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THE BRAMBLE BUSH By John Kay, 1838

[By academic definition (which we disdain) we are termed “Calvinistic” in doctrinal abstraction. But there is no unity of fellowship feelingly between a spiritual man and a mere nominal professor of “Calvinism.” One is alive spiritually and taught effectually by the Spirit, where the other is dead and taught by the precepts of man. We can easily attack and expose a corrupt Arminian, for nothing he advocates is closely related to the Christian faith. It is, however, much more difficult to warn or alarm a nominal Calvinist for his abstract theology is at least “orthodox.” He preaches the truth to the head because he believes the truth in the head. Seldom can he come close to preaching the truth warmly and experimentally to the heart of a poor sin-stricken soul. In this selection, “I.K. of Abingdon” attempts this most difficult task. It is well worth serious reflection today, although it was written one hundred and forty-five years ago at the commencement of Fullerism among Baptists.]

On standing on any high hill in this world, where a view is commanded over the adjacent country to any great extent, to a contemplative mind, under God’s grace alone, there are many diversified feelings to rush, and ebb, and flow to and fro, at times, which appear to be profitable. “The scene that here lies stretched before me”, says the spiritual beholder of such a prospect, “is a fit emblem of myself and of every one else. The various towers of the “churches”, the distant towns,

the parcelling out of the green earth with its sharp and prickly hedges, and the vast works of man here piled up and manifested at a glance to me from hence, “all things are full of labour; man cannot utter it; this sore travail hath God given to the sons of men to be exercised therewith.” And a sore travail, sure enough, it is for any one to whom the most high God hath given such an occupation, spiritually, to have “a heart given to seek and search out, by wisdom, concerning all things that are done under heaven;” to be marked, see, and learn the difference as to what the work of the ever-blessed God is. (Eccl. 1:8, 13) For it is certain that, though we have none of the former in this country, except in shows; yet, God has created wolves and bears, as well as clean kinds of animals. (Ezek.44:23) And though, in the prospect, bears and wolves do not run wild before me, yet, I only have to pass my eye about for a little time before, and in the thorn hedge of this world I can find a pretty good stock any day, of bastard Calvinists — those briars with which we are told by the prophet as above, the whole land shall become infested. [Little could I.K. have known then, to what extent the infection would grow, nor its results!] For it is certain God had made every thing beautiful to typify man, the chief of the works of God. (Eccl. 3:11) Thus, our blessed Saviour expressly calls the non-elect goats and tares. And both Isaiah and Paul divide God’s rejected enemies into thorns and briars. As I have already, I trust, been enabled a little to fence my hands with iron, to thrust away those sons of Belial, the thorns that so beautifully emblify the Arminians, that must not be touched by any good man, except with the staff of a spear, I wish I could be enabled as easily to cause bastard Calvinism, like a vast bramble bush, “to be utterly burned with the fire in the same place.” (II Sam. 23:6,7) Thus, again our most blessed Saviour calls those meek and pious hypocrites, those docile ministers of the letter,

whose pictures face us in the magazines and picture shops, and who “creep into houses, leading silly women captive”; those meek bastard Calvinist preachers whom I have seen and known, to my sorrow, and whose skin-deep religion adorns all our religious tea-parties, where downright Arminianism, as rank weeds, does not grow; I say, all our mealy-mouthed bastard Calvinist preachers, those poor chaffy oracles, as wise in self-conceited religion, as seven men that can give a true reason; (Prov. 26:16) those poor sons of grimace who have a mask and false show of pulpit talents in public, and a mild, and pleasing, and catching show of sanctimonious talk and glum looks in private, concerning religion; I say, our Saviour ships off, as it were at one stroke, to Botany Bay, those polite hypocrites and accomplished deceivers, by calling them “ravening wolves.” (Matt. 7:15) And so they are. The apostle calls them dogs. (Phil. 3:2) The apostle Peter, that heavenly-minded apostle, calls them every name that is spiritually bad. (See his 2nd Epistle, 2nd Chapter)

But I must touch the root of the bramble bush, for I cannot pretend to go over, within the limits of this paper, the multiplied branches of this tree which the Lord hath cursed. (Heb. 6:8) I say then, once for all, that the root of brambly bastard Calvinism is *letter-knowledge*.

“But”, say some, “faith in Christ is *taking God at His word*, as revealed in holy Scripture.” That I call *letter-faith*; it is *man’s taking*, namely, taking God at His word. O, awful! I believe all these *takers!* will be in hell, if they die as they are, as surely as each of them has a head on his shoulders. Thus, what these *takers* get to build their brambly bastard Calvinism with. I believe they will be executed for, with all the rest of the non-elect, under the universal statute of heaven: namely, that “the wages of sin is death.” For, *if invading the prerogative of the Holy Ghost* is

not death, I know not what is. Thus, bastard Calvinism, for every one of its opinions, will be executed or theft in taking them out of *the letter* of holy Scriptures without *the seal* of the Holy Spirit in the work of experience in the soul, which is the only royal way pursued by the court of heaven towards its favorites, the elect. Thus the capital charge on which bastard Calvinists will be executed in their conscience, under the wrath of God, will be for *taking* their religion out of the letter of the holy Scripture in the face of the warnings to the contrary therein contained, namely, that “he is not a Jew who is one outwardly,” in the letter, and that he alone is a manifested elect soul, who is “builded for an habitation of God, through the Spirit,” in experience alone: for the experimental knowledge of God and Christ in the heart is through God the Holy Ghost alone. Therefore. I say, bastard Calvinists will all be executed for high treason against God the Holy Spirit, which is the unpardonable sin (sic). One might, indeed, have thought that the poor wretches might have been staggered out of letter-Calvinism by reading, in the letter, that a true saint in God’s account is one who is “Gods husbandry building, and habitation;” and for whom Paul accordingly prays. “that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power!” (Eph. I : 16,etc.) O, no; bastard Calvinists live in a different day to what the apostle Paul did! God had to teach the apostle Paul, but “the Scriptures can teach me,” says the bastard Calvinist. Thus, in London, and in various of the counties in England, these bastard Calvinist preachers and churches are getting more common every day.

Thus (reverting again to the hill I might suppose myself standing on in the natural world) all these works of man which I can see, will be burnt up to utter desolation. “The things that are seen are temporal;” all mere letter-knowledge of Scripture, all mere letter-knowledge of God, all mere letter-knowledge of the Old and New Testaments, “for he is not a Jew who is one outwardly;” all mere bastard Calvinism which stands in the cold letter, and not in the Spirit’s work internally; in the glorious experimental kingdom of God, in the soul experience; I say, under the mighty teachings *of God alone*, and not *taken by mere reading*; all bastard Calvinism, I say, will go off at the last day like a crack of thunder in a thunder storm; a sound, and nothing else. Thus, all things which I see from hence, trees, woods, hedges, towns, villages, grand mansion houses; the humble cottage of the peasant, and the swelling castle of the lord; the park of the square, the blazing grandeur of the duke’s high reveling hall, and the poor poverty-pinched cot of the day labourer; all these, the whole visible creation, every thing I see, must come down! “Yet once more I shake not the earth only, but also the heaven.” (Heb. 12:26) “The heavens shall pass away also with a great noise.” Then, where will bastard Calvinism be? Far be it from me to say one word against the letter of holy Scripture. I know it to be true, but I equally know that it cannot save any one. Salvation stands in power, and in power only. Accordingly. Paul says of the Corinthians, “I will not know your speech, but your power; for knowledge puffeth up; but the demonstration of the Spirit and of power in the conscience and soul, is alone salvation.” (See I Cor. 1-5) For “the kingdom of God,” in the souls of the really elect, “is not in word, but in power.” Now, the Psalmist says. “God hath spoken once; twice have I heard this; that power belongeth unto God.” (Psa. 62:11) Now, what becomes of bastard Calvinism?

