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**HOW CAN TWO WALK TOGETHER
EXCEPT THEY BE AGREED?**

By S. C. Phillips

*"Can two walk together, except they be
agreed?" - Amos 3:3*

Many Old Baptists have asked us through
the years by what means, or how, were we
turned from the New School Baptists to them.
The distance between the two parties on
doctrine, practice, experience, and form is
very great indeed.

God, in His sovereign grace, I believe,
taught me that I was a mere nominal
religionist the chiefest of sinners. While
preaching that others should "accept Christ
and be saved", and while maintaining that one
must "know they are saved," I found my heart
condemning me each and every time I so
exhorted the people. Various Scriptures
applied to my soul's case effectually turned
me. From the error of man's free will and
easy-decisionism, the Scripture: "This is the
work of God, that ye believe on Him whom
He hath sent" (John 6:29) was used to destroy
the head-notion that faith was man's mere
belief in Christ as the historical Jesus; that
more - much more - was needed if ever my
soul found grace in the eyes of the Lord.

The Scripture: "For if ye live after the
flesh, ye shall die: but if ye through the Spirit
do mortify the deeds of the body, ye shall
live" (Rom. 8:13) gave my poor soul no rest.
Rather it filled me with sore entrappings of
conditionalism and in the end killed me to the
law of works as a rule of faith. I found by
experience, that if salvation, or any part of it,
was left up to me, then hell gaped open its
mount for me. Justice demanded my
consumption therein, and human efforts were
futile to deliver me from my just merits.
Conditionalism failed me and I found that all
the supposed good that I did in the flesh was

carnal and sinful.

When God was pleased to call me out of Mystery Babylon, the question at the head of this article plowed my soul over and over: "How can two walk together, except they be agreed?" I had been born a freewill; reared a freewill; baptized a freewill; ordained a freewill; and educated a freewill. All I had ever known or believed, or practiced, or labored for was conditionalism - earning life and rewards and blessings. But now that whole concept became as hated, as sickening, as corrupt, and as deceiving as once it had been the energizing of my religious flesh. Merely staying at home could not extricate me from my dilemma. Separating from that religion and its rotten foundation did not satisfy me. The question still remained: "How can two walk together, except they be agreed?" This question drove me as surely as an ox is driven.

I have heard it said that God never dragged anyone to Him to save him. That is not my experience. He drove, He dragged, He whipped, He compelled - "No man can come unto Me, except the Father which hath sent me DRAW (Greek: drag) him: and I will raise him up at the last day." (John 6:44)

The context before us is full of questions and answers - predicated upon an indisputable fact: "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." (Amos 3:2) Our God is a God of justice. He loved His people with an everlasting love; He gave them to His Son by covenant; He promised salvation to them, both full and complete; and He keeps them as the apple of His eye. He does not do this for the world. He never so graciously blessed freewillers and legalists. A divine principle of equity expressed by Christ is: he that has much forgiven loveth much; of such a one much is required. Thus divine mercy lovingly imposes a chastening rod upon such blessed souls that walk contrary to His

righteous commandments.

"Will a lion roar in the forest, when he hath no prey?" Of course not - it is the nature of the lion to roar upon the prey at the time of his pounce so as to paralyze his prey with fear. So it is with God towards His people. God has never saved, or apprehended, one of His elect without striking them through with fear. "The fear of the Lord is the beginning of wisdom." (Psa 111:10) A quickened sinner will have the experience of this divine roar within his very being. The pangs of hell will "gat hold upon him" as David said. He will know of a certainty that he is the prey before the Lord finishes with him. With fear and trembling, tears and moans, doubts and unbelief, and with severe soul searchings, this prey will attempt to escape the awful tearings of his Predator! True! Two cannot walk together, except they be agreed. There is no fellowship between Christ and Beliel - nor a son of Beliel either. There is no fellowship between spiritual light and spiritual darkness. There is none between righteousness and mammon; nor any between free grace and freewill; nor between heart-religion and head-religion. Fellowship is an agreement, a union, a concord which exists between two spiritual kindreds.

Both Biblically and experimentally there is strong proof that there can be no fellowship between parties in spiritual disagreement. The effectual call of the Holy Spirit is: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." (II Cor. 6:17-18) When that call comes in power while one is in Mystery Babylon - that false system of worship - it is "come out of her, My people and be not partaker of her plague." (Rev. 18:4) Thus, the truth of God, as proclaimed in holy Scripture, is also effectually applied by the eternal Spirit in the

experience of grace. This is the very heart of the Spirit's sanctification of a living child of God and distinguishes him from all nominal dead religionists – mere head-knowledge social “Christians.”

But how important it is for the soul to be reconciled to God! “Can two walk together, except they be agreed?” Here is the test of the experience! Is the soul in good standing with Christ, or in fellowship with darkness still? The blessed Saviour of sinners is the sovereign Son of God. The elements – wind and sea – literally obey His commands; the devils obeyed His voice; the life of the body returned to the dead and the dead arose at His word; and His Father heard and answered His every petition. Can, then, one walk with Jesus and dispute His absolute sovereignty – His unquestionable authority, will, purpose, or power—and still lay claim to being in fellowship with Him? I dare to say No! They cannot walk together except they be agreed, and the Lord certainly “cannot deny Himself”. He is, in actual fact, absolutely sovereign, for He is GOD!

