacrifice! Art thou brought to feel thy need of it, and to see it? Have you ever tasted that the Lord is gracious? Have you ever felt the dawning of His divine grace and mercy upon your soul?

“Did Jesus once upon thee shine?

Then Jesus is forever thine.”

How Newton speaks the feelings of a heaven-born soul:

“’Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no?
Am I His or am I not?”

Has He touched thy heart with penitence? Has He brought thee to see and feel something of thy danger as He

“Turned thy eyes another way,
To Jesus and His blood”?

Has He caused thee to walk contrary to the course of this world? Has He made thee by His grace to differ in spirit and practice? Art thou living and walking under the influences of His filial fear? If so, He gave Himself for thee, that He might redeem thee from all iniquity.

“And purify unto Himself a peculiar people, zealous of good works.” Sanctified by God the Father, sanctified by the sprinkling of the blood of Jesus Christ, sanctified by the Spirit unto obedience; yet, according to many professors, if we are to judge by their lives and conducts, (and we are to judge of the tree by its fruits,) it seems as if they were redeemed to go on snugly in a sinful course, as if they were sent into the world to seek and serve themselves in all they do, to seek

everything except the kingdom of God and His righteousness; yet fancy they are going to heaven presently. It is but fancy. O poor sinner, the God of heaven separates His people. He makes them differ by His grace. He causes grace to blossom and bear fruit in the soul. He calls them out of the world, saying: “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord almighty.” “A peculiar people” who shall fear Him and love Him; a people to deny themselves and follow Him; a people to worship Him in spirit and truth; a poor and afflicted people to whom the Name of the Lord is a strong tower; “a peculiar people, zealous of good works.” What? sent here to serve self, the world, sin, and the devil, and then think of going to God when you die? “Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.” “If any man have not the Spirit of Christ, he is none of His.”

“A peculiar people, zealous of good works.” I tell thee what, sinner, these things carried out in the spirit and life will make anybody “peculiar” in this wicked world! Those who through reigning grace “deny ungodliness and worldly lusts, live soberly, righteously, and godly in this present world” will be peculiar enough. [and this is what that grace that bringeth salvation teaches —Ed.] God knows; and they that will thus live godly in Christ Jesus shall suffer persecution. But loose-living hypocrites will find the day of death to be the day of horrors to them.

“In vain men talk of living faith, when all their works exhibit death; When they indulge some sinful view in all they say and all they do” says the song writer.

Some time ago when pressed down in

mind I thought I had some scheme whereby I might get a little ease. The people were singing while I sat in the pulpit, and these words of Hart struck me—.

“... decline each thorny road,
Consult their ease, indulge their lusts,
And slight the fear of God.”

I felt within myself: I should not like to die amongst such a set as that! I thought: Why, this scheme of mine is to get rid of the thorny road; the road the Lord sees fit I should walk in, I have wanted to “decline.” This struck my scheme completely over, and by and by God appeared in His own way to the joy of my heart. God’s people have ever been a peculiar people. If the world in their sins are going one way, and the people of God through regenerating grace are going in the opposite direction, it must be manifest that such get further and further apart. If your path is Zionward and your neighbor’s hell-ward, there will be separation, a manifest difference. And if God has begun a good work in your soul, He will maintain it to the day of Jesus Christ. “Grace shall reign,” and its influence will make you a “peculiar” person. Now as to the course and practice of many professors, you can see no difference between them and worldly people; yet they talk about heaven. Nonsense, man!

God’s people have a life of holiness implanted by a holy God; they are united in soul to Jesus as my hand and foot are united to my body; and that will make them “peculiar.” The work of God in the soul begins in power, is carried on with power, and ends in power; and that will make them “peculiar.” They are brought to fear Him with a filial fear: “The fear of the Lord is the beginning of wisdom.” If we come to a contrite heart and a broken spirit, a poor and needy state and condition, a prisoner of hope — there is not a dead wretch in the world can attain to even these low evidences of grace, to say nothing of true love, joy, peace, faith in

Christ Jesus. These things make people “peculiar.” There is the godly life, godly sincerity (and unless godly sincerity runs right through thy religion from beginning to end, it is not worth picking up); there is tenderness of conscience, honesty of heart toward God and man; there is spiritual hungering for the Bread of Life, and thirst for the Water of Life; there is a pressing toward the mark, a striving to enter by the strait gate; there is a being striped of ones’ own righteousness, and longing to be justified by the righteousness of Emmanuel. These things known, felt, and believed in the soul by the power of God, will make people “peculiar” and cause them to differ from all the world beside. Is it so with thee?

Many people if they can get vamped up by the parson, it is enough for them: but God’s dear people want the witness of the Spirit. Many are satisfied with forms and dead services, but God’s dear people are so “peculiar” that the best services do them no good, unless attended with the power of God to the soul. They are so “peculiar” that they can do nothing without God, and yet are not satisfied with doing nothing. Professors say they can do nothing, and there they stop!

“Lie still you do and never move,
For who can move that’s dead.”

But the Christian “...works with all his power, and grieves that he can work no more.” This makes him “peculiar.” He is taught all his life long, after regenerated by the Spirit of God, that there is no room for glorying in the flesh, but “let him that glorieth, glory in the Lord.”

Now that is the religion for me, where a man from principle, by the dictates of the Spirit and by the power of grace, as working from life, is desirous of living soberly, righteously, and godly, as if he were to be saved by works; and at the same time to abominate the thought of resting a finger anywhere but on the Person, blood, and righteousness of the dear Redeemer.

“A peculiar people, zealous of good

works.” The Holy Ghost who indited these things in the apostle knew that they would not be palatable to the great bulk of professors. But Paul says to Titus “These things speak, and exhort.” Some might think it wrong to teach these things, but the Holy Ghost knows better than you and He instructed Paul to exhort Titus to speak them, and to “rebuke with all authority”; adding, “Let no man despise thee.” He gave Titus a broad hint that if he preached these things many would “despise” him and his message too; but that does not alter it: “Rebuke with all authority.” God’s peculiar people will fall under truth, dead professors will fall out with it. We read of some who were pricked in their hearts and said: “Men and brethren, what shall we do?” Others were cut to the heart, and they went about to kill the disciples. And it is so now. God’s peculiar people will feel their sins of omission and commission, and it is wisdom to fall under the truth; though proud, upstart, self-willed professors will fall out with it. — Selected from

The Old Faith Contender, Aug., 1951.