Now, what becomes of “you ought” and “you ought not”? Now, what becomes of free will masked under good John Calvin? Now, what becomes of those *taking* truth out of the letter, and who are never compelled to wait only upon God? “My soul, wait thou only upon God.” (Psa. 62:5) for the letter of holy Scripture is only the echo. “The voice of the Lord Himself, powerful and full of majesty,” experienced in the soul, in the all and in all to the elect. (Psa 29:4; II Cor. 2:4, 3) And the inward teachings of God in the elect soul exactly agree with holy Scripture. The incarnate, inward, and written word agree. (Rev. 19:13)

Thus, the apostle cuts all bastard Calvinists off at a stroke; “As many as have not the Spirit of Christ are none of His.” By this stroke He cuts off the whole family of bastard Calvinists, who shall find, at the last day, to their carnal and everlasting confusion, that crowds in hell, as well as they, have had the letter of holy Scripture, and have been as wise, more or less, as Ahithophel, too, in it; and have been damned, all one for that. (Matt. 6:22) Bastard Calvinists shall then suck the poison of asps; they shall gnaw their tongues; they shall see the folly of having made game of experience, and of having made light of experimental Christians, who are alone the Children of God, to the shutting out of all others else, whoever they may be. “For he is a Jew” only, like Christ, “who is so inwardly in the Spirit and not in the letter. Nay, our great bastard Calvinist preachers in London appear to me only to be grimalkins, buzzards, and apes; for, what think you, to my own knowledge, did I hear one of the Particular Baptist very popular bastard Calvinist preachers there saying? He, Philistine-like, called the experimental people “frogs, croaking in a stagnant pool about their sins. Did ever any one hear such glaring blasphemy? Again: I have heard of the great independent bastard Calvinist preachers there,

just in the same way. Iron-hearted blasphemy they rave about, and preach up “the equitable right of claim(!)” of the elect for salvation from the ever adorable God; thus destroying at one blow, godly filial fear, which is one bright jewel in the crown of a hell. deserving sinner saved by grace; a jewel, so far like Christ, who “was heard in that He feared.” (Heb. 5:7) I need not say that the iron-hearted Independent, like the Particular Baptist bastard Calvinist preachers, cry down experience because they have none. For, if the poor wretches knew one mite of experimental, deep, and saving teachings under the Holy Spirit alone, it would poison all their letter self-conceit, yea, and devil-conceit at one blow! Poor wretched “bastard Jews, Bar-jesuses” that they are. (Acts 1 3:6)

And it is my deliberate opinion that *bastard Calvinism will flood the land*. There shall, in the last days, be perilous times, in which there shall be a form of godliness, which form is bastard (fatherless) Calvinism, not built up in the soul by the living hand of experience alone, which is the work of God the Holy Spirit. The work of the Holy Ghost alone is the divine cement which holds together the spiritual house of a true elect man’s knowledge of the Father, and of the Son, and of the Holy Ghost. This is what teaches him also what man is, and what self is. Every thing short of this is a brier, even as an Arminian is a thorn in God’s sight. And, as sure as God is living, they shall, dying so, be cast into hell together. So be it; “the whole land shall become briars and thorns.”

Selected from the *Gospel Standard*, 1838

I.K.’s frequent use of the strong word “bastard” may be offensive to many. In the sense in which he used it, as referring to those not born of the heavenly Father, it is correct. That is the Scriptural meaning of the word in Heb.12:8.

He was also correct in believing that

nominal Calvinism would fill the land; which it did just before the full commencement of Arminianism; which in turn preceded the full development of modern-day Pelagianism (absolute freewillism). And, today's Pelagianism will finally be overthrown by openly avowed atheism — which is presently well established among “modernist” religions.

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“GOD HATH SHINED”

By W.W. Hudson

“Out of Zion, the perfection of beauty, God hath shined.” - Psalm 50:2.

Zion represents the church of the Living God. “But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.” (Hebrews 12:22)

Will we do any violence to the text if we say that God hath shined out of Zion? Without God, she has no light. Zion cannot shine of herself. Christ said, “Without Me, ye can do nothing.” This reminds us of the moon and sun. The moon has no light of herself. But, the sun shines upon the moon, and the moon reflects her light.

When Moses came down from the Mount, his face was shining, and the Children of Israel could not bear to look at his face. (see Exodus 34:29-30) Isn't it true that God causes his face to shine? In other words, God shined through Moses. Moses was just as any other man, but God raised him up to be a prophet.

Notice the expression, “the perfection of

beauty.” This qualifies, or tells, what Zion is. So, Zion is the perfection of beauty. Now, how was she perfected? Was it by any of her deeds or merits? “Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, *make you perfect in every good work to do his will, WORKING IN YOU* that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.” (Heb. 13:21-22) God has perfected the Church. God works the will and the do in His people. God puts His Spirit in His people and causes them to walk the right way.

By nature, there is no difference between the Church and the world. “By nature, ye are children of wrath, even as other.” But, yet a difference is made, and it is made by God. “... that ye may know how that the Lord doth put a difference between the Egyptians and Israel.” (Exo. 11:7)

Zion is something special, and is different from the world. “I have chosen you out of the world.” “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light.” (I Peter 2:9) Therefore, God hath called Zion out of nature's darkness, and shined through her. Christ said, “While I am in the world I am the light of the world,” and “You are the children of light.” Darkness hates light, therefore, Zion is hated by the world. (John 3:19-21:12)

Zion does not walk in her own light, but walks in the light of God. She does not have any light of her own. God hath perfected Zion and shines through her. Notice what the Church says in Song of Solomon 1:6, “Look not upon me because I am black.” This is some evidence that God is shining upon her. She is made to realize her sinful condition. We cannot realize our own condition, until we are quickened and awakened by the Spirit of

Almighty God.

God teaches His people to know His doctrine. "Ye shall know the truth and the truth shall make you free. First, you are taught to know the sorrow of darkness; and next you are taught the beauty of the blessed light of God. "For His anger endureth but a moment; in His favour is life: weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5) You experience night before morning, winter before spring, bitter before sweet, and weeping before joy.

When God first shines His light upon you, it exposes your sinful condition, and your eyes are opened to view the darkness that is in your soul. This is darkness that is *felt*. "Look not upon me, for I am black." It may be noon day naturally, but you find that it is midnight in your soul. You look for light but cannot find any. You find that your strength has failed you, and that you cannot deliver yourself out of this condition.

All is darkness within. You feel the wrath of God and it burns like fire, and your soul is tormented. "How long, Lord? wilt Thou hide Thyself for ever? shall Thy wrath burn like fire?" (Psa. 89:46) You realize that you are a guilty sinner in the hands of a just and perfect God. You know that you could not reply against God if your soul would be cast into hell, for you know it is exactly what you deserve. Justice demands death. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us." (II Cor. 1:9-10) You experience the sentence of death, and then the deliverance from it.

Oh! How miserable it is when God hides His face from us! "In a *little wrath* I hid My face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Isa. 54:8) His smiling face is hid from you. The beauty

of His glory cannot be felt nor seen. Oh! How terrible is the wrath of God! It burns into your soul! It brings you down. "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." (Obadiah 1:4) Your own light is put out and you lie down in sorrow. (see Isa. 50:11) You find that you are in great trouble, and you cry unto the Lord. "Then they cried unto the Lord in their trouble and he delivered them out of their distresses. (Psalm 107:6) The poor publican was made to cry out, "God be merciful to me a sinner." The Lord heard the cries of the children of Israel and delivered them. The God of Israel is the same God today. David said, "Lord, Thou hast been our dwelling place in all generations." (Psa 90:1) God hears your cries today, dear friends.

In due time, God commands the beauty of His light to shine in your soul. "For God, who commands the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor. 4:6)

As you were first taught the sorrow of darkness, and then taught the beauty of this light, it is precious to you. You know that Jesus is altogether lovely. He is the root and offspring of David, and the bright and morning star. Rev. 22:16.