Our God “worketh ALL THINGS” – yes, *things!* – “after the counsel of His own will,” or He would have never claimed that He did. (Eph. 1:11) He has proved it throughout the history of Israel: who could grasp only the *letter* of the Scripture. He has proved it in the very experience, repeatedly and forcefully, of all quickened children of God. He has totally confounded their natural wills to destroy their own confidence in the flesh and to mortify their self-willism. They *cannot* dispute His sovereign will over all things, events, or people, without denying the every-day reality of His Godhead. His word testifies to the fact that His will is done both in earth and in heaven, and their experiences acquiesce to His word. Can one deny Christ's right to do His own will over His own creation and then walk together with Him? Again, I say No! “Two cannot walk together, except they be agreed.”

The blessed Spirit instructs the living

soul to mortify the deeds of the body so that the soul might live daily upon Him. They not only have life, but they have it more abundantly than the world. The mortifying, or subduing, or killing of the flesh is not a comfortable experience. It is contrary to the natural composition of the flesh, which is altogether sinful. Thus, those necessary extractions from the flesh which are worked out by the Spirit in sanctification are very painful. Doubts, griefs, sorrows, lack of feelings of the Spirit's presence, ignorance, sin, unbelief, corruption, etc. come by the will of God to a desired end. Not merely that He is willing for these to come; but rather, it is His ordained purpose, in His perfect wisdom, to apply them to the soul. He administers these in measured amounts, coupled with the measure of faith sufficient to sustain the soul. The end of these trials is the sanctification of the one so tried – the mortification of the deeds of the body by the Spirit – and a living experience with Christ. (Romans 8:13)

Can you walk with Christ in such tribulations as these? The flesh suffers many frustrations and pains when there is no spiritual life in it. Thus, those unsanctified by the Spirit, run only to rebellions, murmurings, and complaints. “Can two walk together, except they be agreed?” Natural sufferings in a natural man is no evidence of fellowship with Christ, for such an individual does not, in submission, agree with the dispensation of his lot in life. But, the child of grace, made to say by the Spirit, “Thy will be done;” to yet cry “abba Father;” to be submissive to the operation of the Great Physician is in agreement with Christ. In such sufferings, he walks with Christ and Christ with him. He is taught that these sufferings, these dispensations, are decreed of God to a purpose. They have fellowship *in His sufferings*. As Paul instructs us in Romans, “for if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds

of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.” And, “For we know that the *whole creation* groaneth and travaileth in pain together until now. And not only they, but *ourselves also*, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption – to wit, the redemption of our body.” (Romans 8:13-14; 22-23) Now, knowing these things experimentally and effectually is to walk together with Christ. The experience of these things is in perfect accord with the purposed trials and results which God works in us. No conditionalism is here; but rather, it is effectual grace in operation.

Two cannot walk together, except they be agreed. But what blessings are attendant upon the pathway of a feeble, suffering, and trembling recipient of God’s effectual grace! The dross – which he hates – is being burned out. He experiences the promised baptism of fire. It is a precious token of his sonship in Christ. He experiences the steady hand of the Great Physician circumcising the foreskin of his corrupt heart, extracting the hateful effects of plague and leprosy, and administering the “balm of Gilead” as He operates, surgically, to remove the lust of the flesh, the pride of life, the confidence in the flesh, and the body of this death. The operation may be very painful, but it is full of hope and of resignation too! The creature becomes quietly passive in this work of God. And in this submission to the absolute will of God (It can not be hindered – whether we believe it or not!) there is joy unspeakable and full of glory. There is a rest which remaineth for the people of God, and we do enter into that rest when we cease from our work, even as He ceased from His.

Dear reader, the trials may seem to be harsh, but be assured they are necessary. And when they cause the greatest sufferings, take courage in the word, “For I reckon that the

sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Rom. 8:18)

“Can two walk together, except they be agreed?” No, they cannot. But those who are brought by the Spirit of Almighty God to sweet submission to His absolute rule over them are made to agree with Him who changes not, and thus they walk in him in fellowship and communion.

PLEASE CHECK YOUR
ADDRESS LABELS FOR THE
EXPIRATION DATE AND
RENEW IF IT IS
TIME TO

**“TO EPHESIANS 1: 6
THE PRAISE OF THE GLORY
OF HIS GRACE.”**

By William Gadsby, 1839

Do I hear some poor soul say, “Ah me! I feel myself lost and ruined; and sure I am, that if ever I am saved at all, it must be by the free teeming out of God’s matchless free grace, without any worth or worthiness in me. But I am so vile, guilty, and detestable, that I fear the Lord will never save me.” Come, poor soul; still cry unto the Lord; for His matchless, free, rich grace is just suited to thy condition; and His blessed Majesty says, “Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.” (Psalm 1:15; Rom. 10:13) You are in your feelings ruined and entirely lost, and God’s grace is free in all the rich bearings of it. It is the free teeming out of His sovereign favour to the poor and needy. Worth or worthiness can make no claim here.

“The poorer the wretch,
The welcomer here.”
And whoever is brought from feeling

necessity to cry to the Lord of mercy, and really and truly call upon Him in the day of trouble, shall, in the end, receive manifestive grace in his soul; and of such a soul it shall be said, "They looked unto Him, and were lightened, and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles." (Psalm 34:5, 6) "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13) Thus proving that grace is the free, unmerited, undeserved favour of the Lord.