SPURGEON ON ROMANS 8:28

Charles H. Spurgeon is a strange and interesting minister, and often somewhat bewildering, to follow through the pages of his published sermons. It seems as if he was somewhat like John Leland, of whom it is said that he once commented that he thought two-thirds Calvinism and one-third Arminianism was a “tolerable mixture.” The elements of Arminianism can readily be seen in his writings; yet when presenting the doctrines of free grace, Spurgeon is clear and forceful with indisputable arguments in defense of the faith.

Arminianism is a deceitful lie which caters to the fleshly state of unregenerate man. Indeed, the very primus of this system of Babylon presents a theory of “gospel

regeneration” which insist upon two basic points: (1) that the dead can, and must, *hear* the word preached before spiritual life can be generated, and (2) the dead alien sinner has a faith which can, and must be exercised, before regeneration takes place. Thus, by unwitting admission, they agree with us that their faith is only a natural faith of carnal origin.

Arminianism being a lie warms us not to expect too much honesty in those that espouse it. This is not to say that all Arminians are liars, no more than we can say that all Calvinists are honest — but it does say that we can expect those that espouse it, and who remain consistent to it, must be as deceitful as their own principle of religious conduct teaches and practices.

In our English churches, it is a common practice among many to record the whole proceedings of their church conferences, including the message of the minister (in shorthand) and the related experiences of candidates for membership. These experiences are read aloud the following conference and is often attended with sweet and precious displays of the presence of the Spirit in the meeting. Spurgeon’s church followed, at least, some of these practices.

Beginning in 1855, his weekly discourses began to be published, and continued long after his death, to 1917. In all, 3,563 sermons were published in 62 bound volumes entitled *The New Park Street Pulpit* (six volumes) and *The Metropolitan Tabernacle Pulpit* (56 vol.). These were taken directly from the church records. They were as accurate as the church could record them.

However, in 1958, a “Dr.” C. T. Cook, edited them, and republished them in 20 volumes. The “good” doctor must have been a skilled Arminian surgeon. His scalpel removed the cancerous cells of free grace from the Arminian elements, and afforded the Arminians a valuable claim to Spurgeon, which Mr. Spurgeon himself had repudiated

prior to his death. For Mr. Spurgeon in the 1880's, late in life, left the evangelical movement and returned to the old faith, and died in the church he loved.

The following selection is taken from the unedited version of Spurgeon's sermon, preached at the Music Hall, Surrey Gardens, on October 18, 1857. It is in the *New Park Street Pulpit*, entitled "The True Christian's Blessedness" No. 159. If any of you have the new edition published by Marshall, Morgan & Scott, you may compare it with "Sermons of Comfort and Assurance" page 222, in volume 13. I will assure you, you will be shocked at the blatant falsification of the following by these deceitful Arminians. Our selection begins with the paragraph numbered "I. We have here the description of a true Christian." It deals with Romans 8:28: "*And we know that all things work together for good to them that love God, to them who are the called according to His purpose.*"

We are inseting in bold letters that portion included in the revised edition. The remainder was deleted by these Arminian deceivers. — S.C.P.

I. We have here the description of a true Christian, and a declaration of that Christian's blessedness. We have him first very succinctly, but very fully described in these words — "Them that love God, them who are **THE CALLED** according **TO HIS PURPOSE.**" These two expressions are the great distinguishing marks whereby we are able to separated the precious from the vile, by discovering to us who are the children of God.

The first contains an outward manifestation of the second — "Them that love God." Now, there are many things in which the worldly and godly do agree; but on this point there is a vital difference. No

ungodly man loves God — at least not in the Bible sense of the term. An unconverted man may love a God, as, for instance, the God of nature, and the God of the imagination; but the God of revelation no man can love, unless grace has been poured into his heart, to turn him from that natural enmity of the heart towards God, in which all of us are born. And there may be many differences between godly men, as there undoubtedly are; they may belong to different sects, they may hold very opposite opinions, but all godly men agree in this, that they love God. Whosoever loveth God, without doubt, is a Christian; and whosoever loveth him not, however high may be his pretensions, however boastful his professions, hath not seen God, neither known Him, for "God is love, and he that dwelleth in love dwelleth in God, and God in him." True believers love God as their Father; they have "the spirit of adoption, whereby they cry Abba, Father." They love Him as their King; they are willing to obey Him, to walk in His commands is their delight; no path is so soft to their feet as the path of God's precepts, the way of obedience thereunto. They love God also as their Portion, for in Him they live and move and have their being; God is their all, without Him they have nothing, but possessing Him, however little they may have of outward good, they feel that they are rich in all the intents of bliss. They love God as their future Inheritance; they believe that when days and years are past they shall enter into the bosom of God; and their highest joy and delight is the full conviction and belief, that one day they shall dwell for ever near His throne, be hidden in the brightness of His glory, and enjoy His everlasting favour. Doest thou love God, not with lip-language, but with heart-service? Doest thou love to pay Him homage? Doest thou love to hold communion with Him? Doest thou frequent His mercy-seat? Doest thou abide in His commandments, and desire to be conformed unto His image? If

so, then the sweet things which we shall have to say this morning are thine. But if thou art no lover of God, but a stranger to Him, I beseech thee do not pilfer to-day and steal a comfort that was not intended for thee. "All things work together for good," but not to all men; they only work together for the good of "them that love God, to them who are the called according to His purpose.