You do not feel worthy of the wonderful things which God has done for you. Jesus died for you and shed His precious blood for you, my friends. He lay down His life for you, because He loved you with an everlasting love. "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13) How pleasant it is when these words are applied to us: "Thou art all fair, my love: there is no spot in thee." (Song of Sol. 4:7)

The light drives the darkness away and you view the beauty of Zion. But do not forget the source: God shines in her. Your

eyes are opened to see the beauty of Zion. The fellowship of the brethren is so sweet, and you desire a home with them. As Jesus said, “Go home to your friends and tell them what great things the Lord has done for you.”

Again, let us not forget the source of the light. God has finished the work, and did not leave anything undone, and God will not divide His glory with another. All praise and honor and glory belongs unto the Lord. (First printed in the *Signs*, May, 1963)

SUPRALAPSARIANISM

The following quotation is taken from a minor publication of a small group of so-called “Primitive Baptists”, dated November 1983. It probably is not worth reprinting – it wasn’t worth the paper, ink, and postage of the original edition. We are tempted by the carnality of our flesh to give it more attention than it deserves. Our only reason to deal with it is because there is a possibility that some of its readers may be sincere subscribers of this magazine, and may wonder if the misrepresentation quoted below is true. Any long standing subscriber of this publication, of course, knows better. But for the weak, or a new reader, or one easily taken in, we submit only a very short reply.

THE QUOTATION: “The Supralapsarian view (supra – which means earlier or before; and lapse – to fall) holds that in the order of God’s decrees, of all possible men, (!!! Ed.) God *first* decreed the salvation of some and the damnation of others, for the end of His own glory. *Then He decreed*, as a *means* to that end, to create those already elected or repro “bated. He *then decreed* them to fall. He *then decreed* to provide a salvation for the elect, This is the view of Elder Phillips and his brethren.” END OF QUOTATION.

I’m glad “Elder Phillips” can speak for

himself! It is better to let a believer in one’s position to speak for himself. The above makes the author appear some kind of mental case. Who ever can imagine this: “of all possible men”? How stupid can one imagine the God of infinite Wisdom to be! Of all *possible men!*

No, “Elder Phillips” — not this one, anyway — believes in any such foolishness as this mess stated. We do not worship a god who sits around *decreeing* one thing, looking at it, studying it, and *then decreeing* something else as a *means* to accomplish the *first* effort! I, and my brethren, believe in a God who “is in ONE MIND, and who can turn Him? and what His soul desireth, even that He doeth.” (Job 23:13) It is He that is “The Lord of Hosts” and “hath sworn, saying, Surely AS I HAVE THOUGHT, so shall it come to pass; and as I have PURPOSED, SO SHALL IT STAND.” (Isa. 14:24) We all believe that He decreed, ONCE, and no more. We believe His mind, purpose, counsel, will, and decree are all one and the same — His eternal counsel, determinate counsel, eternal mind, and predestination. This is the very heart and basis of the doctrine of absolute predestination, or the eternal decree of Jehovah God. Just incidental — No, Gilbert Beebe was NOT the first to advocate “absolute predestination!” That is plain willful ignorance. The author of the above apparently has never heard of Paul, Augustine, Zanchius and Calvin; or Gill, or Backus, or Bourne, or Philpot, or Kay!

Also, as a matter of interest, the terms “supralapsarian” and “sublapsarian” came out of the Reformed movement’s Remonstrant controversy. The Remonstrants were the followers of one named James Jacobus Arminius —from whence is derived the name “Arminians.” The doctrine of the Remonstrants, or Arminians, was SUBLAPSARIANISM; and it, with all the other heresies of these people, were

condemned at Dort between 1610-1612. The author above refers, correctly, to his own position as being sub, or infralapsarian. For that he surely is! A follower of James Jacobus Arminius.

WORLD TURNED UPSIDE DOWN

By H.M. Curry, 1884

“These that have turned the world upside down are come hither also.” - Acts 17:6.

These words were spoken of Paul and Silas after having preached three sabbath days in the synagogue at Thessalonica. Paul’s preaching was exceeding troublesome. (Acts 16:20) The doctrine of Christ when proclaimed by His chosen ministers is always offensive to the world and its different sects of carnal worshippers. It turns Arminians upside down. As long as a man’s preaching leaves the world right side up, we know that he has not preached the Gospel of Christ. A Gospel without a stumbling-block is a Gospel without Christ. Those whose preaching does not turn the world upside down, have never been turned upside down themselves; and those who have not been turned upside down, have never been called by grace; for a call by grace always turns a man upside down. It had this effect on Paul.

The religion of Jesus Christ is contrary to nature. Christ was put to death on a cross. Arminianism teaches that God is the Father of all mankind, and as such deals with all men as His children. They even came face to face with the Lord Jesus with this pernicious doctrine, saying, “We be not born of fornication: we have one Father, even God.” — John 8:41. But the Saviour silenced their presumptuous blasphemy with the cutting rebuke, “If God were your father, ye would love Me.” “Ye are of your father, the devil, and the lust of your father ye will do.” —

John 7:44. This same generation of Satan are in the world today, under the cloak of carnal religion, denying that they are born of fornication, and claiming one father, even God. And nothing is more tormenting to them than to point to their true parentage, as did the Saviour. These same teachers of the world hold forth a Saviour who has left the shining courts of His Father’s glory, and came to this low ground of sin and sorrow, suffered and died the ignominious death of the cross, to do *men ~ will*; for they say He will save them *if they will*. But the word of eternal truth turns this upside down, and hurls it back into the bottomless pit of human lies, and declares that He came down from heaven, not even to do His own will, but the will of Him that sent Him. — John 6:38. Our Saviour was no Arminian; for He came not to do His own will. Neither are His brethren Arminians. For in all things it behooved Him to be made like unto His brethren.

These same soothsayers teach that Christ, as an offering for sin, is made to man, and man is moved and coaxed by the Spirit and bride to accept Him. They call themselves *the bride*, and exhort their hearers not to resist the Spirit, for fear it may take its everlasting flight. But the inspired record turns this upside down, and discovers Satan under it, the father of lies, and lets us know that Jesus through the eternal Spirit offered Himself without spot *to God*, and by that one offering hath perfected forever them that are sanctified. *Offerings for sin are made TO GOD, AND TO GOD ALONE*. Christ as an offering for sin is NOT MADE TO US. They also teach that Christ is held forth in what they call “the general tender of the gospel,” and that we must believe in Him *in order to be saved*, and that we believe according to *our own free will*. But the inspired Scripture, that fatal touchstone of the world’s religion, meets this doctrine of infidelity, and turns it upside down; declaring that we “believe

according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead.” — Ephesians 1:19, 20.

When men came to Christ wanting to work the works of God, He told them, “This is the work of God, that ye believe on Him whom He hath sent.” - John 6:28,29. They say, “We believe according to our own free will.” Christ says, We believe according to the workings of the mighty power of God. They say, “It is man’s work to believe.” Christ says, “It is the work of God.” Which is right? These same “towerbuilders” teach that all men can come to Christ; but the Saviour said, “No man can come to Me, except the Father which hath sent Me draw him.” — John 6:44. Here they give the Saviour the lie, they suppose, yet pretend to love and obey Him. They further teach that it is God’s will to have all men come to Christ and be saved, and that it is God’s purpose and pleasure to save them if they will but come; “If they will only fall in with the overtures of mercy, and be saved upon the easy and equitable terms of the gospel, before it is finally and everlastingly too late.” But the Saviour turns this upside down, and reveals their refuge of lies, and tells us that all that the Father giveth Him shall come to Him (John 6:37). Neither can one that God has given to Christ stay away. God ~will make them come. Christ says, “Ye will not come unto Me;” and, “No man can come unto Me.” (John 6:44) Men will not come, cannot come. And “will not” and “cannot” is a double “Knot,” which nothing but the finger of God can untie. With men these things are impossible; but with God all things are possible.

