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TABLE OF CONTENTS

Every Divine Law
Editorial Comments
The New Birth
Jesus Christ
Operations of the Holy Ghost

EVERY DIVINE LAW By William Huntington, 1800

Courteous Reader,

It has been for some time the determination of my mind to publish no more; and I have continued long in this mind; and although I have had at times some very extensive views and fresh discoveries in the word of God to me, yet I have suppressed them, not choosing to bring them out, knowing that they would be now esteemed as they were in the days of old. "I have written to him the great things of my law; but they were counted as a strange thing," (Hos.8:12). The cause of my publishing this scrap is the continual attacks that are made upon me by the law-men of our day, falsely so called; among whom there is a man that wishes much to be noticed as an author. He is a person whom I never saw to my knowledge; I know nothing of him, nor does he know any thing of himself; so that he is an entire stranger both to himself and me: yet this poor restless creature, unmolested and unprovoked, has taken up his pen twice against me upon the subject of The Law; though I am fully persuaded that no one law, that ever came out of the mouth of God, was ever applied to him, or written either in his mind or on the fleshly tables of his heart; so that he is lawless, or destitute of every law of God. The crime that I am charged with is, *that I do not hold forth the law as the rule of life to the believer, nor set it before the children of God as such.* This is my crime; and I believe that more sermons and pamphlets have been preached and published against me for this *supposed crime* than have been preached or published against all the Arians, Socinians, Sabellians, Atheists or Deists, Papists or Arminians, Rebels or Traitors, for these twenty years past. And, after all this terrible outcry, I have no doubt but many, who are preached for lawless *Antinomians*, could compare notes with the

best of these that commend themselves, either with respect to experience or power, light or knowledge, diligence or industry, study or labour, success in the ministry, usefulness or fruitfulness, love to God or love to the neighbour, generosity or liberality, life or walk, conduct or conversation. For I believe in my conscience that every one to a man, that has written against me, is entirely destitute of every law of God, and in a state of unbelief, and “without faith it is impossible to please God.” The unbelieving professor can do nothing right, as God says of Israel of old — “They are children in whom is no faith,” Deut. 33:20. And therefore, says He, they do always “err in their hearts, and they have not known My ways; so I swear in My wrath that they should not enter into My rest,” Psalm 95:10,11. “And to whom swear He that they should not enter into His rest, but to them that believed not? so we see that they could not enter in because of unbelief,” Heb. 3:18, 19. Therefore, if I am erroneous in this one point, still I am nearer the mark than they who always err in their hearts, and who have not known God’s ways; and, if they have not known His ways, they can never put others right. Now my reasons for NOT setting the law AS A RULE OF LIFE before the children of God are,

1. Because I do not find this rule in any one commission given forth of God to any of His evangelical servants; no, not in the commission of Christ Himself. “The spirit of the Lord is upon Me, because He has anointed Me to preach the Gospel to the poor: He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised. To preach the acceptable year of the Lord,” Luke 4:18,19. And though it is true that He preached the law in all its spiritual meaning as no other ever did, yet He never sent sensible and seeking sinners to it, but always directed them to the goodwill of the

Father in Himself. “He that doeth the will of My Father which is in heaven shall enter into the kingdom,” Matt. 7:21. “It is not the will of your Father which is in heaven that one of these little ones should perish,” Matt. 18:14. “And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day,” John 6: 40. Our Lord here sets the Father’s will before the children, which is His good-will of purpose and of promise in Christ. But God is a master as well as a Father. “If I be a Father, where is My honour, and if I be a master, where is My fear?” Mat. 1:6. Believers are not servants but sons; and before these sons He sets the heavenly Father’s will; but the self-sufficient servant He always sends to the law, which is the commanding will of the *master*, and the *servant’s* only rule. “What is written in the law; how readest thou? This do and thou shalt live,” Luke 10:26,28. But our Lord never once called the law the *believer’s rule of life*: nor does He call it the believer’s law, but applies it to *His enemies*. “But this cometh to pass, that the word might be fulfilled that is written in *their law*,” John 15:25.

2. I do not find this *rule of law* in the commission of the twelve apostles — “Go ye into all the world, and preach *the Gospel* to every creature,” Mark 16:15.

3. Nor is it to be found in the commission given to Paul. “I send thee to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me,” Acts 26:17,18.

4. Another reason why I do not choose to set the law before the saints as their *rule of life*, is because I do not find this rule, nor any words like them, in all the Bible. “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature:

and as many as walk according to *this rule*, peace be on them, and mercy, and upon the Israel of God,” Galatians 6:15, 16.

5. My next reason is, I am informed that we “are delivered from *the law*, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter,” Rom. 7:6. And to send believers to the law for fresh supplies of the spirit and His grace, to enable them for this service, is sending them to a barren mountain to get green pastures. “This only would I learn of you; received ye the Spirit by the works of the law, or by the hearing of faith?” Galatians 3:2.

6. It is the will of God that we should live by faith, and walk by faith, and not by sight. “And the law is NOT of faith; but the man that doeth them shall live in them,” Gal. 3:12. “For, if they which are of the law be heirs, faith is MADE VOID, and the promise made of none effect,” Rom. 4:14.

7. I understand that a minister of the Spirit, who preaches up and enforces the kingdom of God, obtains a good report both from heaven and earth. “For the kingdom of God is righteousness and peace and joy in the Holy Ghost, for he that in these things serveth Christ is acceptable to God, and approved of men,” Rom. 14:17,18.

8. I think that the saint’s deliverance from the law is expressed in terms as strong as words can make them, that we may be joyful in, and thankful for, our glorious liberty by Christ; for it is said that “we are become *dead to the law*,” Rom. 7:4; “redeemed from the law,” Gal. 3:13; “Delivered from the law,” Rom. 7:6; and “not under the law,” Rom. 6:14. And that the new covenant hath made the law old, and that it is “done away,” II Cor. 3:11; and “abolished,” II Cor. 3:13.

9. I understand that setting the law before believers as the rule of life is the only way to keep them in death, and at a distance from Christ, and from communion with Him.

“Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God,” Rom. 7:4.

10. I believe that there is a continual communication or flowing of grace by the Spirit from the fulness that is in Christ to all believers, insomuch that they are watered every moment, and kept night and day, Isa. 27:3. And that driving them from the law to Christ, and enforcing an union with Him, is the only way to keep saints alive, warm, comfortable, grateful to God, or fruitful to His glory. “He that abideth in Me, and I in him, the same bringeth forth much fruit,” John 15:5.

11. I believe that all law-men, falsely so called, or ministers of the letter cannot see this union, much less feel and enjoy it; but, being habitually flogged and driven by a legal conscience and the letter of the law, they know of no other springs or motions but slavish fears, nor of any allurements but the applause of men; and therefore they conclude that every one that is delivered from the law, and influenced by the grace and operations of a spirit of love, of power, and of a sound mind, which breaks both the yoke of the law and the yoke of priestcraft, that this drives men to *antinomianism*. Hence they charge such with loose and licentious living. But the Son of God says, No, it is not so. “For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.” Luke, 6:43. And He adds, “A good tree CANNOT bring forth evil fruit,” Matt. 7:18.

12. I believe in my heart that I am redeemed, and delivered from the curse of the law, by the application of the atoning blood of Christ, sprinkled on my conscience by the Holy Spirit of God; and that, by the imputation of Christ’s obedience to the law for me as my Surety, and being placed to my account, I am delivered from the galling yoke

of precept, "Do, and live." This is what I firmly believe; this I have long experienced, felt, and enjoyed; and, was I to deviate from this, I should preach lies, and preach what I do not believe; "and whatsoever is not of faith is sin," Rom. 14:23.