Note the second phrase, which contains also a description of the Christian — "the *called* according to His purpose." However much the Arminian may try to fritter away the meaning of this 8th chapter of the Romans, we are obliged as long as we use terms and words to say, that the 8th chapter of Romans and the 9th, are the pillars of that Gospel which men now call Calvinism. No man after reading these chapters attentively, and having understood them, can deny that the doctrines of sovereign, distinguishing grace, are the sum and substance of the teaching of the Bible. I do not believe that the Bible is to be understood except by receiving these doctrines as true. The apostle says that those who love God are "the called according to His purpose ;" by which he means to say two things — first, that all who love God love Him because He called them to love Him. HE called them, mark you. All men are called by the ministry, by the Word, by daily providence, to love God; there is a common call always given to men to come to Christ (sic), the great bell of the gospel rings a universal welcome (sic) to every living soul that breathes; but alas! though that bell hath the very sound of heaven, and though all men do in a measure hear it (sic), for "their line is gone out into all the earth and their Word unto the end of the world, yet there was never an instance of any man having been brought to God simply by that sound. [Note: We wholehearted disagree with this concept of Mr. Spurgeon. In that we will agree that the preached word does indeed go to far more

people than are actually called by God to grace and glory; yet we will not be so foolish to believe it goes to every offspring of Adam's race. Millions, in fact never have, nor ever will, hear it in the natural ear — and multitudes of those that will so hear it, cannot hear it with spiritual understanding. It is this free-will concept which led the revisors to leave it in their revision. But now notice what next he says, that they left out; what next he says that they included] All these things are insufficient for the salvation of any man; there must be superadded the special call, the call which man cannot resist, the call of efficacious grace, working in us to will and to do of God's good pleasure. Now, all them that love God love Him because they have had a special irresistible, supernatural call. Ask them whether they would have loved God if left to themselves, and to a man, whatever their doctrines, they will confess —

"Grace taught my soul to pray,
Grace made my eyes o'erflow
'Tis grace that kept me to this day
And will not let me go."

I never heard a Christian yet who said that he came to God of himself, left to his own free-will. (I have. — Ed.) Free-will may look very pretty in theory, but I never yet met any one who found it work well in practice. We all confess that if we are brought to the marriage-banquet —

"'Twas the same love that spread the feast
That gently forced us in,
Else we had still refused to taste,
And perished in our sin."

Many men cavil at election; the very word with some is a great bugbear; they no sooner hear it than they turn upon their heel indignantly. But this know, O man, whatever thou sayest of this doctrine, it is a stone upon which, if any man fall, he shall suffer loss, but if it fall upon him it shall grind him to powder. Not all the sophism of the learned, nor all the legerdemain of the cunning, will ever be able to sweep the doctrine of election

out of Holy Scripture. Let any man hear and judge. Harken ye to this passage in the 9th of Romans! “For the children being not yet born, neither (and here they cut out all but one sentence!) yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid! For He saith unto Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” “Thou wilt say then unto me, Why doth He yet find fault? for who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the **SAME** lump to make one vessel unto honour, and the other to dishonour! What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath **FITTED** to destruction: And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory. Even us, whom He hath called, not of the Jews only, but also of the Gentiles.” These are God’s words; if any man doth cavil at them, let him cavil; he rejecteth the testimony of God against himself. If I promulgated the doctrine on my own authority, I could not blame you if you should turn against me, and reject it; but when, on the authority of Holy Scripture, I propound it, God forbid that any man should quarrel therewith.

I have affirmed, and I am sure most Christians will bear witness, that what I said was the truth, that if any man loveth God he

loves Him because God gave him grace to love Him. Now, suppose I should put the following question to any converted man in this hall. “Side by side with you there sits an ungodly person; you two have been brought up together; you have lived in the same house; you have enjoyed the same means (sic) of grace; you are converted, he is not; will you please tell me what has made the difference?” Without a solitary exception the answer would be this — “If I am a Christian and lie is not, unto God be the honor.” Do you suppose for a moment that this is any injustice in God in having **GIVEN** you grace which He **DID NOT GIVE** to another? I suppose you say “Injustice, no; God has a right to do as He wills with his own; I could not claim grace, nor could my companions; God *chose* to *give* it to me; the other has rejected (sic) grace wilfully to his own fault, and I should have done the same, but that He gave “more grace”, whereby my will was constrained.” Now, sir, if it is not wrong for God to do the thing, how can it be wrong for God to *purpose to do* the thing? and what is election, but God’s purpose to do what He does do? It is a fact which any man must be a fool who would dare to deny that God does give to one man more grace than to another; we cannot account for the salvation of one and the non-salvation of another but by believing, that God has worked more effectually in one man’s heart than another — unless you choose to give the honour to man, and say it consist in one man being better than another, and if so I will have no argument with you, because you do not know the gospel at all, or you would know that salvation is not of works but of grace. If, then, you give the honor to God, you are **BOUND** to confess that God has done more for the man that He saved than for the man that is not saved. How, then, can election be unjust, if its effect is not unjust? However, just or unjust as man may choose to think it, God has done it, and the fact stands

in man's face, let him reject it as he pleases. God's people are known by their *outward* mark: they *love God*, and the secret cause of their loving God is this —God *chose them from before the foundation of the world* (Eph. 1:4-6) that they should love Him, and He sent forth the call of His grace, so that they were called according to His purpose," and were led by grace to love and to fear Him. If that is not the meaning of the text, I do not understand the English language. "We know that all things work together for good to them that love God, *to them who are THE called according to His purpose.*" — *End of selection from New Park Pulpit*, original edition.