The same “waymakers” teach a broad and easy way which all men can find, because they claim to clearly point it out; and that all men can and may walk therein. They would like to prove that our Saviour lied when He said, “Strait is the gate and narrow is the way

that leads to life, and *few there be* that find it.” — Matt. 7:13-14. [We have even heard some Primitive Baptists having this few to include all that are in the broad way too. They just climb over the fence at the end of the way without going through the gate. — S.C.P. I I do not dispute their claim to the “broad way,” but only deny that it leads to life! For “Broad is the way that leads to death, and many there be that go in thereat.” These same “encompassers” of sea and land must have a universal religion. Their prayer is that the world may be converted to Christ. They are of the world, and pray for the world. But the Saviour was not of the world, and declared that He prayed *not for the world*. — John 17:9. Their prayers are not modeled after Christ’s, but after “vain repetitions of the heathen,” which Christ commands His disciples not to use. How long have their joint petitions gone up for “every house to become a house of prayer, and every heart a fit temple for the indwelling of the Holy Spirit?” Has this prayer ever been answered? If it should be, could the Scriptures be fulfilled? The fact that this is not answered is evidence that it was never promised, and the asking is proved to be amiss.

Again, these “learned Rabbis” of modern theology teach that “men are not the sheep of Christ because they believe not.” But Jesus, that great Shepherd of the sheep, whose own the sheep are, turns this upside down, and exposes their learned ignorance of the true God and His grace, and says, “Ye believe not because ye are not My sheep. My sheep hear My voice, and I know them, and they follow Me.” — John 10:26. Men believe *because they ARE the sheep of Christ*; not to make them sheep. In the same way which they call “proclaiming life and salvation,” they teach that as many as believe, are ordained to eternal life. But the eternal record destroys this refuge of lies, and reveals the glorious truth of God’s predestinating grace, and says,

“As many as were ordained to eternal life, believed.” — Acts 13:48. If you wish to arrive at the truth, *always reverse Arminianism!* Again, these “willworshipping idolaters” claim that by their teaching, accompanied by the persuasive influence of the Spirit, men are brought to a knowledge of the truth, and then can be saved by laying hold of offered mercy. But the Scriptures turn this upside down, and tell us that God will have men to be saved, and come to the knowledge of the truth. — I Tim. 2:4. [Again, some Primitives deny this also. — S.C.P.]

The Scriptures teach, first, saved, and then a knowledge of the truth. Men teach, first, a knowledge of the truth, and then a probable salvation. They have Sunday Schools, Tract Societies, money systems, and a hundred other inventions unauthorized by the word of God, to forward this work of teaching what they call the religion of Jesus Christ. But the Scriptures turn this upside down, and shows it to be the commandments and traditions of men. “They shall NOT teach every man his neighbor, and every man his brother, saying. Know the Lord; for they SHALL ALL KNOW ME, from the least of them to the greatest. (Heb. 8:11) “It is written in the prophets, And they SHALL ALL BE TAUGHT OF GOD. Every man therefore that hath heard and hath learned OF THE FATHER cometh unto Me.” (John 6:45) This is the teaching that brings men to Christ, it brings ALL who ARE TAUGHT OF GOD. Christ says. “Every one that hath heard and hath learned of the Father cometh unto Me.” There is no failure here. When a poor sinner is taught of the Lord; when Christ, the true Light, is revealed in him, he denies himself, and learns to touch riot, taste not. handle not, the commandments and traditions of men, because with him they all perish with the using.

Again, these “Doctors of Divinity” teach that all men are called by the gospel and the

Spirit, and can be saved if they will only yield to the influence of the Spirit (their own flesh S.C.P), and obey what they call “the gospel, and keep the commandments. But our Saviour has stopped their mouths again; for He declares that the world cannot receive the Spirit, which He sends to comfort His children. (John 14:1 7) The apostle says. “Who hath saved us, and called us.” (II Tim. 1:9) Hence we are saved BEFORE we are called. If not, why does the Word say so? “Sanctified by God the Father, preserved (or saved) in Jesus Christ. and called. (Jude 1) But the salvation that men preach is AFTER the call. Then it is plain that their call and salvation are not the call and salvation of our God. Their call is not only before their salvation, but it is immensely broader; for they say that all men are called, and but few saved. But the call of our God is not so. The promise is to all that are called! “For the promise is to you, and to your children, and to all that are afar off; even AS MANY AS THE LORD OUR GOD SHALL CALL.” (Acts 3:39). This promise is to “as many”, not to all. Again, “Ye see your calling, brethren. how that not many wise men after the flesh, not many mighty, riot many noble, are called.” (I Cor. 1:26) Somebody is left OUT of this call. But why do we reason? for hath not the apostle said. “Whom He did foreknow, them He also did predestinate;” “and whom He did predestinate, them He also called?” (Rom. 8:29, 30) Here we see that the call of our God is LIMITED by his predestination, coupled with His eternal foreknowledge.

Thus we see that their doctrine of infidelity is turned upside down by God’s own words, and the foundation thereof discovered to be human ingenuity and craftiness, speculation being the chief corner-stone. These same atheistic teachers preach that God begins the work in all men, but carries it on in but few, and that thousands who are awakened and moved by the Spirit, die in

their sins, and sink into the torment of an ever burning hell. This is mighty poor grace, and a very unsuccessful and sadly disappointed spirit; but we feel sure that it is neither the grace nor the Spirit of our God; for we are assured in His Word that His grace “reigns through righteousness unto everlasting life.” (Rom. 5:21) It *reigns* through righteousness; does not fail through weakness. And when our God begins a good work in a creature, He “performs it until the day of Jesus Christ.” (Phil. 1:6) And what our God doeth shall stand forever; nothing can be put to it, nor anything taken from it. (Eccl. 3:14)

Thus through the inspired Scriptures every phase of the doctrines of men is turned upside down, and their falsehoods brought to light. These same master builders of the high places of Molech preach a faith that is the fruit of the creature, and man must exercise it. But Paul preached a faith that God is the Author and Finisher of; a faith that exercises the creature; that works by love and purifies the heart; a faith that is the gift of God; a faith that moved Noah to prepare an ark; a faith that threw down the walls of Jericho; a faith which translated Enoch; a faith which subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, works righteousness, and overcomes the world. This is not a faith that is the fruit of the creature, and exercised by man; but it is that faith by which we understand the world was framed; the faith of the Son of God.

These same evil men and seducers wax worse and worse, (II Tim. 3:13), and preach a birth of a spirit which can be produced or prevented by man; a birth without a begetting, without a travail, and brings forth something that can be annihilated, or cease to exist, by the disobedience of the creature, and regain the condition occupied before birth. They call this “being born of God.” Now, this is not only contradicted by the Word of truth, but *there is not a syllable of common sense or*

reason in it. There are laws of birth, and without these a birth is impossible. First, the existence of life or seed in the parent; second, a begetting; and third, travail, or bringing to light and manifestation the being whose life had its existence in the parent. And this being can NEVER pass back into that state again. The Scriptures inform us that we are born of God. How can this be, except *our life was in God*, (E.G., — this is supralapsarian!) and *of the same nature as God*? Before this birth of the Spirit, there must *be a begetting*; and James informs us that God of His own Will begat us. (James 1:18) And if begotten of the Spirit, we are bound to be born. For God says, “Shall I bring to birth, and not cause to bring forth?” (Isa. 66:9)

These same gainsayers of Korah preach that in infancy we are all the children of God; but when we cross the line of accountability, if we do good God will still love us; and if we disobey, He will hate us, and we will cease to be His children, and become children of the wicked one. This line of accountability, of which they preach so much, I can never understand, as there is no such thing intimated in the Scriptures of divine truth. But the Word of God turns this upside down, and discloses ignorance, superstition and imagination, as its foundation. These words of eternal truth forever settle the question with all lovers of the truth. “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. 9:11-13) If this Scripture read in this way, The children being both born, and having crossed the line of accountability, one did good and the other evil, that salvation by works might stand, it was said unto her, Jacob I love, but Esau I hate; then the Scriptures would not have to be revised to meet the demands of the present

age; neither would the Arminian clergy have to dodge the word, as they do. But our God does not have to wait for the birth of the creature, to fix His choice; but His sovereign, electing love fixes on the object before its birth, before it does good or evil, even before it is in a capacity for doing good or evil. The eternal choice of our God was made not only before the birth of the objects embraced therein, but was made in Christ before the foundation of the world, and sealed by His immutable decree of predestination; and the foundation thereof standeth sure, having this seal, "The Lord knoweth them that are His."