13. I believe that none of those who have written against me, calling me antinomian, ever performed one good work themselves in all their lives, being wholly destitute of a good root: their performance destitute of the real properties of a good work. Good fruits must be fruits of the Spirit, and spring from union with the living vine: they must be done in the exercise of faith, and under the constraints of experienced love. But men destitute of the Spirit must be in the flesh; and "they that are in the flesh cannot please God," Rom. 8:8. And they which are the children of the flesh, these are not the children of God," Rom. 9:8. And if not united to Christ, what can they do? "Without Me ye can do nothing," John 15:5. And "whatsoever is not of faith is sin." Nor will any man love God till he is pardoned. "Where much is forgiven, the same loveth much," John 7:47. "And without charity a man is nothing," I cor. 13:2. And, if the workman be nothing, his works are worse than nothing. But no one, that has put his pen to paper in order to vilify me, ever did, nor ever could describe either the Spirit's work, the forgiveness of his own sins, genuine faith in Christ, union with Him, or the sweet constraints of pardoning love. Every one of them were and are dead in trespasses and sins, and all their performances as dead as themselves.

14. The most Holy Spirit of God is to guide us into all truth; and I firmly believe that He has for many years condescended to teach, lead, and guide me: and many of His sweet lessons and delightful influences have I been made sensible of and have much rejoiced and delighted in. But, among all the lessons that I have received for these thirty years from

Him, that of setting the moral law before the believer in Christ, as his rule of life, is not to be found, although He guides the children of God into all truth; but tells us that "grace and truth came by Jesus Christ," John 1:17. Yea, He tells me that even He Himself, the spirit of all grace, and the spirit of all truth, came by Christ Jesus, and not by the law, or from the law. God ministers not the Spirit by the works of the law.

15. I do not find, in all my Bible, that any of these law-men ever obtained a good report, either of God or of good men (sic); or that they ever were acceptable to God, or approved of His saints. They are called "ministers of the letter", which killeth, II Cor. 3:6; Citizens of this country, Luke 15:15; that is, citizens of "Jerusalem which now is, and is in bondage with her children," Gal. 4:25; subverters of souls, Acts 15:24; vain janglers, that know "neither what they say nor whereof they affirm," I Tim. 1:6; blind guides with the old vail upon their hearts, II Cor. 3:15; blind watchmen, Isa. 56:10; shepherds that cannot understand, Isa. 56:11; "seducers deceiving and being deceived," II Tim. 3:13; perverters of the Gospel of Christ, Gal. 1:7; spies upon Gospel liberty, to bring others into bondage, Gal. 2:4; partial dealers, which have not kept God's ways, but have been partial in the law, Mal. 2:9; dumb dogs that cannot bark, Isa. 56:10; deceitful workers and ministers of Satan, II Cor. 11:14. These are the best titles that the Holy Spirit gives to these law-men or letter preachers; who are destitute of the Holy Spirit of God.

16. No sort of professors are blamed more for hypocrisy than these law-men; they never feel, nor live up to, what they preach to others. "For neither they themselves who are circumcised, keep the law, but desire to have you circumcised, that they may glory in your flesh, Gal. 6:13. Thus poor Stephen's accusers and murderers, who stoned him to death, are charged with disobedience to that law for

which they were contending - "Who have received the law by the disposition of angels, and have not kept it," Acts 7:53. But these men, having guilt and enmity continually working in their hearts, keep their conscience in perpetual turmoil, always at strife and never at peace, conscience accusing and cursing them, and they spying out every mote in the eyes of others, and accusing and cursing others, as conscience accuses and curses them. "Did not Moses give you the law, and yet NONE of you keepeth the law? Why go ye about to kill Me?" John 7:19. They doat about the letter of the law, but are strangers to the spirituality of it; and, as for the glorious Gospel of the blessed God, they cannot preach it. They may talk about the one God, about the Holy Trinity, and the Trinity in Unity; about the divinity of Christ, and of the unity of two natures in Him; about the ancient settlements of eternity, and preach up what they may call the important doctrines of election and predestination, particular redemption, and effectual vocation, regeneration, justification, and sanctification, efficacious grace, and final perseverance, — all which are true — and yet at the same time be as destitute of the Gospel of Christ as Satan himself. Men may "speak with the tongues of men and of angels, and have the gift of prophecy, and understand all mysteries and all knowledge, and yet be nothing," I Cor. 13:1, 2. (Ed. — We do not so understand Huntington's application of this paraphrase) Yea, more, be destitute both of the law and of the Gospel; and have no more that the letter of the law and the word of the Gospel. But the law is spiritual, and that is more than letter; and the Gospel of the kingdom stands in power, and power is more than word.

What is The Gospel?

1. The Gospel is the power of God displayed in saving any of mankind. "For I am

not ashamed of the Gospel of Christ; for it is the POWER of God unto salvation to every one THAT BELIEVETH; to the Jew first, and also the greek," Rom. 1:16. This power removes the guilt and filth of sin; it subdues the reigning and destroying power of sin; it makes us free from the drudgery and slavery of it, and saves us from the bondage and curse of a broken law, and from the destructive tyranny of Satan. If this be the Gospel of Christ, then an unpardoned minister of the letter, and an unpardoned professor, have no more of the Gospel of Christ in them than Satan himself. Their profession is vain, and all letter preaching is vain, and all the presumptuous confidence that attends it is vain, because "they are yet in their sins," I Cor. 15:17.

2. The Gospel is the ministration of reconciliation. "And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation," II Cor. 5:18,19. Pardoning love will excite love. Where much sin is forgiven the same sinner will love much. "We love Him because He first loved us." Where no pardoning love is made manifest there is no love to God, and where there is no love to God, there the carnal mind is enmity; and where this enmity reigns, there can be no friendship with God. And what can the enemies of God have to do with the Gospel of reconciliation? Christ made all His disciples friends. "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you," John 15:15. Our Lord's forerunner calls himself the friend of the Bridegroom. "But the friend of the Bridegroom, which standeth and heareth Him,

rejoiceth greatly, because of the Bridegroom's voice," John 3:9. Our Lord here shows the state of carnal men, that they are servants, and not sons; and being legal servants, they are blinded by the old veil. They know not what the Lord doeth. And He hints that such are enemies, in opposition to these which He calls His friends; but informs them that He has used them as friends, by admitting them into the secrets of His heavenly Father's will; and having made them friends, He sends them forth with the ministry of reconciliation. And sure I am that nothing under heaven cuts a worse figure than a man in a pulpit, with an accusing conscience and a cursing law within; and a fallen countenance, feigned and fettered speech, a stinking savour of self, and flesh and blood without.

3. The Gospel is a divine call to the enjoyment of divine holiness. "God hath not called us unto uncleanness, but unto holiness," I Thess. 4:7. "And without holiness no man can see the Lord," Heb. 12:14. And our holiness is of God, and not of ourselves. God chastens us "for our profit, that we might be partakers of His holiness," Heb. 12:10; which stands in the indwelling of the Holy Ghost. "Know you not that your body is the temple of the Holy Ghost, which is in you," I Cor. 6:19. As God hath said, "I will dwell IN them and walk IN them," II cor. 6:19. The Holy Spirit taking possession of the soul, He plants His delightful crop of heavenly grace therein, called "the first fruits of the Spirit," Rom. 8:23. And which is an earnest of the glorious harvest, or the harvest of glory above. This delightful crop of divine grace is called the "new man." "And be renewed in the Spirit of your mind. And that ye put on the new man, which after God is created in righteousness and true holiness," Eph. 4:23,24. The principal graces that compose this new man, which is created in true holiness, are faith and love; and holiness is ascribed to both; hence you read, "But ye

beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," Jude 20, 21. Thus the words "most holy" are ascribed to faith; and the same holiness is ascribed to love. "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us spiritual blessings in heavenly Christ; 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," Eph. 1:4. This is what the Scriptures call true holiness, in opposition to ceremonial, negative, or the spurious holiness which is preached up in the present day; and adorns the feigned hypocrites, who make it to consist in an external reformation, decent carriage, affected speech, a demure appearance, head notions, feigned faith, voluntary humility, and dissembled love; which swell the carnal mind with pride, and then they say, "Stand by thyself, come not near to me, for I am holier than thou. These," says God, "are a smoke in my nose, a fire that burneth all day," Isa. 65:5.