SPIRITUAL SACRIFICES

By W. W. Hudson

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." — *I Pet. 2:5*

YE ALSO AS LIVELY STONES—We think of this Scripture, "God is not the God of the dead, but of the living." (Matt. 22:32) His people are spoken of as "lively stones" after they have been quickened and made alive by the Spirit of God. "And you hath He quickened, who were dead in trespasses and sins:" (Eph. 2:1) "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezek.36:26) **ARE BUILT UP A SPIRITUAL HOUSE** — Jesus said, "My kingdom is not of this world ..." (John 18:36) It is written, "God added to the church daily such as should be saved." (Acts 2:47) This house has reference to the children of God whose names were written in heaven before the foundation of the world. "In thy book all

my members were written, which in continuance were fashioned, when as yet there was none of them." (Psa. 139:16) This means their names were written in the Book of Life before they were in existence. (see Rev. 13:8) but rather rejoice, because your names are written in heaven." (Luke 10:20) "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." (In the mind and purpose of the Lord the salvation of His people has always been secure.) "But is now made **MANIFEST** by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality **TO LIGHT** through the Gospel." (II Tim. 9-10) This great salvation is made manifest to all of the children of God at the appointed time known only to the Lord. "To every thing there is a season, and a time to every purpose under heaven." (Ecc. 3:1)

AN HOLY PRIESTHOOD— Jesus has made His people kings and priests unto God the Father. (Rev. 1:6) under the law one would have to go to a priest, and the priest would offer the sacrifices and pray' unto the Lord. Since Jesus has made us priests unto God, then we can rightly approach God the Father in prayer when we pray in Jesus's name. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16) It is very important that we pray in Jesus's name. When our hearts are heavy and when we are cast down because of various trials, tribulations and temptations; it is a wonderful blessing to pour out all of our troubles to the Lord. Many times we are blessed with the sweetest peace during the darkest hour of sorrow. The prayers of the saints do enter into heaven. (See Rev. 5:8 and 8:3,4)

TO OFFER UP SPIRITUAL SACRIFICES, ACCEPTABLE TO GOD

BY JESUS CHRIST— Please keep in mind that Jesus has made these spiritual sacrifices acceptable to God the Father. The children of God are the only ones who offer up spiritual sacrifices that are acceptable to God. “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.”(John 4:23)

Recently it has been shown to me that spiritual sacrifices are broken down into these: (1) repentance, and (2) praise. (1) Repentance — “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.” (Psa. 51:17) The word “contrite” means “humbled by guilt and repentant for one’s sins, penitent.” It is the work of God to convict the heart of one and then bless him with repentance. “Again the Lord of the Lord carried unto me, saying, Son of man, cause Jerusalem to know her abominations.” (Ezek. 16:1-2) That Scripture shows that the Lord makes known to one that he is a sinner. The following Scripture shows confession of sin: “For I acknowledge my transgressions: and my sin is ever before me.” (Psa. 51:3) The next Scripture shows repentance and a plea for the Lord to not forsake us and to guide us by His Spirit: “Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with thy free Spirit.” (Psa. 51:10-12)

Notice the work of God in dealing with Ephraim: “I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn Thou me, and I shall be turned; for Thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed. . .” (Jer. 31:18-

19)

“Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” (Acts 2:36-37) Did the preaching itself cause the hearts of these people to be pricked? Do we believe that the Spirit of God pricked their hearts?

“For unto us was the Gospel preached, as well as unto them: but the word preached (did not profit them, not being mixed with faith in them that heard it.” (Heb. 4:2) This Scripture proves that the preaching will not have any effect upon one unless the Lord blesses him with the faith to hear and receive it. “Blessed is the man that heareth me.” (Prov. 8:34) The Lord opens the hearts of His people and shines His light upon them. (II Cor. 4:6 and II Peter 1:19) They are convicted and brought down low: as the publican’s prayer: “... God be merciful to me a sinner.” (Luke 18:13)

(2) Sacrifice of praise — We offer up the sacrifice of praise unto God when we are led and directed by the Lord. “This people have I formed for Myself; they shall shew forth My praise.” (Isa. 43:21) “O Lord, open Thou my lips; and my mouth shall shew forth Thy praise.” (Psa. 51:

15) “Let my mouth be filled with Thy praise and with Thy honour all the day.” (Psa. 71:8) “To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the *garment of praise for the spirit of heaviness* ;” (Isa. 61:3) This Scripture shows that when the Lord clothes us with the garments of praise, we feel it within our hearts to sing praises unto Almighty God. Why? Because it flows from our hearts to the Lord. “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the

Father in the name of our Lord Jesus Christ.” (Eph. 5:19.20)

“By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.” (Heb. 13:15-16) Let us remember that this last Scripture shows that God is well pleased with the sacrifice of praise.

May the Lord bless us to carefully consider the spiritual sacrifices.

BELOVED IN THE LORD

By Frederick W. Keene, 1937

(**Note:** There is a little band of saints in New York who have on various occasions expressed their trials, doubts, fears and joys in God’s salvation. Elder Keene was just such a pilgrim. Reared in the High Church in Canada, he found a wandering, longing spirit to be with those who loved the truth of free grace. Eventually, by the kind providence and grace of God, his lot was to serve many of our churches. His graceful experience sweetened his ministerial gift. Long since removed from the church on earth, many still live who speak so warmly of this graceful saint. I trust this article of his will be of encouragement to others. Ed)

The elect of God in their earthly pilgrimage are called to journey in path⁸ that they have not known, and even while treading in the very way that the saints before them have trod, they little know and trace the way, but as the blind our God leadeth us, holding us with His hand, nor will He ungrasp His hold of us till He shall bring us safe to glory. The world knoweth us not, because it knew not our precious Christ.

It cannot understand the steps of faith

that we take in our pilgrimage, and they know nothing of our destination, the city that we seek, which “hath foundations whose builder and maker is God.” The world can have no fellowship for God’s elect, their life, their way,, their end is an unsolvable enigma to the unregenerate. As I have already intimated, that peculiar spiritual pathway of the ransomed of the Lord is such that no fowl knoweth, which the vulture’s eye hath not seen, the lion’s whelps have not trodden it, nor the fierce lion passed by it. (Job 22:7-8; Isa. 35; Jere. 32:39) All is beyond what the mere natural mind of men can perceive and understand. (I Cor. 2:14) The kingdom of God cometh not by observation. Then, dear brethren, it is no marvel if even we with our natural minds fail to comprehend the dealing of the Lord with our souls. “O! the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out.” It is only as our God gives us the spirit of understanding in the knowledge of Christ, only as the things of God are revealed by the Spirit, only as the “Interpreter,” (Job 33:23) opens unto us the mysteries of Jehovah’s providence and grace, that we can in any measure enter into divine and eternal things, and gain an assurance that we are of God, and that He is our God, our Salvation, our All. Whose life, and whose path can be more subject to vicissitudes than one’s own? Thus I feel it to be, and doubtless many others of the household of God often have to say, “My soul through many changes goes. We read, “The soul of the people was much discouraged because of the way. (Num. 21:4) Is it then any strange thing that, compassed as we are with infirmities, and buffeted with temptations and cares we are sometimes wearier and faint in the struggle and are often filled with disquietude. “In the world ye shall have tribulations.”