Dear Kindred in Christ, it is in much weakness that I have tried to notice a few of the most prominent points in which the doctrine of our Saviour turns the world upside down. If all the points of difference were noticed and compared, I suppose the world itself would not contain the books that should be written. I am young and ignorant, but I hope that the grace which bringeth salvation hath appeared unto me, and through the redemption that is in Christ Jesus my Saviour, I hope to stand accepted in the Beloved, with all the redeemed family.

Yours in Hope,

H.M. Curry

Newfoundland, Ky.

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THE DISCIPLE'S PRAYER

Notes on a Sermon preached at
Ebenezer, Clapham, England, June, 1982
By Mr. P. Brunner

"Give us day by day our daily bread." - Luke
11:3

FOR many years the abuse of this blessed prayer was a stumbling-block to me, so that if ever the form of it came to my mind I tended to shun and turn from it; but in recent years it

has become very precious to me. I feel it to be everything that we need or can possibly desire in the way of spiritual exercise this side of heaven. What the Lord sets before His disciples is not *a form* but a *manner* of prayer. "After this *manner* therefore pray ye." The substance of vital prayer is here set before us. It is not that there is anything wrong in a form of words, but used as it is so regularly in some circles it becomes the very thing against which Christ warns in Matthew: "When ye pray, use not *vain repetition*, as the heathen do."

"When ye pray, say, Our Father which art in heaven." This will be to walk out what Peter writes of in his first Epistle: "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot." As ye seek to call on the Father, there will be that fear and inward trembling, that desire that the Lord would give us the Spirit of grace and supplications really to call upon Him as our Father. If the Spirit enables us to utter these words we shall be singularly blessed, we shall be in the fulness of liberty, we shall be sons. Naturally there is a kind of reverential freedom with our parents; so this is not presumption nor lightness, but a gracious, tender freedom, without slavish fear or uncertainty.

"Hallowed by Thy name." O that we were so favoured in our petitions as to desire that the name of Jehovah – Father, Son and Holy Ghost – might be everything to us, that we might view Him in His greatness as the Creator of all things. "He fainteth not, neither is weary; there is no searching of His understanding." This name of Jehovah sets

forth His incomparable Being; the impossibility for poor finite man to understand His perfections. There is no searching of His understanding. His ways are past finding out. Being enabled to consider this will hallow His name as we approach the Mercyseat and will be a check on how and for what we pray. It will dry up our natural desires. It will put a stop to presumptuous thoughts about the perfections of Jehovah and cause us to be reverent as we draw near to Him. "God is greatly to be feared in the assembly of the saints, and to be had in reverence to all them that are about Him." So there will be a holy desire that the name of the Lord may be hallowed.

"*Thy kingdom come.*" Where the name of the Lord is really hallowed it will communicate to us something of His perfect purpose. We shall not come with curiosity about His purposes, either for the world at large, in the church, or in our own cases. Rather we shall realize that His kingdom is a spiritual kingdom and is under His feet, serving His purposes in all the material things in which we are involved.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

With this view of the name of Jehovah in the soul, as we are enabled to say, "Our Father which art in heaven;" so there will be a desire that His kingdom may come, but not in a material way or to gratify our senses.

"*Thy will be done.*" That Will is absolute. The Lord will do exactly as He pleases in the unfolding of His purposes which nothing will stay. Yet we have a direction, an instruction from the Lord Himself, as to what we shall pray for. "*Give us this day our daily bread.*" There is no inconsistency in this. The Father's will shall be done on earth as it is already done in heaven, but the poor sinner is encouraged to

pray "give us this day our daily bread." The Lord's will is *finished*. He spoke, and it was done. So it was typically in the creation. "In six days the Lord made heaven and earth." That which was *in His eternal mind* was revealed in an orderly and majestic way. He was not hurried in it. Men may wonder that the Lord could create the world in six days, but I think the believer may wonder that He took so long, that He did it day by day. The Lord is a Lord of order. This is manifested in two things: *His determination to make the world*, and the *redemption of His chosen people*. This majestic, orderly working illustrates the way in which the Lord would continue to unfold His purposes. The revelation of the power of Satan, that wicked angel, in the creation, clearly does not mean that anything happened contrary to the Lord's absolute and divine purposes. As soon as the Fall had taken place we hear the Lord's declaration of the Gospel, that the Seed of the woman should bruise the serpent's head.

"*Thy kingdom come.*" It is an everlasting kingdom, ordered in all things and sure in the eternal mind. The unfolding of it is but the manifestation of that eternal purpose. "For ever, O Lord, Thy Word is settled in heaven." This is the bulwark of the Church of Christ through out all ages and will be increasingly so as the end of time draws near, though, as the Scriptures declare, evil will increase. He spoke and it was done. That will be the bulwark of the weary, pressed-down people of God; this will be their strength when the beast, as described in the Revelation, will be permitted to overcome them for a time. O that grace may be given us, amidst all our trials and troubles, amidst all the apparent victories and seeming spread of the kingdom of Satan, to pray, "Thy kingdom come, Thy will be done." Take that terrible, solemn scene in the garden of Gethsemane. "This is your hour and the power of darkness." This was still a suitable prayer "Thy kingdom come, Thy will

be done.” In whatever may come into the world there is to be an unfolding of that will. The crucifixion of Christ was surely the most terrible thing that could come about on earth to His disciples so long as, having trusted that it should have been He who should redeem Israel, they remained in darkness concerning the wisdom of God in giving His dear Son as a propitiation for sin. To those humble, scattered, fleeing disciples it was the most awful calamity that could befall the world. “Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain.” But that awful event was the very substance of God’s purpose in making all things in order to display His unspeakable love. Nothing is worthy to be compared with the death of Christ. So everything determined by God in His fore-knowledge will transpire so as to fulfil His divine purpose.

Here, as grace is given, is the answer to our troubles. “We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings that cannot be uttered.” It is this point which I hope was made especially sweet to me recently. “Thy kingdom come, Thy will be done.” This desire is pleasing to God; it will meet with His approbation; it must be good in His sight.

“When all around my soul gives way, He then is all my hope and stay.” The sure purposes of this infinite God, in all His infinite wisdom, must ever be fulfilled and, though our nature will resist the truth, all that transpires day by day, hour by hour, moment by moment, is a fulfilling of the Lord’s purpose.

Now let us come to this blessed word which rests upon this foundation. Look at the contrast, and yet the harmony, of it; having pleaded that the kingdom of God might come, His poor, weak followers are here bidden to pray this prayer, “Give us day by day our daily

bread.” They are to pray thus amidst all the outworking of God’s immovable, supreme, divine purpose. Here is all that we need, and we are bidden to ask for it. Perhaps it is something to be lamented over that we do not need this prayer regarding material things. Have we had to pray for it? There is a great difference between the literal knowledge that our daily bread comes from the Lord, and actually having to pray for it. It is a wonderful mercy if we are given at times a thankful heart under a realisation that the Lord has given us all these things. We read in the Revelation that part of the song of the redeemed is that the Lord has made them kings and priests unto God. When Hezekiah restored the Old Testament order he went to review the offerings which the Lord’s people had given for the Levites and the priests. When he enquired about them the Levites were quick to answer, “The Lord hath blessed His people” (II Chron. 31:10) “It is the Lord.” “Give us day by day our daily bread.” What a mercy if we are made priests to God spiritually, even concerning our temporal matters. When we are humbled by the Spirit before Him — and only then — we can enter into the substance of this prayer, realising that we have nothing. The godly prove this. Job rent his mantle, shaved his head and said, “Naked came I out of my mother’s womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed by the name of the Lord.” He learned this prayer and acknowledged as a gift from God the taking away as well as the giving. That is not to ignore the Lord’s bounty in providing for our temporal needs, but to come to the spiritual point. “Give us day by day our daily bread.” That is why there is such a harmony with what goes before: “Thy kingdom come, Thy will be done, as in heaven, so in earth.” There was a *decree* in the mind of God concerning Job from all eternity. “Hast thou considered my servant Job?” That day was as much appointed as all

those days of prosperity that went before when Job washed his steps with butter and the candle of the Lord shone upon his head. Then he had day by day his daily bread. Now he comes to those days for which he had been praying and offering sacrifice. He might hardly have felt that this was the Lord's provision for him, but it was. "Shall we receive good at the hand of God and shall we not receive evil?"