4. A preacher of the Gospel is, or should be, a "good steward of the manifold grace of God," II Peter 4:10. He is a partaker of the sovereign love of God, which is the fountain of all grace; He has obtained "the forgiveness of sins, according to the riches of God's grace," Eph. 1:7. He is "justified freely by grace through the redemption that is in Christ Jesus," Rom. 3:24. He is an "heir of the grace of life," I Pet. 3:7; is regenerated by the Holy Spirit of Grace; and this grace is abundant "with faith and love which is in Christ Jesus," I Tim. 1:4. He enjoys the reigning power of divine grace, which reigns "through righteousness unto eternal life," Rom. 5:21. And obtains "everlasting consolation and good hope through grace," II Thess. 2:16. And this grace works and labours in him mightily, and never sends forth a stinking savour, except it be in the nostrils of hypocrites. "I

laboured more abundantly than they all,” says Paul, “yet not I, but the grace of God which was in me,” I Cor. 15:10. Pardoning grace makes him pure, and justifying grace makes him bold. The grace of life keeps him lively; the grace of love constrains him; the grace of faith keeps him at a point, and makes him positive and consistent with himself, and his Gospel is yea and amen. He knows he runs at a certainty, and fights sure of victory; for his faith overcomes the world. The grace of patience enables him to bear his cross, and to bear up under all the reproach that is cast upon him. The grace of meekness gives vent to the troubles of his heart when it is overcharged with grief. The grace of peace keeps him in friendship both with God and conscience; and the more kind his God appears the more he bathes himself. This clothes him with the grace of humility, and hides pride from his eyes when he has done his best; while the grace of hope adds spurs to his diligence, and keeps him in expectation of the great reward of inheritance when he has fought the good fight, finished his course, and kept the faith. And sure I am that God is not unrighteous to forget our “work of faith, labour of love, and patience of hope, in our Lord Jesus Christ,” I Thess. 1:3.

5. The Gospel is the ministration of the SPIRIT which exceeds all the glory of the law. “But, if the ministration of death written and engraven on stone was glorious, shall not the ministration of the Spirit be rather glorious? For, if that which is done away was glorious, much more that which remaineth is glorious,” II Cor. 3:7,8,11. The Holy Spirit’s work is to convince us of sin, and to wound us by cutting reproofs for it, by the application of God’s word, which is the Spirit’s sword. He quickens us to make us feel the reproofs which He gives, which sink deep, and make us lay our sins to heart. He enlightens us to see our sins in the glass of God’s holy law, and sets them in order before our face. He

testifies of Christ, and sets Him before the sinner in the Gospel as evidently crucified for him. He takes of the things of Christ, and exhibits them to the enlightened understanding; and works faith in the heart, to apply Him with all His saving benefits, and with all His glorious fulness; and having enabled us to believe in Him and receive Him, He makes our sonship manifest, and enables us to claim it with the fullest assurance; yea, He Himself cries, “Abba, Father,” and bears His witness with our spirits that we are of the children of God. He applies the promises and the promised blessings. He helps our infirmities at a throne of grace, and makes us approach with fortitude and fervour, with faith and affection. He lets us know the things that are freely given us of God; and furnishes the mouth with petitions, pleas, and arguments, taken from the word of truth. He sheds abroad God’s love in the heart, and excites our love to God. He leads us into the mysteries of Christ’s kingdom, and into God’s foreknowledge and absolute choice of us in Christ Jesus before the world began. He shows us God’s secret counsel and covenant, His good-will of purpose and of promise. He puts on the imputed righteousness of Christ, and sanctifies us internally, by spreading His glorious beams and holy influences throughout the whole soul, adorning every faculty with His glorious train and treasure of divine grace: and this from a dear Redeemer’s fulness. Divine power bows and bends the will; life and peace possess the heavenly mind; glorious light shines in the understanding; truth dwells richly in the judgment; the love of God engrosses and captivates the affections; while conscience is charmed with the “blood of sprinkling,” that speaketh better things than that of Abel, Heb. 12:24. He increases the work of faith, and makes the soul abound in hope. He strengthens us by His might in the inner man, and seals the soul with the full assurance of

faith up to the day of redemption, while He Himself, abiding in the heart, is the earnest of the future inheritance. He prepares the heart, unseals the Bible, and creates the fruit of the lip, making grace to rise in the soul like a springing well, and the words of wisdom like a flowing brook. Now either this is the Gospel or it is not; and, if it be, where is it? where does it appear? I see but little of it today.

The religion of our day stands in an outside shew in the flesh. There is much talk and noise about holiness; and where the most of this noise is, even there the worst of beings oft assemble, to meet their companions in wickedness. Nor would I part with one single chastisement of my covenant God and Father for all the holiness that such divines could describe in a thousand years.

The fame that has spread itself in our days is not the power of God in the salvation of men: but consists in the arrogant pretensions of a presumptuous boy to convert the Jewish nation; (**Ed.** Here reference is made to the Haystack Kids, who with Fuller's help, invented missionism) in renewing the pagan world with noodles and idiots; working the minds of uninformed people up into enthusiastic and fanatic phrensies; in collecting money for purchasing organs and bagpipes; charming souls with wind music; keeping an audience together by the cunning craft of Tubal Cain (instrumental music, Gen. 4:21). and hiring young men and women without grace in their hearts to charm this audience when gathered together, and to make melody to the preacher. And these things entertain and keep the people in perpetual motion, so that they shall neither attend to God or conscience. But should any thing of the power of godliness appear, it is traduced for *antinomianism*; and, if any man, who believes with his heart unto righteousness, presume to make confession with his mouth unto salvation, he is reproached as a deceiver, and as an enemy to all laws, human and

divine. These are some of the weapons of their warfare, and this is the generation work of the present day. And it is well if the God of this world be not the author and finisher of all this "faith."

We compass sea and land to convert the Hottentots; and when they are made they are twofold more the children of hell than those who made them. So that we may take up the lamentation of the prophet, and say, "We have been with child: we have been in pain; we have as it were brought forth wind: we have not wrought ANY deliverance in the earth; neither have the inhabitants of the world fallen," Isa 26:18. Sad complaints! We have brought forth wind, and we blow others to and fro with every puff; but we have wrought no deliverance in the earth, nor have the inhabitants of the world fallen so as to submit to the King of kings. And I am sure they never will until God sends forth better workmen, and furnish them with better weapons.

6. The Gospel is a revelation of the righteousness of God, which is the produce of His divine wisdom ordained and appointed from all eternity; wrought out and brought in by God the Son as the Surety of the better testament: revealed in the everlasting Gospel, and brought to and put on every chosen vessel upon his believing in Christ, and that by the most holy and ever blessed Spirit of God. "I am a debtor both to the Greek and to the barbarians; both to the wise and to the unwise. So as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith," Rom. 1:14-17. The righteousness which the Gospel reveals is the righteousness of God, which is to distinguish it from the law of righteousness, that calls for the righteousness of man. This

righteousness is to all and upon all that believe, and upon no other; upon the imputation of it the sinner passes from death unto life, so as to come no more into condemnation, John 5:25. Hence the justification of such a soul is called justification unto life, Rom. 5:18. Such a soul is justified by God Himself; and who can condemn? Rom. 8:33,34; and “being justified by faith he has peace with God through our Lord Jesus Christ,” Rom. 5:1. Such a minister believes, and therefore speaks; he is one of the household of faith, and preaches the faith; he is alive, and holds forth the word of life. The righteousness of Christ is on him, and he is a preacher of righteousness. He has peace with God, and is an ambassador of peace. And, as faith goes by hearing, and hearing by the word of God, so righteousness goes from the heart of the preacher of righteousness to the heart of all that believe unto righteousness. This righteousness goes from faith to faith; but not from criminal to criminal, nor from infidelity to infidelity; although presumptuous confidence may, and does; so that it is, “like people like priest,” Hos. 4:9.