But when away from all dependence in ourselves, when out of our temptations and

conflicts we are drawn to look up to and feel in our hearts to trust in Jesus alone, then we have peace. "In me ye shall have peace." (John 16:33) We can only run with patience the race that is set before us when our eye is upon Jesus. (Heb. 12:14) Too often we forget that Jesus has trodden the pathway of tribulation before us. Yes, we forget He is with us in all our afflictions. (Isa. 62:9) Unbelief and deceitfulness of sin as a mist, or veil, hide our Companion and Heavenly Guide from our view, then as desolate wanderers in the waste howling wilderness of temptation we wind our sorrowful way. While life's journey lasts, troubles we must endure. But they will not be any more, they will not be heavier than the God of our mercy ordains.

I love to ponder upon the divine truth that all things are in the hands of Jehovah. He is the Almighty Disposer of all events. All our times are in the hands of our Holy and Gracious God. "All things" include our trials and afflictions within and without, and of whatsoever nature they may be, they are all subservient to the purpose of our God concerning us, and His own glory shall be declared therein, and in the end we shall prove that all is well.

Surely infinite wisdom, love and grace is woven throughout all the dealings of the Lord. I know this cannot be seen now, our sight is so dim, arid then so much concerning us is yet imperfect; but when God shall have perfected all the good pleasure of His goodness concerning us, then "face to face," (I Cor. 13:12) with our Redeemer in glory we shall know even as we are known. Then, in resurrection glory, death destroyed, and time no more, night and sorrow, pain and sickness, sin and anguish gone forever, they shall vex us no more.

Oh what glory is our portion in the Lord, whom we adore. But though buffeted with the temptations of the enemy, and much tried by

the depravity of our flesh, yet our faith and hope is in our God. Let us search our hearts and inquire. Do I sigh over my sins, and my unlikeness in my flesh to God? Do I hunger and thirst after righteousness? Is the dear Saviour the lovely One, the desired One of my soul? To those who hasten after the Redeemer (whom we esteem as those who are His welcome companions), Do our love sick aching hearts exclaim, "I charge you, O ye daughters of Jerusalem, if ye find my Beloved, that ye tell Him, that I am sick of love."

"O Love! I languish at thy stay,
I pine for thee with lingering smart,
Weary and faint thru' long delay,
When wilt thou come into my heart?
From sin and sorrow set me free,
And swallow up my soul in thee."

You, beloved of God (and I also very willingly) have to confess, that although we are poor, vile, unworthy sinners, that the things of Christ are much desired and precious. And though we are plagued with our own sinful hearts, (I Kings 8:38) and Satan's temptations, notwithstanding we feel we have no righteousness, comeliness, and merits of our own wherewith to come before God, yet how precious is the Gospel of Christ to our souls. We muse upon the precious God pardoning sinners for Jesus' sake. We say, how good, how sweet that must be. Then as we view the meek beautified with salvation, and arrayed in the obedience of the Lamb, they shine before the throne of God. Sweet truth! There is no condemnation to them which are in Christ Jesus. (Rom. 8:1) Faultless in resplendant, immortal glory, the church of Christ we view, washed in Emmanuel's blood, yes, decked with His merits, who can point with the finger at a spot, a blemish, or wrinkle, or any such thing? O Zion, the voice of thy Husband and Saviour proclaims, "Thou art all fair, My Love, there

is no spot in Thee.” Often as an onlooker I appear to be, my heart sometimes faints with longings to be thus embraced, and included among the ransomed of the Lord, and thus to stand in spotless, immortal beauty in the presence of the King. The language of my heart’s desire is, “Remember me with the favour that Thou bearest unto Thy people. O visit me with Thy salvation that I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance.” (Psa. 146:4-5)

Selected from Zion’s Landmark, 1937.

GOD’S SOVEREIGNTY IN SALVATION AND PROVIDENCE

By J. C. Hall, 1901

From some cause my mind has been much exercised for several days upon the purposes of God. I do not know why I should be so constantly meditating upon this, to me, so wonderful, deep and sublime subject — yet it is so. A kind or irresistible impression seems to impel me to write, notwithstanding my great weakness. I am fully aware of the fact that I am not able of myself to grapple with so deep and sublime a subject. Therefore it is with much fear and trembling that I approach it. I think it is with a heartfelt desire that the Lord may direct my mind so that I write so as to glorify His name, and thereby edify His saints, believing that when God is honored through our Lord Jesus Christ, that the saints rejoice and are edified.