II. We now come, in the second place, to speak of some things connected with the glory of God's grace.

1. Grace *quickens* the dead, enlightens the blind, and makes the dumb cry out amen, and at last sing for joy.

2. It *pardons* the guilty.

3. It *justifies* the ungodly.

4. It *brings prisoners out* of their prison-house, and sets the captive free.

5. It *communicates* divine holiness to the unholy.

6. It *raises the poor man* out of the dust, and the beggar out of the dunghill, and sets him among princes, even the princes of God's people; and thus stamps immortal dignity upon the degraded.

7. It *strengthens* the weak, confirms the feeble, and upholds the sickly.

8. It *brings poor vile worms* to have sweet and solemn intercourse with God the Father, God the Son, and God the Holy Ghost.

9. It *restores* backsliders.

10. It *brings* millions of once poor wretched sinners to ineffable glory, and makes them more glorious than the holy angels; and all to the praise of the glory of God's grace.

1. Then it is one branch of the glory of grace that the Lord, in rich mercy, quickens the dead, enlightens the blind, and makes the dumb to cry, and at last sing for joy. By nature all men are "dead in trespasses and sins,"

(Eph. 2:1) and darkness itself. (Eph. 5:8; 4:18) They are in very deed dead to all spiritual and true holiness; not one holy act, holy desire, holy thought, or holy motion can they perform. They are totally dead to the image and life of God, and to all real intercourse with Him. They are as unable to perform one spiritual act as a dead corpse is to rise out of his grave, and perform the common functions of life. Do I hear some say, "No, no, not so dead as that; for man is able to read or hear the word of God, and go to a place of worship. The same legs which carry him to an alehouse would carry him to a place of worship, and with the same tongue and lips with which he blasphemes God he is capable of saying his prayers?" And so he may, in the letter of it, and a hundred things more, but all this may be done without one particle of spiritual life or vital godliness.

You may go through a long round of *external duties*, as they are called, and add to that a *natural belief* of the various branches of *divine truth*, and yet be "dead in trespasses and sins." But if you have no divine life and light from the Lord, but rest for salvation in your external natural duties and belief, you are doing your best to damn your souls comfortably. Men may have a form of godliness, and at the same time deny the power; yea, and go about very zealously to establish their own righteousness, while they have never submitted to the righteousness of God, (II Tim. 3:5; Rom. 10:3) and cry "Peace, peace," where God has not made peace, and so prove they are strangers to vital godliness. May God Almighty, if it be His sovereign pleasure, have mercy upon you, and strip you of all self-righteousness and self-confidence, quicken your dead souls, and make you feelingly know what poor, vile, dead sinners you are by nature and practice, causing you to feel your lost, ruined condition, and cry mightily to God for pardoning mercy.

When God, in His rich grace, takes a

poor sinner manifestly in hand, the first thing He does is to give life and light; "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved.)" (Eph. 2:4,5) "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25) And again, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." (Col. 1:13) The Lord calls His chosen generation "out of darkness into his marvelous light." (I Pet. 2:9) "The entrance of God's word giveth light." (Psa. 119:130) Some good men have endeavoured to prove that God gives spiritual *light* before He gives spiritual *life*; (most Calvinists today teach this - Ed.) but to me it appears that the Lord communicates them both at one and the same time, and they mostly act in the soul together: "In Him was life, and the life was the light of men." (John 1:4) And again, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." (John 8:12) When this divine life and light are communicated, the dead soul is quickened, and the darkened soul is enlightened. We begin to see sin in the light of God's countenance, and even our secret sins are laid open to the conscience, and we both see and feel that it is an evil and bitter thing to sin against God. The pure life and light of God, placed in the conscience against our vile deadness and darkness, horrifies the soul; and though we may not be able to account for our feelings and sight, we do find that we have such as we never had before, and such as we cannot get rid of ourselves. We now become, in soul feeling, real sinners before a heart-searching God, and really tremble at His word, and in our souls we both see and feel that all our sins have been against a holy, just,

and good God. We both see and feel that God is pure and we are impure, that God is just and we are unjust, and that there is an awful disparity between God and us, and we feelingly cry, "What poor, vile sinner like me can stand before such a holy God, whose law I have broken in so many ways, and whose Majesty I have so often insulted?" By this light and life the soul feels and sees its own inability to help itself, or take one step in self and of self towards obtaining either real holiness or happiness. By this light and life, the living soul in the end both sees and feels that there is no way of access to God, nor acceptance with Him, but in the Person, blood, and obedience of the Lord Jesus Christ; but how to get at that, the poor soul cannot tell, till the dear Lord manifest in the heart, by the divine power of the Holy Spirit, the truth couched in the following branches of God's word: "For God, who commanded 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) And again: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (II Cor. 5:21) And again: "And ye are complete in Him, who is the Head of all principality and power." (Col. 2:10) When the glorious substance of these blessed truths is brought home to the conscience by the power of the Holy Spirit, the soul can then solemnly sing, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psa. 27:1) And this is to the praise of the glory of God's grace. In some of God's people this glorious light shines more brightly than the sun, and its rays appear to pierce through the whole soul; and with the light the Lord speaks in divine power, "Behold Me;" (Isa. 65:1) or, "Behold the Lamb of God, which taketh away the sin of the world;" (John 1:29) or, "Look unto Me, and be ye saved ." (Isa 45:22) and