7. The Gospel of Christ is proclaimed to the world to bring poor lost apostatized man back to God, even to communion and fellowship with Christ, and with God through Christ. “That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ,” I John 1:3. This fellowship comes to pass by our cordial embracing of Christ in faith and affection; which is done when God reveals His Son in us, and then accepts us in Him. Through Christ God’s love flows into the heart, and our love through Christ flows out to God. We possess His love, and He possesses ours. Christ sets up His kingdom within; and is known as our fountain by cleansing us; as our physician, by healing us; as our sovereign, by delivering us from the

tyranny of Satan, sin, and death; as our Righteousness, by silencing all accusers and condemners; as our peace, by the tranquillity that we feel; as our strength, by the support He grants us; as our life, by the lively frames we enjoy; as our hope, by the lively expectations of glory to come. To all which the Spirit bears His witness, and cries “Abba, Father.” And wherever sonship appears, there the inheritance is sure; for the inheritance is “of faith, that it might be by grace, that the promise might be sure to all the seed,” Romans 4:16.

The Lord willing, the October issue will continue Huntington as he considers “the law, and inquire who they are that have, and have not, the law of God in their hearts.”

EDITORIAL COMMENTS

Huntington, as I.K. in the August issue, was writing as Calvinism moved to its formal academic stage, thus paving the way for Arminian freewillism. The modern missionary movement in its inception was a religious humanist movement closely akin to pure altruism. We are rather confident that our readers are very preceptive, and therefore may think that the above article is too out-dated for our times, seeing that the most dutiful legalist now makes no pretension at all in keeping the law, or any part of it, as a rule of life. The humanists of Huntington’s day were quick to call him, and all other believers “antinomians” in England, or “hardshells” in America. That is, such as held to imputed righteousness were “without law,” “lawless,” or worse. Today, the Humanists are the real antinomians.

It is true that today there remains very few, if any, who even approach the keeping of the law of Moses. Yet, their error is that having laid aside both the law and the Gospel

of free grace, they have, in the main, substituted a paganistic will-worship (with legalistic proscriptions and prescriptions) in lieu of these. And the results are far worse than that of the law-men in the above article.

The law was given by God. The Gospel is glad tidings given by the Holy Spirit to the heirs of promise. But the “plans of salvation,” “keys to the kingdom,” “ways of salvation,” “methods of grace,” “easy decisionism”, and “enlistment campaigns” are of modern invention. They have so scarred the conscience of modern man that there is now no fear of God, of man, or of conscience left. It is a dark hour!

THE NEW BIRTH

By H. M. Curry

(We offer this article by H.M. Curry on the subject of regeneration as one of the best we have read. We thought you might like the views of the Schoolman again.)

When Jesus said, “Except a man be born again he cannot see the kingdom of God,” He gave a name to a hitherto nameless fact. The doctrine of the new birth, as announced by Christ and developed in the New Testament Scriptures, was a novel doctrine at that age of the world, and remains a novelty yet. The fact of the new birth, as exemplified in the experience of God’s people, is as old and as universal as man himself; but the doctrine had never been named before. The new birth is not stated in the Old Testament, although the effects of it are clearly manifest in the experience of patriarchs, prophets, priests and kings, and many in the humbler walks of life, among both Jews and Gentiles. It is not mentioned in any religious writings, either Jewish or Pagan, before the New Testament. The ancient epics of India, the ethical codes of China, the complicated systems of Egypt, the

fanciful philosophy and poetry of Greece, the gorgeous ceremonials and mystic rituals of ancient Mexico and Peru, are all silent upon this doctrine. It came from the lips of Jesus, a novelty, an original doctrine, a new name for a hitherto nameless truth, a golden key to unlock the rich mines of Christian experience so long closed by human ignorance, so completely covered by ceremonials, and so deeply buried in tradition, a lamp by which the wonderful works of God in the children of men was to be more clearly understood, the exceeding greatness of His power to usward more fully known, and the riches of the glory of His inheritance in the saints more fully beheld.

The novelty of the doctrine is one of the clearest proofs of the divinity of the great Teacher who was the first to announce it. The most gifted prophet, the most highly favored priest, the great law-giver, Moses, nor even the favorite Gabriel, who stands in the presence of God, had never been blessed to discover this truth or honored with the commission to announce it to men. Thus the novelty of the doctrine gives weight and prominence to its

IMPORT

“Ye must be born again” is the initial statement of the doctrine of Christ, and constitutes the fundamental difference between Christianity and all religions. Take away the necessity of the new birth and Christianity will take its place on the common plane of all other religions, and will be robbed of that which alone entitles it to the distinction of divinity, and will be degraded to a mere system of ethics, a naked code of morals, or to empty, meaningless and vain ceremonials. The fundamental idea in all other religions is man’s *ability* to reform himself into newness of life, based upon the

alike false idea of the universal fatherhood of God. The last of these, the universal fatherhood of God, gave birth to the World's Congress of Religions in Chicago; and the first, man's ability to save himself, formed the basis of every system presented, whether by Buddhist, or Brahmin, Mohammedan or Mormon, Catholic or Protestant. Hence all of them are loud in their cry for reformation; and the only difference to be found among them is the name and manner in which the end is to be reached.

The superficial notion of religion is deeply fastened upon all men; but it seems that modern Protestantism has a double portion of it. The Jews, in the time of Christ, were extremely zealous for vain traditions, empty formality and hypostatical appearance. They thought that drinking wine and eating with unwashed hands polluted and defiled a man. But the Saviour condemned their foolish tradition by the simple axiom, "It is not that which goeth into a man that defileth him, but that which cometh out." (Matt. 15:11) It is from the heart that evil thoughts, thefts, murders, and all other wickedness, proceed. Evil thoughts are not in the wine a man drinks. Bad conduct does not come from the food taken with unwashed hands. A man steals because he is a thief; a man kills because he is a murderer, or lies because he is a liar. The theft is in the heart before the hand is put forth to steal; the murder is in the heart before the hand is stained with blood; the lie is in the heart before it rises to the tongue or is coined by the lips. The tree bears fruit after its kind. Cultivating the tree can never change the kind of fruit; the only effect of cultivation are seen in the quality and quantity of the fruit. Can a thorn tree ever be made to produce grapes, or a thistle to bring forth figs? Men are carried away with the notion that through religious instruction, training and favorable opportunities, children or men are

made Christians; that men enter the kingdom of God through teaching and moral suasion. Agrippa had this idea when he said to Paul, "Almost thou persuadest me to be a Christian," and Nicodemus betrayed the same weakness when he said to Christ, "We know that Thou art a man sent from God." But the answer of Jesus covered the whole ground when He said, "Except a man be born again he cannot see the kingdom of God." This is as much as to say, "Why, Nicodemus, this is not a mere matter of teaching; there is something vastly deeper; a man must be born again." A man does not have to be born again in order to be religious; he may be infatuated with religion, and be a zealous devotee to creed and ritual; he may be taught to observe most rigidly forms and ceremonies, and to subject himself to the strictest discipline; to mutilate his body and deprive himself of all earthly comforts; to yield perpetual obedience to priestcraft; to pray three times a day and give tithes of all he possesses; take up the sword in defense of his religion, or lay down his life in testimony of his zeal; but except he be born again he cannot see the kingdom of God. A man must be born again in order to receive Christ, or embrace His doctrine in truth and reality. The import of the doctrine leads us to consider its

NECESSITY

"Ye must be born again" is not a mere dogma of theology, but a necessity, arising from deep fundamental, basal principles of biology; hence we shall first consider the biological necessity. "That which is born of the flesh is flesh." (John 3:6) The term *flesh* here is generic, and is used in the Scriptures to designate man as a whole, and comprehends him with all his attributes, all his powers, parts and capacities, including body, soul, and spirit in their mysterious combination in

constituting human personality. It is equivalent to saying, "That which is born of man is man."

Men by nature are dead in trespasses and sins. (Eph. 2:1) This death is not merely a moral or ethical condition, but a condition extending far beyond the moral or ethical sphere. It is a biological condition. Take this illustration: Science divides this world into two great kingdoms, the organic and inorganic, or in equivalent terms, the dead and the living. The stone belongs to the inorganic or dead kingdom, the plant to the organic or living kingdom. The difference between the stone and the plant is a biological difference. Again, the organic kingdom manifests different orders of life: animal and vegetable life.