It was the purpose of God to speak the earth into existence. “In the beginning God created the heaven and the earth.” (Gen. 1:1) This proves a purpose to create. In fulfillment of His purpose He made the firmament, that handiwork might be shown. For “The heavens declare the glory of God: and the firmament sheweth His handiwork.” That the dry land might appear, it is written, “And God said, Let

the waters under the heaven be gathered together in one place, and let the dry land appear: and it was so.” (Gen. 1:9) “And God called the land earth; and the gathering together of the waters called the seas: and God saw that it was good.” (Vs.10) Thus His purpose was carried out. Take into consideration the fowls, the beasts, the fishes, the herbs, etc. Then come to man, and in his creation we see the plural used. “And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth; over every creeping thing that creepeth upon the earth” (verse 26) “So God created man in His own image; in the image of God created He him. Male and female, created He them.” (Verse 27) In their creation the male and the female. It is said that while they were in this state they were immortal. But God did not say so, and I shall not. It is also said that he was made liable to fall. But God did not say so and I shall not, for I don’t know. That he did transgress and fall is certain. If he had never transgressed and fell. I own that I cannot trace the purpose of God in the perfect work of salvation. For if the man had not fallen, I own that I cannot see for the life of me why God should, from before the world have given any of the fallen race grace in Christ. “Who hath saved us, and called us with a 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) This is an affirmation of the apostle, as the preceding verse shows. This grace which was given in Christ Jesus before the world began, consequently was before the creation of man. If this was according to God’s own purpose before the world began, it seems to me there must of necessity have been a purpose in the fall or transgression of the man, without which he never could have been the recipient of this

grace; for none but fallen, depraved sinners stand in need of saving grace. I do not think that it is blasphemy to assert that as God purposed grace in Christ Jesus before the world began, that He also purposed that the sinner should stand in need of it.

I am not able to see how the Lord could declare the end from the beginning, and not see and know every event (which determines the end — Ed) from the beginning. And He, by the prophet declares, or commands thus: “Remember the former things of old, for I am God and there is none else: I am God, and there is none like Me. Declaring the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure.” (Isa. 46:9,10) I am not able to see how He could declare things that are not yet done unless He purposed or predestinated that they should be done. To say that He permitted things to take place that He did **NOT** purpose, seems to me to contradict itself, and make the Creator no higher than the creature. Man purposes and plans, but his purposes fail, his plans are frustrated. Not so with God. He purposes and it comes to pass.

“To everything there is a season, and a time to every purpose under the heaven.” (Ecc. 3:1) Is this not according to God’s predestination? The Lord’s will cannot be frustrated in the least by any event that takes place under the sun, because every event is according to His purpose and predestination, hence it cometh to pass. “A time to be born and a time to die; a time to plant, and a time to pluck up that which is planted.” (Ecc. 1:2) Who can put off his birth? Not one. If there is a time for a man to die, and he by some “chance” is cut off before his time, who is to die at his time? Can he fill the time if he is cut off before the time? If he passes over his time, then what? Who is to take him away after his time has passed? Seeing that he has passed his time. “Yes,” says the objector, “but Hezekiah

had fifteen years added to his days.” Yes, and if you admit that, then you can never knock against God’s predestination, and are compelled to honor His purpose and will be compelled to acknowledge the “chance system” to be false. “For,” saith the preacher, “I know that whatsoever God doeth, it shall be forever; nothing shall be put to it, nor anything taken from it; and God doeth it that men should fear before Him.” (Ecc.3:14) (**Ed. note:** The writer left the subject of Hezekiah vague. I add: Many prophecies relative to Israel & Judah had been already made touching Hezekiah’s lifetime. Had he died fifteen years earlier, the prophecies would have been false. We believe this to be an anthropomorphism. or “speaking in the manner of man” to rebuke Hezekiah and work repentance in him. We see the same thing in Acts 27: Paul told the crewmen of the ship that an angel had told him “God hath given thee all them that sail with thee,” and “For there shall be no loss of any man’s life among you, but of the ship.” Yet when the crewmen were about to abandon the ship, he said: “Except these abide in the ship, ye cannot be saved.” Is this a contradiction? Of course not. It forced them to remain in the ship, and thus fulfilled the words of the angel!)

We have seen that He declares that He will do all His pleasure. Then nothing can be put to it, and nothing taken from it. And it is clearly proved by this that all the idle cant about God being desirous to save all, and some will not let Him save them, must be of the devil, and they that preach it must be the devil’s tools. For the above is sufficient to show His sovereignty. “Every purpose of the Lord against Babylon shall be performed.” (Jere. 51:29) And it certainly **WAS**. If against Babylon, why not in all things? It is certainly taught in the Scriptures that “God worketh all things after the counsel of His own will,” and then we clearly see that nothing in the heights or depths comes to pass without His purpose

— no, not the failing of a sparrow or the rustling of a leaf.

The saints are saved according to His purpose and grace. The apostle says, “And we know that **ALL THINGS** work together for good to them that love God, to them who are **THE CALLED** according to His purpose.” (Rom. 8:28) [Note: today, the “all things” are said by some to be limited to the four things included in the 29th and 30th verses. When dealing with the word “all”, it is an indefinite pronoun, and limited to the subject. In this case, the subject is “things”, thus the “all” is inclusive of everything. This article was written before that theory was introduced among Primitive Baptist] “For whom He did predestinate them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.” (30) “But,” says the objector, “this predestination, calling, justifying and glorifying, refers to the apostles only, and not to the saints generally.” I answer, If so, then the apostles are all that are saved, because without these callings, justifying and glorifying, it certainly must follow that none could be saved or are saved. Besides, there were only twelve (sic) of the apostles, and the number saved, and consequently were predestinated, called, justified and glorified, is a greater number or multitude that no man could number. So the idea that it was only the apostles must be of the wicked one, and not of God. In the purpose of God, we are taught the principle of election very plainly in the following: “For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.” (Rom. 9:12-13) Are we to believe these verses, and yet condemn God’s purpose, election and predestination? Surely not. Then we certainly are bound to reverence

God’s way of saving His people, or contradict His word. Are we to suppose that His purpose of election in the case of Jacob and Esau differs from His purpose with the rest of the children of men? It cannot be, without denying His right to govern and dispose of His as seemeth to Him good.

Again, read Ephesians 1:11: “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.” I would ask who worketh things that are **NOT** after the counsel of His will? Since God worketh all things, from whence cometh other things? I must confess that if there be things either in providence or grace that are outside of God’s purpose, then I am a deceived mortal. I do rejoice that the saints have hope, “According to the eternal purpose which He (God) purposed in Christ Jesus our Lord.” (Eph. 1:11) For it does seem to me that if we ignore His eternal purpose, we are without hope.