with this makes manifest such a glorious display of the Person, beauty, love, and loveliness of Christ crucified, as fills the soul with holy amazement, wonder, love, and praise; for the Lord speaks with power, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isa. 60:1) Sin and guilt appear to have taken their flight never to appear again, and the soul is swallowed up in praise and adoration. The glory of God appears in all His works and ways; the soul seems as if it were translated into another world, and never expects to be in darkness again, but in very deed feels that blessed truth, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." (Col. 1:3) Though the Lord acts as a sovereign, and does not always shine in the same conspicuous way into the hearts of all His children, yet He brings them all, in a certain degree, to see light in His light, and feel life in His life, and know and feel that they have no salvation but in the Lord alone, and eventually to sing, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation." (Isa. 12:2) Do I hear some poor soul say, "I have never been able to sing that glorious song, and I fear I never shall be; yet I thirst and pant for it, and glad should I be to know the Lord had in very deed quickened and enlightened my soul?" Hear the word of God to His quickened, spiritually-taught family: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10) "This portion of God's word," say you, "cuts me up root and branch, for I am all vile, and have no good works to boast of." No, if you thought you had, that would be no proof that you were interested in that salvation which excludes creature-boasting. One of the first branches of good works which the Holy Spirit produces in the

quickened soul, is to give the sinner a tender conscience, and make him honest before God. Then he does not conceal his sin, but, like an honest man, confesses feelingly that he is a vile, ungodly, ruined sinner, and deserves the righteous wrath and indignation of the Lord, and he wonders he is not already in hell. Whoever may tell him that he is not so base and vile, he both sees and feels that he is, and with shame of heart confesses it before God; and thus it is to the glory of grace that he is made honest at the feet of the Lord. "And is this a proof of life?" say you. Yes, if in very deed it is felt and truly confessed. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) It is one thing to acknowledge it with the tongue, and another to feel it in the heart. A man may have head and tongue religion, and never feel one particle of it in his heart; and a head stuffed with the various branches of truth, when the heart is a stranger to them, only produces a religious brain fever, and the poor creature often goes wild in matters of religion. But one proof that the Lord has put His life in the heart, is when in reality they feel themselves poor, deathly, loathsome, base, vile sinners, too deathly to raise themselves up in either hope or faith, or any other spiritual act. Suppose you put two dead corpses together; neither of them would either quake or move; but place a tender, living man bare upon a dead one, and the living man would shiver, and say, "Take me away, or I must die; it is so dead and cold I cannot bear it." Just so it is in a spiritual sense. A man dead in sin is a total stranger to the deadness, coldness, and wretchedness of his heart. He has no real spiritual feeling. But a living soul feels, and groans, and sighs, and pants, and cries, and shivers under a sense of his deathliness. There are many like Saul of Tarsus before God quickened him. They have many good things to boast of; but when the Holy Ghost gives

them divine life, they begin both to see, feel, and confess that they are awful sinners before God; and eventually the poor soul will feel himself so lost and ruined, that if hell blazed before his eyes, and he were to hear the yellings of damned souls, he has no power to keep himself out of the horrible pit, and before a heart-searching God he declares and confesses that there is no help in himself. O, say some, I think in such a case I could hope and believe in and love God, and help my own soul. You have never been there, nor in close legal conflict, heartily tried with hell and destruction in your own conscience, or else you would know better. A poor soul who has had a dead fall, and felt his plague, must have a dead lift, or he never can rise. The poor soul that really believes and feels this, has life at the bottom, - a life which comes from the Lord, and centers in Him, and shall never die; and though it may be like a spark hid in the embers, it shall break forth in God's due time.

Another proof of life is a thirsting for God, the living God, a real panting after the pardoning love, mercy, and grace of God, a spiritual hungering and thirsting after righteousness, such a thirsting as nothing but the Lord can satisfy. All that the world calls good or great will not do for such a soul, and the language of his heart is, "O that I could but in faith and feeling say, 'My Lord and my God.'" It is not enough to say *the* Lord, nor *thy* Lord, nor *their* Lord, nor *your* Lord; no, no; the soul thirsts to say, "*My* Lord and *my* God;" and nothing short of the Spirit's bearing witness with his spirit that he is a child of God, and that God is his own God, will satisfy such a soul. And when the Lord is graciously pleased to bring the following truths to the heart, it sets all right; and this is done to the glory of God's grace: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is My