The difference between the animal and the tree is a biological difference. They belong to different orders of life. Now, just as the animal life is of a higher order than vegetable life, so Christ's life is of a higher order than Adamic or natural life. And just as the tree, although alive in its own order, is dead to the presence and voice of the birds that sing among its branches, so is man, although alive to all within his environment, dead to the things of the Spirit of God. This truth, although most persistently disputed, most vehemently opposed and wickedly ridiculed by professors of Christianity, is legibly and indelibly written in the stones and in the trees, in the earth and in the sky, and in the experiences of millions of human hearts. Man, then, is cut off from the kingdom of God by the deep, mysterious, impassible gulf that separates the nonliving from the living, the organic from the inorganic, the natural from the spiritual. As man enters this world by birth, just so he enters the kingdom of God by birth; and as his birth into the world was contingent upon things *entirely outside of himself*, so his birth into the kingdom of God is contingent upon things *entirely outside of*

himself. This birth is "not of blood, nor of the will of the flesh, nor of the will of man, but of God," (John 1:13) so says the Scripture. Except a man be born he cannot see the world, is a fact which none can deny, and which none would ever think of denying. But how few of all who have read it acquiesce so readily in the conclusive truth of its analogous expression, "Except a man be born again he cannot see the kingdom of God."

We turn now from the biological to the experimental necessity of this birth. Children may be most carefully trained from their youth in the name of Christ and in the precepts of the Scripture and religious observances, but except they be born again they have no more knowledge of Christ than if they had never heard His name.

This birth is the beginning of the Christian experience, and all that is ever seen, felt, heard, and known of grace in this world, or glory in the world to come, is but the development of the life imparted in this birth. All knowledge of Christ is vital or experimental knowledge; this includes all knowledge of the need of Christ. I once thought that the time when a child of grace received his hope and experienced deliverance was when he was born again; but I have come to a different conclusion. Who can remember when he was born naturally? Let the mind run back to childhood, to our earliest recollections, even to the very borders of infancy; but our birth was prior to that. All things fade from our memory, and we are lost in a sea of oblivion, and still the time of our birth is not reached. We grew into the domain of memory, passing through a long stage of which we know nothing at all. Think back over your spiritual experience; you were to many Ebenezers, to many milestones and memorable places; you approach the time when hope came to you, a helpless sinner; but the birth was before this. You pass on to the time when you first realized that you were a

sinner indeed; but the birth was before this, and this was only the result of it. How long before you felt the first movements of soul, I cannot tell, but life was before this. Those who place their birth upon *conditions to be complied with* by those receiving it, *have never seen the necessity* of it. If a man can repent of his sins and believe in Jesus *before* he is born again, then the Scriptures are not true. This notion of religion puts the cart before the horse, puts the fruit before the tree, the effect before the cause. Without this birth sin would never be hated and holiness would never be loved, poverty of spirit would never be felt, and the riches of Christ would never be prized; none would ever hunger and thirst after righteousness, and the bread which came down from heaven would never be desired; the fountain of living water would never be sought, there would be none to love the truth, and faith would not be found on the earth; the wilderness would never blossom as the rose, and the parched ground would never become a pool; the name of God would be but an empty sound, and His existence a mere matter of speculation, and all worship would be but dry formality and empty mockery.

EFFECTS

The person affected by the new birth is the Adamic sinner. This needs no argument, for there is no other personality on earth, and personalities in heaven do not need it. The immediate effects makes up what is called "Christian experience", and belong to time; the ultimate effect is to awake in the likeness of Christ, and is *realized in the resurrection*. The effects are *evidences to us* that we have been born again. Let us now examine ourselves, and prove ourselves, and see whether we are indeed what we profess to be, or only graceless hypocrites, carnal professors, who have never known the love of Christ or the power of His resurrection. The

most momentous question ever propounded to an exercised heart is, Have I been born again? And when we begin to examine ourselves, the evidence that the carnal mind seeks is not *found within us*; but we are full of things that our traditional notions of religion record against us. THE CARNAL MIND IS NOT ELIGIBLE TO SIT AS JUDGE OR TO TESTIFY AS WITNESS IN THE TRIAL OF A CHRISTIAN, BECAUSE IT IS ENMITY AGAINST GOD, AND CANNOT BE SUBJECT TO HIS LAW.

One of the best evidences that any one has ever had that he is born again is that he is personally concerned about his own case. The man who thinks that salvation is by works is never concerned about the new birth; but the heart upon which the import and necessity of being born again have been impressed is bound to be very personally concerned in the matter; but the import and necessity of the birth are only communicated through the birth itself. Let us begin the examination with a question. Do you *know* that you are a Christian? Every *exercised heart* answers at once, I do not know that I am a Christian. Do you *know* that you are a sinner? O yes, I know that I am a sinner. Do you *know* that you are saved? O no, I do not know that I am saved. Do you know how a sinner is saved? O yes; a sinner is saved only by grace. How did you find that out? Everybody does not know that. If you *experimentally know* that salvation is by grace, rest assured that you are saved, for that knowledge comes only by experience. None of the princes of this world know that. Human wisdom has never made that discovery. Those who have this knowledge are in possession of that "hidden wisdom which God before the world ordained to our glory."

The knowledge of sin is one of the brightest evidences that you will ever have that you have passed from death unto life. Permanent, incorrigible, inherent sinfulness

has always been acknowledged by holy men. David said, "I am a worm, and no man." (Psa. 22:6) Isaiah confessed that he was a man of unclean lips, and Paul exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24) There was a time in the experience of many of us, perhaps, when we thought that we would never know sin or sorrow again, but that we would live in the comfortable peace of that sweet deliverance all the rest of our days. But when we began to feel again the power of sin in our members, we sank into a sea of doubts and fears, and disappointment bordering on despair. We thought that one who is born again is free from the motions of sin; and when we found that sin still remained in us, we concluded that we were still in the gall of bitterness and the bonds of iniquity. But we have learned many lessons since that time, and are still learning. We have learned that in the flesh we are ignorant, sinful creatures, no better now than at the first dawn of our hope. I think these lines of Newton express the experience of us all:

"I asked the Lord that I might grow
In faith and love and every grace;
Might more of His salvation know,
And seek more earnestly His face.

I hoped that in some favored hour
At once He'd answer my request,
And by His love's constraining power
Subdue my sins and give me rest.

Instead of this He made me feel
The hidden evil of my heart,
And let the angry powers of hell
Assault my soul in every part.

Yea, more, with his own hand he seemed
Intent to aggravate my woe,
Crossed all the fair designs I schemed,
Blasted my gourds and laid me low.

Lord why is this? I trembling cried;
Wilt Thou pursue Thy worm to death?
'Tis in the way, the Lord replied,
I answer prayer for grace and faith.

These inward trials I employ
From self and pride to set thee free,
And break thy schemes of earthly joy
That thou may'st seek thine all in Me."

Men in nature have most strenuously assailed the doctrine of total, innate, inherent depravity, and have long devised and proclaimed their lying, deceptive and seductive argument against it; but God will make His own people know the truthfulness of it by a daily experience of their own sinfulness. A vital knowledge of sin puts to flight every traditional theory of human ability or Adamic purity, and fastens upon the conscience a pungent conviction that man is a sinner from the cradle to the grave, with no part or capacity reserved. It is not the Christian's burden that he only sins by word and deed, but his thoughts are unclean, and above all he discovers lurking like a serpent in the deep recesses of his heart the love of sinful things. This almost drives him to despair, and makes him hate his own life, and trust nothing but the blood and righteousness of the adorable Redeemer.