I think there could be no quarreling and wrangling among the Baptists if all would be strictly attentive to the Scriptures. For they certainly do teach the sovereignty of God clearly. His eternal purposes, election and predestination, are stamped upon every page. Our exalted Creator certainly purposed all events, or else He purposed a part and left some to chance; and we know that if it is based upon chance, that it may or may not be. Far be this from God. There is no chance work in grace, **NOR** in providence. All things have fixed laws, and one law does not annul another so far as it relates to works of the eternal God.

“For this purpose the Son of God was manifest that He might destroy the works of the devil.” (I John 3:8) He did destroy the works of the devil, and thereby proved Himself the Son of God. If not, then He has failed to prove His Sonship. Then predicate the events of time upon chance, and to my

mind we dishonor God, and make His Son out to be an imposter. I know carnal reason revolts at the idea of God's complete sovereignty. But we are to understand that carnality never believes in anything above itself. It is the Spirit that reveals Christ as a complete Saviour. And that clearly proves the purpose of God.

Every purpose of God is for some wise end. When He says to Pharaoh, "Even for this same purpose have I raised thee up, that I might show My power in thee." (Rom. 9:17) Evidently, the purpose of God according to what God in His foreknowledge intended or purposed was fulfilled in him. Certainly He would not purpose the course of Pharaoh, and leave the rest of men to work by chance. No, no! He declared the end from the beginning. Was not this the end of all things, acts or events? To deny it, seems to me would be blasphemy. Then if men cannot fathom the deep things of God, none should ask why or "What doest Thou!"

The Lord saith of the church, or at least to the Ephesians by Paul, "The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of this glory of His inheritance in the saints." (Eph. 1:18) Then the saints have the eyes of their understanding enlightened; therefore they alone can see the beauty in the purposes of God, and look for the fulfillment of them all, and God will not disappoint them; if so, then some things will work together for their ill, and not for their good. It is a comforting truth that God purposes, and none can frustrate Him.

Let us keep silent and hear the Lord speak of His purposes by the prophet: "The Lord of host hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand. That I will break the Assyrian in My land, and upon My mountain tread him under foot: then shall His yoke depart from off them, and his burden

depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon ALL nations. For the Lord of host hath **PURPOSED**, and who shall disannul it? And, His hand is stretched out, and who shall turn it back? In the year that King Ahaz died was this burden." (Isa 14:24-28) Looking at this wonderful prophecy, who can doubt the fulfillment of all the wonderful purposes of God, or question His Sovereignty, or deny His predestination? To my mind, if in the wisdom of God, anything visible to mortals, or invisible to them, were to work contrary to the purpose of God, then **ALL** that was purposed in Christ would **LIKELY** to turn out to be a failure in what Christ purposed to accomplish. And should His purposes fail in **ONE** instance, it follows of course that **ALL** might fail, and that Christ hath died in vain.

Oh, how discouraging, how horrible, to think of even a remote possibility of a failure in the complete and perfect salvation wrought out by Christ at such an awful and wonderful cost! What a howl of triumph would arise from the dark dungeon of hell if one purpose of God were to fail! All the demons of that awful abode would rise, and with demoniac yells make universal space resound with their shouts of triumph over the conquered Son of God. And we think Christ and all the angels of glory would stand trembling for the safety of the throne of God. If one link in the chain of God's purposes, election, predestination, or of the reign of grace through Christ, could be broken, then farewell to the whole race of man. For all would be forever gone, eternally gone.

But in my mind all things were purposed by the Eternal "I AM." And that His purpose is as sure to be accomplished as it is sure that His throne stands. I cannot see, for the life of me, how His honor can be maintained if we teach a probability of the failure of the reign of His grace. And never, to my mind, has one

single sinner been quickened to life but only by the Spirit of God; and this, it seems to me, is because of His reign of grace. And this grace was given in Christ before the world began. And consequently was bound, in the very nature of things, to have been before there was a man made; and that must of necessity prove that God purposed to make man, and that man would need a Saviour, because of his death in sin.

“Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen” (Rom. 11:33-36) Now, if in the wisdom of God, all things are **FOR** Him, it does seem that it is reasonable to conclude that all and every event that taketh place in the heights above, or the depths beneath, or in the lengths, or breadths, either in earth, or hell, are under His control and that He purposed and foresaw them, and over-rules them to His own glory. Or else events are not things. Then, taking this view of the wisdom, power, mercy and love of God, I feel safe in believing and teaching that the God of salvation is a complete Sovereign, and therefore live in hope of His mercy, and that through the efficacy of the blood and righteousness of His adorable Son, that I shall yet praise Him who is my “wisdom, righteousness, sanctification, and redemption.” (I Cor. 1:30) Then God forbid that we should glory save in the Lord.

Dear Brethren, I have thrown these thoughts together under the most trying circumstances — with fear and trembling — knowing that I am imperfect, ignorant and short-sighted, often wondering can it be that such a creature as I can be a child of God, saved by grace. I have written my own views,

(And ours — Ed) without consulting any man for his views. I alone am responsible for what is here presented. I desire that if this is published, that none will take offence because of it. I hope that I have had the honor of God in view, and trust that I have the mind of Christ. My race is nearly run. I shall soon go hence, and shall soon know the reality of these things. I am looking forward to the time of my departure. When I go I expect and believe that I shall meet a satisfied Saviour. My hope is to see the King in His beauty, and the whole of the purchases of Christ’ blood, which will be a train that shall fill the temple — not one left out for whom He atoned; if so, it will be because of His eternal purpose, which He purposed in Christ before the world began. Then I shall be as the glorified saints, and me-thinks that all the hosts of heaven will be shouting “Crown Him Lord of all!” Then I shall be completely happy, as I stand with the sanctified family of God.