There is an order in these words in relation to what precedes them. The Lord has instructed us that our petition, though it be for natural things, is subject to the will of God. A familiar word in Deuteronomy seems to set forth this truth. The Lord says to Israel through His servant Moses, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." You see the wisdom of God. We cannot understand it. Why did not their raiment wear out? Why did He not cause clothes to drop from heaven? There was a perpetual miracle in the clothes that did not wear out and in the manna that stank if hoarded up. "Thy will be done, as in heaven, so in earth. Give us day by day our daily bread." We do not understand the form the answer will take; we dare not anticipate it; we dare not presume that we know what is best for us. In their providential straitness, having to beg for daily bread, our fore-fathers lived upon the Word of God, upon this very prayer. They walked up and down in it; it was a bulwark to

them because of its natural, literal application to one who is hungry. What a mercy if the Lord gives us to know spiritual hunger; that will produce this prayer: "Give us day by day our daily bread." He must give the appetite; but what sort of appetite will it be? It will be our mercy if we are given the same grace as Job, not repining, not charging God foolishly. Poor Job was later left to this when he was tempted and tried by his friends, and through them by the devil. We need the Lord to keep us from complaining and to humble us under His mighty hand.

The Lord has left on record this petition because, I am persuaded, His greatest pleasure is that His people should live to Him, that they should be dependent on Him, coming to Him day by day for their daily spiritual bread, that they should be hungry and thirsty. "Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble." We shall not bother to eat unless we have an appetite, especially if we are engaged with something else, or alone; but it is a mercy to have an appetite for spiritual things. "I have esteemed the words of His mouth more than my necessary food." O give us that appetite, Lord! That will be part of your prayer as the Lord makes you realise how you are, how lacking in need, how destitute of a real appetite for spiritual things. You will then realise the danger of ease, or a lack of felt need, of your heart being drawn aside. So the Lord gave the children of Israel their request for natural food but sent leanness into their souls.

"After this manner therefore pray ye." Follow this order of the Lord's prayer, because under His blessing that will preserve you from that solemn state of the Israelites of leanness of soul. They prayed this third verse without first going through the gates of the previous verses. There is a spiritual casting up of the highway. We cannot do it ourselves; but if the Lord in mercy makes this prayer in

this order rest upon our spirits that will preserve us. The Israelites thought only of *their* supposed need, of what they thought would be best for them. "Our soul loatheth this light bread." Let us have a change. No! First, "Thy kingdom come, *Thy will* be done." Whatever will be glorifying to Thy kingdom will be suitable to strengthen our souls. That is the end for which a child of God requires spiritual food. As we need natural food not just to tickle our palate but to strengthen us, so spiritually it is to strengthen us to go on fighting the good fight of faith, to lay hold on eternal life. Now this will put into perspective the nature of the food which the Lord in His mercy sees fit to give us. What does the Lord give to His people? "Thou feedest them with the bread of tears; and givest them tears to drink in great measure." "Give us day by day our daily bread" — that which will humble us, lay us low at the footstool of mercy and probably bring us to discovery that we have not been led into the former petition, "Thy kingdom come." We have prayed that in a sort of legal way, knowing that it is part of the word of God, but secretly thinking (and this is solemn!) that this kingdom is the Lord's and nothing to do with us. We hope we are in it, but it is not for us to enquire into these mysteries. But when the Lord gives us the bread of tears in great measure we shall begin to be anxious about this kingdom, to know whether we are in the way to it, whether we have partaken of Christ, that true Bread which comes down from heaven.

Take another illustration: "Though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee saying, 'This is the way, walk ye in it,' when ye turn to the right hand, and when ye turn to the left." This food enlightens the eyes and opens the ears, so that you see your teachers and hear a voice.

It strengthens, though it is the bread of adversity and the water of affliction. "Give us day by day our daily bread" to enlighten and strengthen us, so that we can see what is good for us. Then we discern the Lord's way, the coming of His kingdom in our personal cases. Instead of saying, "Lord, why is this?" we are brought to that gracious point where we even tremblingly know "It is good for me that I have been afflicted." It is good for me to have been made poor and hungry in my soul, because that has had the effect of increasing my appetite for the Bread of life. It has given me strength to labour, "Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed." That is the bread, that is the vital food of a living child. As the Lord opens your eyes you will labour with a desire that you may have Christ. That may seem a high prayer, something you cannot attain to, but that is what we are directed to pray for. "Give us day by day our daily bread." "I am that bread of life...This is the bread which cometh down from heaven...for my flesh is meat indeed and My blood is drink indeed." There is a living by faith upon His precious death. What will make that a reality? We must go back to our foundation point; only as the Lord gives us an appetite; as guilt is made a reality, a pain, a burden; then, and only then, we pray this prayer, "Give us day by day our daily bread."

That is another point about the form of these words; the Lord did not say to the Israelites "I shall miraculously provide you with enough food for the next three months." No: He gave them manna day by day. How much did they have? Was it rationed? It was partaken of an exact proportion to the appetite. "He that gathered much had nothing over, and he that gathered little had no lack." It was proportionate; it was daily, day by day. What poor things some of us are! How

blessed then to have an appetite, if it be for a little of Christ day by day, a little of mercy, a little of love, a little of pardon applied, a little interest in the communion of Father, Son and Holy Ghost, a little desire for Christ to dwell in our hearts. We would be faithful, and we speak to ourselves. We might say, these are the things we want; but if you see a person strutting about and saying "I have not had a square meal for months," you will say that he is a liar. Look at it spiritually; what we need is a God-given appetite for Christ. Merely to say we need all these things and yet apparently be healthy and strong, gives the lie to our need and to our profession. "Give us day by day our daily bread." The Lord would not have taught this prayer unless it had a purpose. Otherwise He would have said "Give us our bread occasionally, or when it is Thy will to give it." O that the Lord might grant us an appetite for the living Christ! the alternative is death; not eternal death if we are regenerate characters, but a separation, a sense of sickness, weakness, poverty – the sort of poverty solemnly spoken of in Amos: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, not a thirst for water, but of hearing the words of the Lord." [That famine is surely ours – Ed.] Earlier in that prophecy is another word: "I also have given you a cleanness of teeth in all your cities, and a want of bread in all your places: yet have ye not returned unto Me, saith the Lord." Now there is double teaching in this. We may have cleanness of teeth and want of bread, and yet not have returned unto the Lord. There is no heeding of the Lord's bread of adversity and water of affliction, there is no hearing of correction. The wise men of the city will hear the rod, the voice of correction. The Lord sent them a literal famine, clearly a dispensation of God's hand against them in a lack of natural provision; but they were not corrected thereby. Truly dear friends, we may

be in both these conditions. They did not hear the clear warning of the Spirit in those days, when He deprived them of the very necessities of which the Lord God is the bountiful Provider; but now there will be plenty of food but a lack of hearing the word of the Lord. I take this to mean that there will be no discernment whatever of it, no understanding of the word whereas in the days of the earlier reproof there was a clear hearing of the word of the Lord, but a lack of obedience to it. We have certainly passed through such things in our own country in the last few centuries.