How prone we are to take comfort in the thoughts of our own hearts, or the state of our own feelings, and to look within~ ourselves for something good to build our hope upon. How often do we say, "O! if I could only see myself as I desire to see myself, I would have some hope that I am a Christian." If you could always see yourself just as you would like to be, would you ever deny yourself? And if you should never deny yourself could you ever be the disciple of Jesus? Did He not say, "If any man will be My disciple let him deny himself"? When Jesus said, "Let him deny

himself," denial of self must follow. God said, "Let there be light," and light was. He also said, "Let the earth bring forth," and it was so. Have you not yet been able to translate those feelings of unworthiness that fill your soul, and stand like an impassable wall, an immovable mountain, between you and your ideal christian character that your own imagination conjures up and places before you? They are translated into this sentence, "Let him deny himself." This is the first qualification to follow Christ.

The tempter comes with another plea that we are not the children of God. This plea is our weakness. How often do we consider this suggestion of the tempter and put it on file as evidence against ourselves? Christ put the tempter to flight by quoting what is written; so allow me to bring the same weapon to our defense; it is written, "Except ye be converted and become as a little child ye shall in no wise enter the kingdom of heaven." (Mark 18:3) What did the Saviour mean by this expression? I have heard preachers say, in my early exercise of mind, that little children are innocent, pure and sinless, and that we must get like them or we can never be saved. I thought this was true, and set about most diligently to attain unto this child-like purity of character, but failed — utterly failed — failed as completely as Hermes in his search for the philosopher's stone, or Ponce de Leon for the fountain of youth. The more I tried it, the more helpless it seemed to grow, and yet I thought it must be so. O! what absurd things will men not undertake in the name of religion. If all the absurdities that have been taught and practiced in the name of religion could be collected and placed before men's eyes, the exhibit would shock the world, and would doubtless surpass in quantity and quality all other follies, caprices and wickedness that the world has ever known! Suppose for one moment that little children do receive the kingdom of heaven upon the

grounds of their purity of character, and we must become as they, where is hope to be found for any who have grown out of infantile purity? How can a man ever be a child again? We might repeat the question of Nicodemus, "How can a man be born when he is old. Can he enter the second time into his mother's womb and be born?" Suppose a man could be born when he is old, would he not come forth again in the likeness of his parents?

A man might be made a child again ten thousand times, if such a thing were possible, and still he would never be raised above the nature and likeness of his parents. A corruptible seed can never bring forth an incorrupt object. So if a man should be born again of the same father and mother, would he not come forth the same natural man, and grow up the same blind, alienated, wicked sinner? It is not only necessary to have another birth, but a birth proceeding from an entirely difference source, a birth from above, from an incorruptible seed, a birth of water and the Spirit, of that water which is above the firmament. The Saviour did not mean that the little child is sinless, and we must become such. Sinless persons would have no need of Christ, and He has no blood for them. What is the characteristic of the little child that forms the basis of the Saviour's teaching here? It is the helplessness, the weakness of the child, its inability to provide for itself. The child is not only unable to provide for itself, but unable to minister to itself what others may provide for it. Food and drink and raiment might be abundantly provided and placed in the closest proximity to the child, and it left to itself, it would be none the better off. It would perish as certainly and as speedily as it would if nothing had been provided. The man or woman who has experienced this helplessness in a spiritual sense has become as a little child, or, in other words, has been born again; and the very weakness which he so much deplures and from which he would daily fly,

is the sure and abiding evidence that God is his Father.

Our blindness is often urged as an evidence against us, but God says He will “bring the blind by a way they knew not; I will lead them in paths that they have not known.” (Isa. 42:16) God leads His people as those who are blind, and cannot find their own way. If your travels have been in entirely different ways from what you yourself marked out, if you experience daily the opposite of your own planning, if you are led as one blind in unknown ways, then you are led of the Lord; and “as many as are led by the Spirit of God, they are the sons of God.” (Rom. 8:14)

Belief in Jesus is an effect of the new birth, and consequently an evidence of it. “Whosoever believeth that Jesus is the Christ IS born of God.” (I John 5:1) What a comprehensive, decisive and conclusive statement! This birth raises men to a knowledge of Christ, and imparts to them the evidence that He is the Christ. The doctrine that men have the capacity to believe in Him as a condition of salvation is as fabulous, as illusive and as foreign to the Gospel of the grace of God as the grotesque mythologies of the ancient Northmen, the fanciful poetry of the ancient Greeks, or the nonsensical nursery rhymes of Mother Goose. Belief is NOT a volition of the will. We do not have to revert to dusty libraries of philosophy to prove this statement, but to our own minds. Each man knows more about himself than the wisest philosopher knows about him. Belief is a condition of mind produced by evidence; it is an effect, and evidence is the cause. Every day we hear reports that we do not want to believe, and seek in every direction a refuge from the conviction of the truth of the report. Every power of the mind is aroused against it; but facts come, evidence conquers, and we reluctantly, unwillingly sink into a belief on the very thing we tried so hard not to believe. Upon the other hand, how often have we

exerted every power of will to believe a certain thing to be true; but notwithstanding our ardent desire and willing efforts we at last had to yield to lack of evidence or to contrary evidence, and believe against our will to the contrary. Believing in Jesus is brought about by the new birth. It is only by the Holy Ghost that any man can knowingly say that Jesus is the Christ; and the man who believes in the only begotten Son may rest assured that he is born of God. “He that hath the Son hath life.” It is he that hath the Son that believes on Him.

Faith, which is the substance of the Christian’s hope, is the evidence upon which we believe; and this faith is born of God, is the fruit of the Spirit, and is found alone in the man who has been born again. Believing in Jesus, repentance and faith are new covenant blessings themselves, instead of being conditions of blessings, and are the fruit of the new birth instead of conditions upon which it is brought about.

The ultimate effect of the new birth is to awake in the likeness of Christ. This birth constitutes the man who receives it as a son of God, and consequently an heir of God, and guarantees to him a resurrection in the likeness of Christ, and consequently an eternal and enduring satisfaction. The development of Christ’s character is a process begun, carried on and consummated by the inherent, sovereign, un failing working of Christ-life in the soul. It is an evolution, but a grander evolution than ever Darwin dreamed of; not the process that transforms a monkey into a man as he advocated, but an evolution that conforms a wretched, wicked, hopeless, helpless sinner into the image of Jesus the immaculate Son of God. This process is first the blade, then the stalk, and after that the full corn in the ear. The blade and the stalk may appear here, but the full corn in the ear must appear hereafter. Inasmuch as we have borne the image of the earthly, we shall also bear the image of the heavenly.

This birth originates from “above,” and is directed alone by sovereign, unconditional election. It comes by virtue of life given us in Christ before the foundation of the world according as the saints were chosen in Him in the ages eternal. We could never be born from above without a life above. This heavenly, eternal, incorruptible Christ-life is implanted in the subjects of God’s electing grace, by the sovereign, irresistible, unconditional working of the Holy Spirit. It is implanted in God’s own time, whether it be in the babe upon its mother’s breast, as was the case with David, (Psa. 22:9) or from its very birth, as with John the Baptist, (Luke 1:44) or in the declining days of old age and decrepitude, as may be the case with many; but whether in the babe upon its mother’s breast, or in the man in the prime of life, or in old age upon the verge of the grave, the issues are all the same, and alike certain in results. All who receive it shall awake in the likeness of Christ.