people and they shall say, The Lord is my God." Then shall the Lord blessedly say, "Ye are dead, and your life is hid" - hid! where? in Adam the first? No, bless your poor souls, if it had been, he would have lost it, for he lost all the body life he had in his own possession. Then, say you, is it hid in myself? Were it hid in yourself, and at your own control, you would lose it too! Then, says the poor soul, where is it hid? "With Christ in God." O the wonder of matchless grace! Hid with Christ in God! out of reach of Satan or sin! Who then can destroy it? Honours crown the brow of the eternal Godhead! this blessed, spiritual, everlasting life can never be lost, unless Satan, men, or sin are capable of storming heaven, and plundering the heart of God; for it is hid with Christ in God, and the Lord declares, that "when Christ, who is our life, shall appear, then shall we also appear with Him in glory." (Col. 3:3,4) Yes, says the great Head of the church, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believeth thou this?" (John 11: 25, 26) For a manifestation of this glorious life, so as to be able feelingly to say, "Because Christ lives, I shall live also," the quickened soul is daily thirsting and daily wrestling, often in his feelings saying, "O that I did but know that the Lord had pardoned my sins; that Jesus was in very deed my salvation." A self-righteous trumpet-sounder may say, Up and be doing; get holiness, get Christ, get God, get sanctification, and all will be well; but all this getting only increases the fetters and bondage of the soul, who really feels he has no might nor power, but is in very deed lost to all self-hope and self-help. If ever the Lord were to bring these up-and-be-doing characters, in a spiritual sense, to the Red Sea, with the Egyptians close at their heels, crying, "We will overtake; we will destroy," and with unsurmountable mountains on each hand, law

and justice, and the red gulf before them, that would be the time to try their up-and-be-doing strength. Let a poor sinner be brought into these straits, where nothing but destruction appears behind and before and on each side, and let him feel as though he were forgotten of God, or only remembered of Him to be abhorred by Him, and plunged into misery; this would try his “free-will” strength. In this state the poor soul pants, sighs, groans, and thirsts for mercy, rich and free mercy; and here the glorious Lord will appear, and exhibit to view a new and living way, give the soul a dead lift, lead him to Christ, or bring Christ to his conscience, bring him out of his dreadful troubles, set his feet on sure ground, namely, the Lord the Lamb, the Rock of Ages, put a new song into his mouth, even glory to the Lord, and cause him feelingly to know a sweet measure of the power of the glory of grace.

Another proof of divine life and light is a spirit of prayer; for God’s living children shall come to Him with weeping, and with supplications will the Lord lead them. (Jer. 31:9) It is one thing to say prayers, and another thing to pray in spirit and in truth. When the Lord sent Ananias to Saul of Tarsus, the Lord said, “For, behold, he prayeth;” as if praying was something very wonderful. Now Saul was a stout Pharisee, and they made long prayers; so that no doubt he had made and said many a bundle of prayers before then; but he never had in reality prayed before; therefore the Lord introduced it with a “Behold.” He knew that, in rich grace, He had granted him a spirit of prayer; and this blessed spirit He gives to all His people when He quickens their dead souls. And when the Lord communicates divine life and a spirit of prayer, He is sure to tear all their old formal prayers to pieces, set fire to them, and burn them up in their conscience. I know it was the case with me, after the Lord had quickened my soul. I soon

found that I could not say my old prayers which I had been taught, and I believe, had you put a thousand forms of prayer into my hands, I could not have used one of them. My conscience would have said, This does not suit me; I do not feel that; and the conscience having been made a little tender, it dares not use a swarm of words without feeling, and call it prayer, therefore they must be thrown on one side. Perhaps some of you may think that you can pray most wonderfully. You utter words very fluently, and think you have a fine talent for prayer; but your conscience never asks you whether or not you feel what you say. No, no; you pray, and that is enough. Do you not know, that if saying prayers, or uttering words, in prayer, the devil himself both prayed, and had his prayer answered, and that is more than some of you can say; for with all your fine prayers, you cannot give one proof of ever having had them answered. But the devils besought Christ, “If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, Go. And when they were come out, they went into the herd of swine, and the whole herd ran violently into the sea.” (Matt. 8:31,32) Thus, I say, Satan had his prayer answered, and that is more than some of you can say, with all your fine prayers. A mere muttering, prating noise, uttering a few words well put together, however great the talent manifested therein, is not real, vital prayer. It is only mocking God, (sic) and to such characters the Lord says, “Ye hypocrites well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouths, and honoureth me with their lips; but their heart is far from me.” (Matt. 15:7,8) But the poor, quickened, tried, distressed, tempted child of God will find that he cannot make long formal prayers. His prayers are often very short, the same words over and over again, God be merciful to me; Lord save me; or, Lord help me. Well, poor

soul, if you are led by the blessed Spirit to search the word of God, you will find that most of the prayers recorded there as prevailing prayers were very short; and, indeed, sometimes not one word is recorded as being said, but it was the prayer of the heart. We find, at the Red Sea, the Lord says unto Moses, "Wherefore criest thou unto Mw? speak unto the children of Israel, that they go forward." Now there is not one word recorded that Moses said to the Lord in prayer, yet the Lord answered him, and made a way for the people's escape. (Exod. 14:13-31) And when Amalek came to fight against Israel in Rephidim, Moses stood with his arms lifted up, and the rod of God in his hand, as an emblem of faith in, and prayer to the Lord; but there is nothing recorded of the words he uttered; and while his hands were held up, Israel prevailed; but when he let down his hands, Amalek prevailed; so when Aaron and Hur stayed up his hands, the one on the one side, and the other on the other, his hands were steady, and Israel prevailed. But with Moses, Aaron, and Hur all seems solemn silence, very little, if anything, being said; but there was the prayer of faith, and it prevailed. (Exod. 17:8-13) When Peter was upon the water, and found himself beginning to sink, he cried, saying, "Lord, save me." (Matt. 14:30) The two blind men followed Christ, crying and saying, "Thou Son of David, have mercy on us;" and the Lord opened their eyes. (Matt. 9:27-30) Sometimes the Lord appears as if lie would neither hear nor regard the prayer of a poor sinner; yet His blessed Majesty keeps the poor soul to the point; and while He appears to put him away with His left hand, He secretly draws him with His right hand, and the poor soul still keeps on crying. The poor Canaanitish woman cried, saying, "Have mercy on me, O Lord, thou Son of David;" and He appeared to turn a deaf ear, and answered her not a word. She then went