"Give us day by day our daily bread." It will be our mercy personally if we have to walk out these things, so that, being given this bread of adversity and finding the Lord walking contrary to us, He yet gives us an appetite for a dear Redeemer, gives us to long to partake of the Lord Jesus Christ Himself in all His suitability for a wounded, hungry, helpless sinner. This provision was prefigured in that ordinance which the Lord instituted in the same night in which He suffered. He took bread "and when He had given thanks He brake it, and said, Take, eat: this is My body which is broken" — wounded, smitten, marred, brought through agony, in order to be given to the Church. I am sure that a right partaking spiritually of the substance of Christ in our soul exercises will be in a measure of sorrow and of suffering, the bread of tears. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." There is a going forth weeping. The day cometh and also the night. There is a partaking of sorrow. "Ye now therefore have sorrow, but I will see you again, and your heart shall rejoice."

It will be our mercy if, as we are brought to this prayer, and the Lord answers it in the ways we have hinted at, contrary to flesh and blood, it takes us off material things and

makes spiritual things vital, emptying us of that which is merely sentimental. There will be a learning of this petition in this meaning, to partake of the words of Christ, that we might hear His voice, to know what He speaks to us; that we might understand, discern our teachers; that our eyes might be opened to behold wondrous things out of His law. That dear once-blind man was favoured thus. He was taught this prayer. "Doest thou believe on the Son of God?" There his lack was pointed out to him. I know it is only a few sentences but the same spiritual teaching is vital in our eases. "Doest thou believe on the Son of God?" Here is the appetite — "Who is He, Lord?" Reveal Christ, make Him a reality, make Him my daily bread, let me partake of Him.

"A crumb of mercy, Lord, I crave,
Unworthy to be fed.

With dainties such as angels have,
Or with the children's bread."

When Christ in His mercy answers that petition and gives you to feel that you are sacredly interested in the Father's purpose in His eternal Will concerning His dear Son, providing Him for a ransom in giving His life for the elect — that is for the election of grace — to be their provision, with what joy there will be a repetition of the whole of this prayer in this order and after this manner. And this will be a sacred part of it: "Give us day by day our daily bread."

Due to missing services during our recent injury, we wish to remind our readers in the south-west portion of Alabama that we will resume regular services each THIRD SATURDAY at Frisco City, Ala. Shiloh meeting house is located on the left (west) side of north Central Ave. — Busev Street., (highway 23 North about one mile from the junction of highways 21 and 23 in Frisco City.) Visitors are welcome. The services

begin at 10:30 A. M. Lunch is served by the congregation. — S.C.P.

FROM INDIANA:

Indianapolis, Indiana
November 13, 1983

Dear Bro. Stanley.

I hope the Lord has given you recovery from your most recent infirmity. This 'letter will be brief, and hopefully to points raised in the October, 1983 issue of *The Predestinarian*. First, let me say Mr. Eddie Garrett's presumption that you brethren in Mississippi "are the only Predestinarian Old School Baptists who believe all the elect will be brought to faith and repentance," or as you stated it, "be sanctified through the truth" is incorrect because it is also the belief of those who assemble in Indianapolis, Indiana. Point 8 of the Confession of the Indianapolis Predestinarian Primitive Baptist Church of Jesus Christ states: "We believe in God's own appointed time and way that the redeemed of the Lord shall be *called, regenerated, and sanctified* by the Holy Spirit." Although I realize the specific wording of this confession is not written in such a way to deal with each issue, I can say with certainty we in Indianapolis believe it is worthless nonsense to talk about God's elect being called, regenerated, and sanctified while at the same time they are left without repentance, and in a state of darkness and unbelief. Second, I believe all of us in Indianapolis believe that the Lord can (and does) bring infants to faith, and we believe that the example you cite concerning John the Baptist is an appropriate one. We do not believe that all God's elect are filled with the Spirit from their mothers' wombs, but we believe God's elect who die in infancy will be brought to faith and repentance in some measure before they die.

Third, some statements were made concerning when the time-salvation doctrine

first started among Primitive Baptists. It probably has an earlier beginning, but the earliest I can find the essential elements of this view is found in an article written by D.H. Merryman concerning I Tim. 4:16 in the March 1, 1888 issue of the *Primitive Monitor*. Most articles written in this publication during the year 1888 were of a more sound quality than Mr. Merryman's article which leads me to believe it had not yet captured the minds of most Primitive Baptists in the central Indiana area at the time this article was published. Some statements made by Mr. Merryman follow the lines of thought of those who hold to time salvation today. He wrote: "Take heed that we ever keep a plain line between eternal salvation and salvation in time. *CHRIST is our eternal salvation*, and *acts of obedience* is our salvation in time, or during our pilgrimage here in the world..." (This is still a far cry from what is now preached under that banner — S.C.P.) Concerning how a person determined what kind of salvation specific passages spoke, he said: "We find by the study of the Scripture, that it is an easy matter to determine what kind of salvation is spoken of, whether it be eternal or time salvation. God gives and preserves *the natural life* of all creatures; [a point now denied by advocates of "time-salvation — Ed.] but we call attention to *spiritual life and enjoyment*. When we see that God is the Giver, and *man's will* is not consulted in the matter, we may be sure it is eternal life or salvation, for life and salvation are *synonymous*; but when we see that there is anything depending upon the *acts of the creature*, (man), we may be sure it is a time salvation spoken of."

Finally, that he held the view that God's elect *could miss something* that otherwise they might have had, if obedient, is clear from his statement: "Then, dear brethren, let us continue in the doctrine of the Bible, turn neither to the right, nor to the left, but enter in

at the strait gate; Matt. vii,13. This is the proper place for the man of God to enter, although *many of the children of God MISS this strait gate*, and fall, for the time, in the prison of "Giant Despair."

Even with all of these statements, Brother Stanley, at least he continued to hold to the *everlasting damnation of the wicked*, for he spoke of the inhabitants of Sodom and Gomorrah as "unregenerate" men who were not saved. I suppose most of the conditional salvation people today hold the inhabitants of Sodom and Gomorrah were the "precious people of God" who simply lost their "time salvation" because it seems that the conditional time plan has evolved into a "no hell" view as well.

Yours in the hope of Christ,

- Skip

(David K. Mattingly, 5407 Lambert St.
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TO THE PRAISE OF THE GLORY OF HIS GRACE

By William Gadsby, 1838

What then is God's free grace? The word grace is in almost every body's mouth who makes a profession of religion. "Salvation is all of grace; we must be saved by grace," are words frequently spoken. But if you will allow the bulk of professors to tell *their own tale* but for a few minutes, you will find that they either do not understand the meaning of grace, or else they do not mean what they say. There is a large body of professors of religion who say that salvation is all of grace, and then roundly assert that if God does not give all men a *chance of being saved*, He is an unjust God. What a horrible idea! God unjust if He does not give all men a chance of being saved! If that be true, then instead of salvation being all of grace, it is *a debt* that God *owes* to rebel man, and if He does not pay that debt,

He is an unjust God; and upon that ground there can be no real thanks due Him, for He only does that, which to leave undone would impeach His justice; and if so, how can it be of grace? Grace is FREE, UNMERITED, UNDESERVED FAVOR; and if God would be unjust if He did not give guilty man a chance of being saved, then it cannot be of grace, but of debt. (Rom. 4:4)

Salvation is either entirely of grace, entirely of works, or of works and grace together. Now let us hear what God the Holy Ghost, by the apostle, says upon this subject; *“Even so then at this present time also there is a remnant according to the ELECTION of grace. And IF BY GRACE, then it is no more OF WORKS; otherwise grace is NO MORE GRACE. But if it be of WORKS, then is it no more grace; otherwise work is no more work.”* (Rom. 9:5, 6) “For by grace are ye saved through faith; and that not of yourselves; it is a gift of God; not of works, lest any man should boast. (Eph. 2:8, 9) Thus, beloved, you see that salvation is entirely of God’s free grace. and not a debt which He owes to rebel man, nor does it in any measure proceed from the works of man, but is the rich, free, undeserved favour of God to poor, worthless, guilty sinners, who have awfully merited His righteous indignation. And this rich bestowment of grace is without the least idea of worth or worthiness in them upon whom it is bestowed. “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) “Not by works of righteousness which we have done, but according to His mercy He saved us. by the washing of regeneration, and renewing of the Holy Ghost.” (Titus 3:5) Thus God’s people will both see and feel that salvation, in all its bearings, is of God’s free grace.