And to His Name be all the praise now and in a world which shall never end. Selected from *Old Faith Contender*

September, 1955. Article appeared in the *Zion’s Landmark, March, 1901.*

A FEW THOUGHTS

By. Elder F.A. Collins, 1948

(Elder F.A. Collins was ordained very young, and lived to the age of 92, serving his churches for nearly 70 years. All our younger members in that area of south Alabama only knew him as an old elder, for he was older than most men when they were born. I hope they enjoy this short selection from the *SIGNS*, June, 1948)

Near the close of the days Jesus spent on earth, He approached His Father in prayer, “*And lifted up His eyes to heaven, and said,*

Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee.” (John 17:1)

In this quotation we are taught the right attitude, or position, in the reality of prayer. In view of the fact Jesus lifted His eyes to heaven, He evidently beheld God in all His power and glory, majesty and dominion. I seriously doubt we pray unless our eyes are lifted to heaven, regardless of what position our body is in, notwithstanding it is almost a breach of fellowship in some sections of the country if all do not get on their knees, and especially the one audibly speaking. I often think such criterion in discipline might be hypocrisy, as now it is so clearly shown and proven by a “thus saith the Lord” in an editorial in the December, 1947 issue of the *Signs*, by Elder D.V. Spangler, that the position or attitude of the body has absolutely nothing to do with the prayer offered, nor of the results obtained; but it is altogether exclusively as to *where* our eyes are lifted, and in this respect I am led to feel we can see just as well in one position of the body as we can in another; it is all dependent upon *what we see* and not upon the position or attitude the body is in when we are seeing. As a matter of fact, the pharisee saw himself as a strict religionist, a result of which he prayed “with himself;” the publican saw God, he saw streams of mercy never ceasing; he saw himself condemned before God and the great mercy seat; he saw nothing good he had ever done; he felt within his heart mercy was the only cure, being a condemned sinner before God and the great mercy seat; then we hear his prayer, “God be merciful to me a sinner.” He never even asked to be changed to a Christian gentleman, but was content being a sinner, but signified by smiting his breast with his own sinful hand he did so much need the mercy of God. I pause to ask here, Do we need more?

Ah, my friends, I am fearful that much of our praying is only a public expression of our

wants instead of our needs, and I find no promises along that line. The eyes of Jesus lifted to heaven, there beholding all the glory of God. Jesus evidently felt within, the great need of that glory in order to do justice to so great a God in that of glorifying Him; so His plea is, glorify thy Son, not even for the sake of the Son, but only that thy Son also may glorify thee in face of the inevitable hour. Jesus never waned in His prayer acknowledging the great gift He possessed over all flesh, along with the great authority to give eternal life “to as many as” God gave Him; never changed the status of affairs in His heart in respect to His ability to carry on of Himself, but conscious always from whence all power and blessings come, Jesus having power over **ALL FLESH**.

I understand Jesus here to be dealing with mankind and not with birds and beasts and creeping things of the earth. My understanding does not limit the power of Jesus no more than the misunderstanding of some one else. The fact remains He is the Son of God with power and great glory; but I am endeavoring to pay tribute where tribute is due; honor where honor is due. I feel it would be so dishonoring to Jesus for me to say God gave Him power over all flesh to the grand end in view that He should give eternal life to as many as God gave Him, and in the next breath say, the flesh under consideration was the flesh of birds, beasts and all creeping things of the earth as well as mankind, when it is not my understanding Jesus had any such in view, but did have under consideration all fleshly motives, interests and purposes, religious or otherwise to the end they should not intervene to prohibit, aid or encourage in any way, shape, fashion or form by act or deed the giving of eternal life to as many as His Father gave Him. For in this gift, it was also included that Jesus be given to them: “Thou gavest them me.” (John 17:6) I feel the very arches of heaven are decked with the

agates of the prayer of the Son of God purely upon the spirit and principle of the salvation of all those for whom Jesus suffered, bled and died, culminating the eternal purpose of God. —A trembling sinner, F.A. Collins

FOR WHOM ARE THE SAINTS TO PRAY

— By, J. Max Walker

“But I say unto you which hear, love your enemies, do good unto them which hate you, bless them that curse you, and pray for them which despitefully use you.”—Luke6:27.

There are three kinds of enemies (besides Satan, and their own indwelling sin) which the living saints of God encounter in their travels below. And of these kind, it is most Scriptural that a diligent search be made to find out those required of above. Firstly, there are those unregenerate heirs of promise “whose carnal mind is enmity against God” (Rom. 8:7) who are enemies in their minds by wicked works; who are enemies concerning the gospel; who persecute the way of the saints; who make havoc of the church; who stoned God’s martyr to death; and even crucified their Lord and Saviour. In behalf of these, the Scriptures are abundantly clear. The Lord Jesus Himself prayed for them; His martyr Stephen prayed for them; His servant Paul prayed for them; Hence we may rightly conclude: for these the saints are blessedly enjoined to pray.

Secondly, there are those called arid quickened by grace, passed from death unto life, and have in them Christ the hope of glory, who, though they are not *real enemies* to God, His church, and His truth, yet are sometimes suffered to act the part of such. Some appeared so to Elias; some became such to Paul because he told them the truth; this kind of enmity lurks in the very purest of saints (II Sam. 11:4); even apostles were not immune from it. (Luke 14:17; Gal 2:11)

Thirdly, but there are those whose kisses are deceitful (Prov. 27:6); who shall be found to be liars; who are enemies of the righteous without cause; and are deadly enemies (Ps. 17:4); who become the enemies of the Lord’s servants continually; who are the Lord’s adversaries; the enemies of the cross of Christ; the enemies of all righteousness; and these are to be hated with perfect hatred, and counted as enemies. (Psa. 139:22) ...So, for these, the reprobate wicked enemies of Jehovah and His church, prayer is not only *not commanded*, but *utterly forbidden!* (Jere. 7:16; 11:14; 14:11; and I John 5:6)

It is the Holy Comforter’s sole prerogative to guide His people into all truth (John 16:13), and since they know not what to pray for as they ought (Rom. 8:26), the Spirit helpeth this their infirmity. Hence it is, therefore, that the true intercession that *ascends* and enters into that within the veil, doth so alone by the Almighty Spirit, by which it first *descends* into the hearts of humbled suppliants “with groans which cannot be uttered — making intercession *for the saints* according to the will of God!” — *Old Faith Contender, 1956.*

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