to His disciples, perhaps to ask them to intercede for her; "and the disciples came, and besought Him saying, Send her away, for she crieth after us." Then Jesus gave her a solemn repulse, enough to strike her all of a heap; for He said, "I am not sent but to the lost sheep of the house of Israel." Now this woman was a Gentile, and if she took this in a literal sense, it left her no room to hope; but necessity will try hard; and, as some people say, break through a stone wall. The dear Lord kept her still crying, so that she came and worshipped Him, saying, "Lord, help me." Still, He gave her another repulse, and, if possible, worse and worse; "But He answered and said, It is not meet to take the children's bread, and cast it to dogs." Now this repulse would have offended all the Pharisees in the world, and they would have been ready to say, "A dog! no more a dog than your honour," and have left Him in anger. But real prayer is not to be put off so; therefore she says, "Truth, Lord; yet the dogs eat of the crumbs which fall from the master's table;" as though she had said, Truly I am a vile dog; but I want a crumb of mercy, and only Thou canst give what I need; therefore I cry unto Thee for it. And the Lord declared that great was her faith, and she obtained the blessing she needed. Now her petitions were short; "Have mercy on me;" "Lord, help me;" but they were felt prayers, and came from the heart, and the Lord in the end answered them. (Matt. 15:22-28)

The poor thief upon the cross had no very long prayer; "Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with Me in paradise." (Luke 23:42, 43) The poor publican, with burdened conscience, stood, in his feelings, very far off, and dared not approach near, nor even so much as to lift up his eyes unto heaven, but smote upon his breast, as a proof of his soul-torturing feelings under a deep sense of guilt, and cried, "God be merciful to me a sinner."

His prayer was short, but the Lord both heard and answered it; for “he went down to his house justified rather than the pharisee.” (Luke 18:10-14) When the Lord quickens and enlightens a poor soul, and makes him see and feel his guilt and danger, he has no time to form a long round of fine worded prayers, nor can he feelingly read those man-made prayers already formed to his hands; but he breathes out before the Lord the feelings of his heart, though it be in broken accents; “Lord, save me; Lord have mercy upon me, a poor, vile sinner;” and sometimes, in sighs and groans, or words, he utters the same again and again. I tell thee, poor soul, for thy comfort and encouragement, that when this is done feelingly from the heart, it is real prayer; “The Lord will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death.” (Psa. 102:17-20) Thus, the Lord hears and answers the cry of the poor and needy; but the fine, long, self-exalting prayers of the pharisee never reach the ears of the Lord of Sabaoth so as to gain His approbation, and be a means of bringing blessings from above. I have often thought of what an old man once said, who had been at a prayer meeting. There had been several fine prayers said, but the old man observed that all of them stopped in the place till the doors were opened; none went through the roof, and reached the ears and heart of the God of heaven; and I believe this is often the case. But a poor broken-hearted, sighing, panting, groaning, crying prayer, thirsting after Jesus, struggling hard for pardoning mercy, being unable to give up the point, though hard beset without and within, still breathing after God, – this prayer reacheth heaven, and takes the

kingdom by a holy violence; “The kingdom of heaven suffereth violence, and the violent take it by force.” (Matt.11:12) This is the glorious power of God the Holy Ghost in the heart of a poor broken-hearted sinner; “Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.” (Rom. 8:26, 27) Though the child of God is at times so troubled that he cannot speak, (Psa. 77:4) yet the Spirit indites his unutterable groans, and they shall be answered. An inspired apostle says, “We know not what we should pray for as we ought.” Neither do we, except God the Spirit teach us. But since Paul’s day, we have had many men living upon earth who did not only suppose they knew what to pray for, but thought themselves capable of making prayers for others for hundreds of years to come; [**Note:** Mr. Gadsby, like most of the early Strict Baptists, had either been a part of the Anglican communion, or very familiar with the Book of Common Prayers designed by that religious body for formal use in divine worship. – Ed.] and to the present moment, there are a great many who think that it is nothing but a bad spirit that induces God’s people to object to the use of these ready-made prayers. But however a man may be induced to vindicate these man-made prayers, they will never suit a child of God, when sin, death, and hell bear hard upon and in him, and he is at close quarters with God for pardoning mercy; nor do I believe that any minister of Christ uses them in his secret moments, when the Bible seems dark, and his soul is dark, and all appears dark without and within, and he can get neither text nor subject to go before the people with. Then the prayer book will not suit. No; the man is then brought to close

quarters with God and conscience; and I believe that if God and conscience were always tenderly and spiritually consulted, prayer books, whether composed by episcopalian or dissenter, would appear, as they really are to a burdened conscience, mere lumber. But all prayer indited by the Holy Ghost in the soul, though it is but in sighs or groans, shall reach the ears of the Lord, and He will answer it in His own blessed time; for “the Spirit maketh intercession for the saints according to the will of God.”