We are often told by proud, pompous

man, that salvation is within the grasp of every man, and that it is the duty of all men to whom the Gospel comes to have saving repentance towards God, and saving faith in the Lord Jesus Christ, and that if man has not a natural capability of doing these things, God would be unjust in punishing him for sin. Why, were it possible for the devil to feel shame, he would be ashamed of such a doctrine as that. God unjust if He does not give guilty man a chance of being saved! and if man has not a natural capability of performing the conditions of that chance! The very thought is horrifying to every really spiritual mind. The fact is, we are in, and by, and as the effect of the fall of Adam, and by our own awful transgressions of God’s holy law, already in a guilty ruined condition and stand in need of salvation. It does not need salvation, nor an offer of salvation to justify God in condemning us. We are already guilty of breaking His holy law, and stand justly condemned by it: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;” (Rom. 5:12) and, “Now we know that what things soever the law saith. it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.” (Rom. 3:19) And again. “For whosoever shall keep the whole law, and yet offend in one point, is guilty of all.” (James 2:10) Remember this is the word of God; and “let God be true, and every man a liar.” Talk about God not being just in damning guilty man, unless He gives him a *chance* of being saved! It is awful blasphemy. If ever we are saved, we must be brought by the invincible power of God the Holy Ghost, *to feel* our lost, ruined, guilty condition before the Lord, and that we are so lost and ruined by sin, that we have no power to help ourselves. In our legal conflict, we shall try, and try again; but all our efforts will prove abortive: for, with agonizing pain we

shall feel that the disease is too deep, and the guilt too awfully great for any human arm to reach or cure. In very deed we shall prove to be true what the Lord of life and glory said; "No man can come to Me, except the Father which hath sent Me drab him; and I will raise him up at the last day;" (John 6:44) and that without Him we can do nothing. (.John 15:5).

But, say some, though man has lost his ability to obey, God has not lost His authority to command; therefore, it is the duty of man to have saving faith in the Person, blood, and righteousness of the Lord Jesus Christ. Now the fact is, man, in his innocent, holy state, in Adam the first, never had redemption through the blood of Christ. He never did, as an innocent, holy man, by and in his creation relationship, simply considered as the creature of God, possess either pardon of sin or justification through grace by the righteousness of Christ imputed; and, therefore, could not have saving faith in them. These are blessings suited to, and designed for sinners; therefore innocent, holy Adam, and all men in him, could not lose them by the fall, it being impossible to lose that which they never had. They, with all other new covenant blessings, were treasured up in, and secured by the Lord Jesus Christ, as the Head of His church, and for the church. (Eph. 1:3,4) The Lord created man holy in His own image as the God of nature; but supernatural, spiritual, free grace blessings were all secured in Christ. God never trusted Adam the first, nor any other mere man, with the care and charge of them, nor ever will. They were all locked up in the heart of Christ before the world was. As it is written, "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) "It has pleased the Father that in Christ should all fulness dwell." (Col. 1:19) And, bless His precious name, He is "full of grace

and truth, and of His fulness His dear people receive, and grace for grace." (John 1:14) The eternal, electing love of God is the spring-head of all spiritual blessings, and matchless grace has given them all in Christ, and made them all sure to the seed of promise. (Rom. 8:29-39) This is the word of God, and according to that word we must either stand or fall. Ah! say some of you, I do not like it. That may be, and a strong proof it is that you are rotten at heart. Your heart is not made sound and upright in the sight of a heart-searching God, by the divine, quickening, enlightening, teaching power of God the Holy Ghost. If the Lord had made your heart honest, you would like God's word, and though you might tremble at some parts of it, (Isa.66:2) you would feelingly know that the things we have stated are what just suit your necessitious circumstances, and that you must either be saved by the rich, free, discriminating grace of God, or perish for ever; and every gleam of hope you had in this free grace Gospel would lead you to bless the Lord for it; and when, by the unctuous power of God the Spirit, you felt your interest in this glorious salvation, you would freely say, "Not unto me, O Lord, not unto me, but unto Thy name be all the praise."

Poor vain, proud man may boast of the wonders he both can do, and does; as it is written, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful work?" (Matt. 7:22, 23) But what says the answer of God; "I never knew you; depart from Me, ye that work iniquity." Who, my friends, can these boasters be? Surely not the people of God, so often called Antinomians. No, no; they have had their mouths stopped by the law of works, (Rom.3:19) and boasting excluded by the law of faith. (Rom.3:27) Therefore it cannot be they. It must be those characters who boast of their mighty doings now, who are often in effect saying, "See

what we do for God; see our zeal for the Lord;” and they will do their best to carry it to the bar of God, and boast till the Lord sends them to hell, unless the Lord quickens their dead souls, and makes them, ashamed of their boasting, to feel and know their ruined, lost condition, and cry out for mercy and pardon through the precious blood of the Lamb. But if the Lord breaks their hard hearts, gives them a tender conscience, and blesses them with vital repentance towards God and living faith in the Lord Jesus Christ, revealing Christ in them the hope of glory; then they will feelingly know - heartily confess, and solemnly sing, “Salvation is of grace; sovereign, rich, and free grace.”

O the matchless grace of God! What is it? Who can describe it? Let a poor worm venture to drop a hint or two upon it. It is the glorious, rich teeming out of the free favour of God the Father in election and its glorious bearings; of God the Son in redemption, and all He is and has, and has done for His spouse, the church of God: of God the Spirit in His quickening, enlightening, teaching, sealing, anointing, and sanctifying power. Every act of the eternal Godhead, from the first contrivance of salvation to the full consummation of it in glory, when and where the whole church shall be with Christ and be like Him; is all of the rich free favour and sovereign grace of God the eternal Godhead.

Now let me ask you, before I proceed, has the Lord ever teemed a measure of free grace into your heart? Have you even been solemnly amazed that you are out of hell, and, from a feeling sense of your loathsome condition, cried “O Lord, I am vile”? And have you been obliged to cry mightily to the Lord for pardoning mercy, and has the dear Lord ever blessed you with a feeling hope in Christ as the salvation of your soul? “O.” say some of you, “I have had a pious education. was sent to a pious school, and had pious tutors, and when I came to years of maturity, I became

more decidedly pious; I never experienced any particular change, and the minister under whom I sit tells me not to expect any -but simply to believe, and do my duty, and all will be well.” Then your minister is one of the devil’s quacks, administering the devil’s opium, and is doing his best to lull you asleep in carnal security. Eternal truth declares that we have all sinned; (Rom. 3:23) “We were born in sin, and shapen in iniquity, and in sin did our mother conceive us.” (Psa 5 1:5) and Immanuel declares “Except a man be born again, he cannot see the kingdom of God.” Whatever pious education you have had, if God never quickened your dead soul, communicating divine light and life; if you are never, in the court of your conscience, brought guilty before God, and made to confess your sins with abhorrence, and sicken, under a sense of your vileness, at His feet: and if you are never brought, from feeling necessity, to cry. “God be merciful to me a sinner; and led by the Holy Spirit to believe in and rest upon the Lord Jesus Christ for salvation; but are left to trust in your pious education and decided piety. and so make this the ground and foundation of your hope; you may think me extravagant in what I am going to say, but if this be your case, it is nothing better than idolatry. You set up your piety in the place of Christ, and if you die in that state, your imaginary piety will be fuel for hell flames. Do not mistake me. I do not mean to say that pious acts are idolatry. No; they’ are good in their place; but when they are trusted in, they become idols being substituted for Christ.— continued.