(Spiritual life is a spiritual blessing, and the saints were “blessed with all spiritual blessing in heavenly places in Christ before the world began.” We understand Elder Curry to mean that this life is their’s even before natural birth, by virtue of divine election; but is actually imparted at God’s appointed time here on earth. — **Ed.**)

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JESUS CHRIST

By I.K. of Abingdon, Eng, 1838

Ah, how many tongues, from hearts as hard as stone, pronounce this word! How many tongues as cold as lead in the sight of God, from the death in nature, prate of Jesus Christ! How many of the elect also are but little aware as yet of the hidden, and green, and heavenly life in that Tree of Salvation, Jesus Christ! “In the midst of the street of the city, and on either side of the river, was there the Tree of Life.” (Rev. 22:2) O the sweet and balmy sap, vigour, and nourishment there are in that Vine! O the juice of its grapes! O the everlasting sweetness of the smell of the drops pressed out of its richness to those who are delivered from the sour dregs, lees, and deathly rottenness of self-righteousness! O the sweet and pleasant feelings, the exalted delight, the heavenly pleasure, the glow of adoration, worship, and never-to-be-expressed gratitude, love, admiration, and tenderness and affection that there are in the man who is rightly delivered experimentally by the Spirit of God from the law of self-righteousness, toward the Lord Jesus Christ! O the blessed happiness, I say, and anxiously desired love, unspeakable value, and delight-shedding completeness and perfection that there are in Jesus Christ to the eye of hope in a man who is thoroughly in the right way, by the Spirit of God killed experimentally to every shadow of hope from the cursing and damning law of works! For Arminianism and self-righteousness beset and distress the child of God most dreadfully and craftily. The old monster and snake, self-righteousness, *puts on* the garment of sanctification. It says, “Christ’s imputed righteousness will justify you.” “But you must be sanctified as well,” says self-righteousness. “Sanctification must be wrought in you,” self-righteousness says. Thus, by hook or crook, Jesus Christ comes to

be turned out of doors by this cursed tiger, self-righteousness. Thus, the poor in spirit are distressed. Thus, the Gospel is slighted. Thus, the old heresy of grace and works is again brought up, and error stalks about, as over a field, in the regenerate soul. And if it were possible, the cursed mixture of part works, part grace, would destroy thus the work of God in our souls. "That goodly Tree, the Lord Jesus Christ, from Him our fruit is found." He is our Law-fulfiller; He is our sanctification, our holiness, our inward as well as outward holiness imputed! "The king's daughter is all glorious within, as well as her raiment outwardly of wrought gold and of the finest needlework." (Psa. 45:13, 14) "The old leaven of self-righteousness, new christened holiness", as Mr. Romaine says, grows plentifully in these would-be days of false free-grace doctrines. And, alas! such *refined Arminianism* is very apt to lay hold of the spiritual man too. "The sanctification of the elect in the sight of a most holy God, through the imputation of the inherent holiness, as well as of the active obedience of the immaculate Lamb;" this is denied more or less by swarms of mongrel free-grace mere professors. "We are accepted of God for Christ' sake alone, irrespectively of all renovation in ourselves." A spiritual, and feeling, and experimental faith in Christ's imputed holiness, inwardly and outwardly, to the elect person, does NOT lead to carelessness, licentiousness, presumption, or negligence, as is the case in mere heady professors of these keeps every thing straight.

O the everlasting completeness, perfection, and finished work of salvation that there are in Jesus Christ our God and Saviour to each one of the chosen seed! But it is to be observed that "He sent the multitude away." (Mark 6:45,46) And so He does now; He feeds them with the bread of providence, the bread that perisheth, and then sendeth them away into the next world, where they have one that judgeth them. "Whither I go ye

cannot come", says Christ to all the non-elect. Yes, there is a "going," there is a being "made to sit with Christ in heavenly places" as well as earthly. "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly thing?" The knowing heavenly things breeds heavenly gratitude through the Spirit. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings." Head-knowledge Calvinists and the gross abomination called "Arminianism" are, equally, one as the other, worthless, as regards the least morsel of salvation by Christ. Yes, and there are plenty of false experiences too, as Ahithophel's and Balaam's to wit; plenty of false ones, both parsons and hearers.

But O, what tongue can fully tell the hidden excellencies, the balmy preciousness, and the hidden treasures of divine glory, goodness, and love in Jesus Christ toward the chosen seed! O the sweet and precious sensations of a hope in His mercy, a share in His love, and in being guided constantly by His Spirit! O the sin-mortifying, creature-sanctifying, and moderation-producing blessings produced by the dear Spirit in the soul through a heavenly and true experimental knowledge of Jesus! It is worth a thousand worlds! There is nothing like it! To see one's all in God! To feel one's holiness imputed from Christ on one's sin-sick and self-sick soul! To feel the balmy virtues of Christ's merits in every respect, like the alabaster box of ointment, very precious, anointing one to a spiritual eye-sight and experience of the love, value, and personally-appropriated excellencies of Jesus, through the Spirit, to one's never-dying soul, and even in all the perishing blessings of providence too; it is more than any spiritual bastard ever experienced! It is more than what any "prating fool" shall know. (Prov. 10:8) It is what all our prigs and sprigs of self-made ability in religious writings shall never know. It is more than what any fools

(Eccles. 5:4) shall know. "Keep thy feet when thou goest to the house of God, and let not thine heart be hasty to utter any thing before God; for God hath no pleasure in fools." (Eccles. 5:1, etc.) "Let thy words be few, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil." (Eccles. 5) Ah, if men were more ready effectually to hear the Holy Spirit than to write about Jesus Christ, we should not have many writers about Jesus Christ, I tell you. If our writers about Jesus Christ would seek the honour that cometh from God, and not the honour of self and pride, we should have very little writing, I tell you. Were readers Spirit-taught, our numerous writers in books, magazines, and such like, concerning Jesus Christ, I say, these our would-be authors would have but little reward for their pride and ignorance, for no one would read them. "More ready to hear than to give the sacrifice of fools," says Solomon. "If so be that ye have heard Him, and have been taught BY Him, as the truth is in Jesus," says the apostle Paul. That "Him" is Christ teaching by His dear Spirit in the ransomed soul, gifted with supernatural, experimental, and unctuous wisdom, and not merely in the outward Scriptures. Thus, magazines about Christ do very well very often to tear up for lighting candles and such like. I know godly people who only read a piece here and there in a good magazine. They are not at all to be entertained with the paper. wasting scribbling of our natural youngsters, who can, in self-ability, naturally write on religion, just as you can buy a yard of calico in a shop.

All knowledge of Jesus Christ that is not bought in the fire, and plucked, David-like, from the paw of the lion and the bear, is not worth one straw. Talk of Jesus Christ indeed! Why, I would much sooner hear the harmless prating of the jay or the parrot, for it would be much more innocent than to talk of many of our empty, forward, self-wisdomed, self-

gifted, and self-made would-be artificers of religion, in regard to that exalted Being, the Lord Jesus Christ. "For if a man *thinketh* himself something, when he is *nothing*, he deceiveth himself." (Gal. 6:3) And what, I pray you, can be worse than deceit, especially self-deceit? "The deceiver and the deceived are both God's and He will recompense both of them with the wages of ungodliness, which is death." And the blessed God will put the whole regiment of volunteer writers, professors, and preachers concerning Jesus Christ to an eternal rout and everlasting confusion with that one word, "Who requireth this at your hands?" "Let thy words be few; for God is in heaven, and thou upon earth." "No man can call Jesus Christ Lord but by the Holy Ghost."

"The works of nature all decay." All knowledge of Jesus Christ that is not like Samson's honey, taken out of the lion which he had slain with his own hands, (not another man's mind) is not worth a chip. But instead of lion-slaying, and plucking the lamb out of the paw of the lion and the paw of the bear, (as David did, and as the spiritual Davids must, who are the men after God's own heart) I say, now-a-days boarding-school misses and tea-table striplings pretend to wage and carry on the desperate wars of Zion by prating, and not by the bloody battles carried on against the spiritual Saul and the Philistines by the heaven-descended David, the Lord Jesus Christ, whose vesture is dipped in blood, and all His raiment red through the same! (Rev. 19:13)

Talk of religion indeed! Yes, you may get a surfeit of it at every street end. "Seest thou a man wise in his own conceit?" said Solomon. Yes; I scarce see any else! And happy is it for a man whose knowledge of Jesus Christ is "death-proof"! Happy is it for that person who is brought to depend on the unction of the Spirit alone, and not on any natural forwardness for speaking of that great

and terrible Being, the Lord Jesus Christ, who is King of kings and Lord of lords, the blessed and only Potentate, who only hath immortality, the King eternal, immortal, invisible, the Prince of Life, Heir of all things, and everlasting Maker of all the elect kings and princes through Him. "Instead of thy fathers shall be thy children, whom He hath made princes in all the earth." (Psa 45:16) Dwelling in light which no man hath approached or can approach, yet more mortal-illuminated praters, notwithstanding, are continually approaching with the tongue to this invisible Monarch just described. Paul say a novice is not to preach (I Tim. 3:6); that is, one newly brought to the faith. How much less, then, should empty professors and proud and puffed-up natural youngsters and praters be permitted to say one word concerning the Lord Jesus Christ, "Understanding neither what they speak nor whereof they affirm "doting, strivings about *words*". For any one not having experience, and pretending to direct people in religion is like a man born stone-blind saying to one on a dark night in a strange place, "I pray you let me show you the way. And any one mumping about experience when he has none, is only like a child's whistle, blown by pride and presumption, or like dragging a child's go-cart full of feathers to mend and keep the blazing fire in on a biting frosty day. Or rather may not one say that all knowledge of Jesus Christ which does not stand the shock of death, the roar of hell, get the victory over the yells of devils, awaken the spawn of the carnal mind, and the hatred of the whole non-elect world, is not worth one penny-piece to die with! Many a gilded lamp of talkers and praters about Jesus Christ is clean put out at the hour of death. The horse and rider are overthrown, if not before, in the sea of wrath.