“Prayer’s a weapon for the feeble; Weakest souls can wield it best.” God sits upon His throne to hear and answer the prayers of His people, and though some of them are in unutterable groans, He will in His own blessed time send an answer of peace. He may for a while forbear, and appear as if He did not hear or regard the poor soul’s prayer; still they cry unto Him day and night; “And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily.” (Luke 18:7,8) Bless His precious name, He has appeared, He does appear, and He will appear for the help and deliverance of the poor and needy brokenhearted sinner; and this is one branch of the glory of His grace. It is the Lord which puts the cry into the heart, and influences the soul to thirst for God, the living God, nor will He suffer the soul to give it up till He drinks a little of the sweetness of sovereign mercy; and this is to the praise of the glory of His grace.

Another display of the glory of grace is, that the Lord brings the poor sinner to feel that nothing short of Christ will do for him. He must have a glorious Christ, and a perfect, full, and free salvation in Christ. But, say some, if I can but get holiness of heart, will not that save me? I tell you, poor soul, take away the Lord Jesus Christ, remove Christ out of the world, and there would be no real holiness left. If the poor soul had all the

holiness of all the good men in the world from Adam’s fall until now, separate from Christ, there has not been, is not now, nor ever will be, holiness enough, separate from Him, to save one sinner. So that if you or I had the whole of what is called “holiness,” which does not come from Christ, and centre in Him, being thus destitute of Christ, we must be damned, with all our supposed holiness. Without Christ we must perish; “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12; 10:43) This blessed Jesus “shall save His people from their sins.” (Matt. 1:21) All the imaginary holiness in the world, without Christ, would not save one sinner. “But,” say you, “you do not understand me. I mean, if I could extract all sin out of my heart, and live a life of holiness, then I should be saved.” But that you cannot do; and if you could, it would not save you. What must become of the old score? You have already sinned, and living holy in time to come would not make up for past offenses and guilt. If you think it would, you had better be off to Italy and make merchandize of your works of supererogation. If you believe you can now do enough and have some to spare for old offenses, be honest, and set Christ at nought altogether, for you cannot see and feel your need of His precious blood and righteousness; nor can you feel the real need of a work of grace begun and carried on in the soul by the invincible energy of God the Holy Ghost; nor do you really believe that it is by grace we are saved through faith; and that not of ourselves, but it is a gift of God; not of works, lest any man should boast. (Eph. 2:8,9) If ever you are saved, you must be saved by Christ. You must be brought, by the matchless grace of God, to receive Christ by faith; that He give you a whole heart, and glorify His name. Bless His precious name, it is He that saves His people from their sins, and this to the glory of His

grace. But if you extract sin from your own heart, you must suppose you save yourselves, and then, if you profess to come to Christ, what do you come to Him for? Is it for Him to admire you for your exertions in saving yourselves? If it be, you will prove in the end that what is highly esteemed among men, is an abomination to the Lord.

Christ is a complete Saviour. Therefore the poor, sin-burdened soul may venture to come unto Him with all His sins in and about him, and he shall prove the Lord able to save to the uttermost all that come to God by Him. May the blessed Comforter reveal Christ in you, the hope of glory, and lead you, in faith and in feeling, to embrace Him as the Lord your righteousness and strength. Then you will sing the wonders of His immutable love.

COMMENTS

If you wish to help us in sending out this magazine, you might wish to send us names and addresses of individuals in whom you believe there is a precious work of grace begun; or, you may pass your copy on to another to read. Who can know but that such may be blessed.

A “DO DO” RELIGION USELESS

William Pike, 1871

[The Lord raised the question to His followers on one occasion, “When the Son of Man comes, will He find faith on the earth?” In our day, there are precious few who show a love for the cause of God and truth. Congregations are very few to whom the Gospel is preached, arid many – very many – have no place to worship and fellowship in the Gospel of free grace.

We discovered this letter in the 1872 issue of *The Gospel Standard*, written from

America. His description of conditions in this country then sounds very much as if it were written today. Yet, surely there were more sound brethren and churches then than now. The “Do Do” religion of which he speaks has drowned men in perdition, and even many Old School Baptists find some supposed usefulness of it to encourage dead-wood professors to “do their duty” and attend the meetings to earn blessings against the natural desires and inclinations of their unrenewed hearts. The article is well worth noticing; and we highly recommend it to our elders with a question: Are our sermons on fickled dreams and illusions a profitable substitute for the Gospel of free grace? are our discourses on doctrinal subjects merely cold dead orthodoxy – dry ashes of the living truth? May we think seriously on these things.]

My Unknown but Well-known Brother in the Lord, – I was born and lived in Trowbridge, the town where that dear man of God, John Warburton, for so many years was enabled earnestly and fearlessly, in spite of opposition, to preach a free, full, and finished salvation through the blood and righteousness of our dear Redeemer. It was there, in Zion Chapel, where the Lord was pleased to use him, as an instrument in His hand, to reveal to my poor soul that my fourteen years of “good works” could not save me, and that if I had no better righteousness than that to appear before God with I should be damned.