The Gospel Standard, 1838.

The Operations Of The Holy Ghost

By Joesph Hart

(Many readers should recognize the name of this writer. He was one of the greatest free grace song writers of all times. In the Gadsby Hymnal, there are over 180 selections, and dozens of them are in the Goble Hymnal and Lloyd Hymnals here among us. I thought you might like to read an article of his from the Gospel Standard)

Various are the Lord's dealings with His people, and different are the measures of His grace communicated to them. Some are babes in Christ, and some are strong men. Some "who through fear of death were all their lifetime subject to bondage," are comfortably enlightened in their last hours, and go off the stage of life triumphant. Some are converted in their early days, receive sweet and ravishing assurances of the love of God to their souls, and then are left for a long time to grapple with temptations and difficulties; often cast down, yet never in despair; ever doubting, yet ever hopeful; still retaining a firm resolution, however harsh and severe the dispensations of God appear to them at present, to confide in His mercy, and hope for His free salvation; often crying out with Job, in the midst of their dejections and bitterness of soul, "Though He slay me, yet will I trust in Him." Others again walk comfortably with God a great while, experiencing frequent and repeated testimonies of His distinguishing love, living in the sunshine of His favour, daily receiving fresh discoveries of light and knowledge from the Spirit of truth, and enjoying delightful communion with Christ by faith. These are commonly trained up and fitted for some work allotted them by God, either to vindicate the Gospel and suffer for the truth, or to pass through some sore trial and temptation, or to fall into gross, notorious sins, for the glory of God, and the

confirmation of their own and other's faith. And according to their day, so is their strength. Indeed it would be impossible to count up the various operations of the Spirit of God on the hearts of believers, which differ, according to the purposes of infinite wisdom, in such a manner as most conduceth to the glory of God and the edification of His church. But then it is to be remarked, that this difference is only in method, or order, or degree; for the influences of the Spirit are the same in kind in all the elect; and as face answers to face in a glass, so does the heart of one spiritual man to another; so that the experience of one Christian is, in some measure and degree, the experience of all.

The first thing generally done by the Spirit in the conversion of a sinner is to show him that he is lost in himself, and must die eternally without the free grace and mercy of God in the Mediator. The man now hangs as it were between heaven and hell. In his own apprehension there is but one step between him and endless misery. Thus is he continually distressed and unsatisfied, reaping no comfort from anything he reads or hears, till God shall shine in upon him by His Spirit, opening his understanding to understand the Scriptures, or the language thereof spoken to him by some other experienced believer with whom it is his lot to be (by Providence) conversant. He now begins to see a marvellous light in the sacred writings, unknown to him before by the letter. Christ is exhibited clearly in the word, and he is enabled to view Him with spiritual eyes, and to close in with Him savingly, laying hold of the promises of God, by faith in His Son, and with a holy boldness appropriating them to himself, and feeling raptures and transports of inexpressible joy and comfort. Thus faith is kindled in the soul, never to be extinguished, till it is lost in fruition. While it acts, the soul is in heaven; the world is despised; sin is unheeded; the devil is defied; for God being

with him, who can be against him?

But this light of revelation must be clouded, and faith must combat with difficulties and dangers; for without opposition it lies inactive, and not to be distinguished from a false and dead faith. The believer has now a more amazing sight of his own vileness and deformity; sees that everything he thinks and acts is sin; yet faith tells him he shall notwithstanding be saved. Anon, his corruptions grow more prevalent; temptations to infidelity assault him; his lusts and vices become predominant; and he falls into sins as gross and as frequent as before, and perhaps more now than ever. Yet God, in the very midst of his rebellions, or immediately after his acts of iniquity, breaks in upon his soul with new discoveries of His unchangeable love to him in His Son. This greatly strengthens his faith, and plainly shows him that, as nothing could move God at first to place His love upon him, so nothing can provoke Him to take it from him. Nay, the viler he is, he finds the Lord the more kind and merciful to him; and where sin abounds, grace to him does superabound.

By this he learns that the love of God is, like Himself, "The same yesterday, and to-day, and forever;" that it was given him in Christ before the foundation of the world. He now knows the doctrine of election to be true, because he knows himself elected in his Head, Christ Jesus. He feels himself united to Him by faith; made a member of His body, of His flesh, and of His bones. He sees, he knows, he feels, by faith, that he is one with Christ. If Christ can perish, he shall perish with Him. If Christ is loved with an everlasting love, and if he is part of His body, then he is loved with the same love. If Christ was chosen by God before the world began, and he was chosen with Him, then he is in Him. Upon this foundation, to wit, His union with Christ, he builds his belief of electing grace, and is sure that it will stand to all eternity. Neither the

persecutions of the world, nor the outcry of infidels, nor the temptations of the devil, nor his own transgressions, shall be able to overthrow this, his house, because it is founded upon a rock, even the Rock of Ages, Christ Jesus.

He knows and feels the difference between his present state and his former condition, and consequently between himself and the unregenerate world. He is chosen to eternal life, and they are left. But if any ask him what will become of the unbelieving multitude, he replies, "I am not the Lord's counsellor, nor do I desire to pry into things that do not concern me." He is, at times, enabled to rest satisfied in God's good pleasure, whatever becomes of His creatures. The Judge of all the earth will do right, what He sees to be right, and not what men think to be so. He delighteth in His own glory, and, blessed be His name, the believer in Jesus can sometimes delight in it also. The Scriptures are full to the point, and furnish abundant answers to every question which may be propounded. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16) What that damnation is, either as to its nature or duration, I am not able to say. The Scriptures use the terms "outer darkness," "fire and brimstone," and other terrible metaphors, and say, it shall be for ever and ever. Selected from The Gospel Standard.

COMMENTS

Due to illness of the composing editor, the October issue may be late. If it is, please do not be too impatient with us.

We appreciate the kindness of Mr. Ramsbottom and Mr. Pearce with the Gospel Standard for permission to use articles from that magazine here in the U.S.A; and Mr.

Chapman for the Zion's Witness for like permission. This editor highly recommends these magazines to our readers as being sound in the doctrines of free grace. Anyone interested may contact the individuals below for particulars relative to subscriptions:

The Gospel Standard: Write to Mr. J.K. Stehouwer, 1710 Richmond Street, N.W., Grand Rapids, Mich. 49504. He is the American agent for the Standard.

The Zion's Witness: Write to Mr. John Chapman, 126, Middle Watch, Swavesey, Cambridge, CB4 5RP, Eng.

According to the volume numbers, the Zion's Witness was begun about 1856. If anyone has old bound volumes we could acquire for our library, we desire to hear from them. We have copies of the Gospel Standard back to 1843. Anyone having copies of the issues from 1836 to 1842 which we could acquire, please write to us.

We would appreciate copies of sermons of the Strict Baptists from England and its commonwealth nations for our library. If individuals or churches have copies which can be placed in our library we would greatly appreciate them. We do thank you for the ones we have already received.

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