From my early childhood I heard nothing but a “do, do,” religion. It was all tied up in this: “Be a good boy, love God, and when you die you will go to heaven; but if you are bad, God will not love you, and when you die you will go to hell.” With this teaching I grew in years and in self-righteousness, hating the discriminating truths of God. But I worked, O how I worked! No tongue can tell how I worked. I prayed, I read, I groaned, I cried.

Almost every night for years, except Saturdays, found me at the evening service held in one or another of the chapels. "I want to be saved! O! I want to be saved!" was my cry. Early on Lord's day mornings I would be praying and groaning that I might be prepared for the seven o'clock morning prayer meeting, and that I might not have a bad thought through the day. God's law I saw to be most holy; but I was unholy; and having no experimental knowledge of the way of salvation by grace, I sought it by the works of the law.

During all this time I hated Mr. Warburton, the people who sat under his ministry, and the very chapel in which he preached. So deeply seated was the enmity of my heart that I should have rejoiced to have seen the chapel burned to the ground, and if a pail of water would have saved it, I should not have been the one to have brought it. Why all this? I had been told that John Warburton believed and preached election, and that none would be saved but those who were chosen in Christ before the foundation of the world. This doctrine not harmonizing with my working, I fought it with all my might. Everything I could say against it I did. The devil and sin were never hated by any one more than I hated predestination. My life was a life of misery. All the preachers in the town, except John Warburton, I went to hear, cried, "Do, do! You *can* do. It is your own fault if you don't do, and to hell you will go if you do not." O how I did strive to do; but I never felt I had done enough. "Cursed is every one that continueth not in all things written in the book of the law to *do* them;" "He that offendeth in *one point* is guilty of all;" "Thou shalt love the Lord thy God with *all* thy heart," &c. O how these texts, with many others, not understanding them, kept me working. What with labour of body and mind, my health began to fail, and I began to fear I should have to be taken to the madhouse. Still I kept

toiling at the law, hoping in some favoured moment I should find I had fulfilled all its demands. Work, work! O how I worked! God only knows how I worked! My acts, my words, my thoughts, how I watched them. O the sin I discovered in all; my very heart at last seemed like a cage of unclean birds. The more I worked the more vile I felt. Sin showed itself in all I did. I cried, "What shall I do? How shall I escape the wrath to come? How can I endure the torments of hell?" Sometimes I thought I would harden myself, and be like others, alike careless; for I could be but lost.

One day I went to a public-house and called for a pint of beer, determined to drown all my feelings. Having warmed it, I poured it into another man's pint, not knowing but it was my own! For this I was called a fool, and lost my beer. At times, when my business called me to public-houses, sin and guilt so overpowered me that I had to go where I could give vent to my feelings in groans and cries. Live carelessly I could not; give up working I could not. When alone, I bear my breast with my fists, while I cried, "I am lost! lost! Lord, Thy holy law I cannot keep! What shall I do? O what shall I do?" Yet work I would, and work I did. With the horrors of the lost upon me, I at last exclaimed, "Lost or saved, I will work no longer." Soon the thought came, "You are now ruined! This has added to your untold sins!" My burden became greater; so to work again I went, praying, reading, groaning, "If it can be possible, O Lord, save me, the worst of all Thy creatures! I have deserved hell. It is a mercy I am out of hell. God be merciful to me, a sinner! Lord, save, or I perish!"

In this almost despairing state, one Tuesday evening, my mind was moved, I believe by the living God, to go and hear John Warburton preach, - the man I had learned to hate. As I sat in the right-hand gallery, looking at the congregation, and dear Mr.

Warburton in the pulpit, I thought, "What fools these people must be to believe in election; and what a fool I must be to have come!" I felt almost like standing up and going out; but in the mean time the first hymn was sung, and the dear man of God commenced to pray. O! Such a prayer I never before heard. It was short; but in it he told the Lord just what I was, - lost, ruined, and undone; the vilest sinner out of hell; just such a case that none but a Triune God could save. O what a softness of feeling! In a moment my hatred was turned to love for both him and the people he preached to. The text the Lord led my departed brother to preach from that evening was Psa. 126:3, "*The Lord hath done great things for us, whereof we are glad.*" how closely I kept my eyes on him while he took the spectacles from his eyes, wiped them with his handkerchief, put them in the case, and return them to his vest pocket. In a few moments he looked around upon the congregation, and thus began:

"I shall notice, first, some of the great things God the Father has done; secondly, some of the great things God the Son has done; and, thirdly, some of the great things God the Holy Ghost has done. One great thing God the Father has done is that of making choice of a people ere the world began, and that choice, said he, is unchangeable. Many look on this as a mean thing, because, say they, it is not giving every one a chance; but how differently with those who have been through the slaughtering-house of God's law, seen themselves guilty, lost, and condemned; with not a word to say why they should not be cast into hell. They, through the Spirit, will bless God for His electing love, knowing that was it not for that not a soul could be saved."

How differently, although not prepared just then to receive it, did election appear to me!

"Three things," said he, "God the Son has done for those whom God the Father has

chosen. He bore their sins in His own body, suffered for them in the garden and on the cross, wrought out for them just such a righteousness as the Holy Son of God requires."

Here he wove in his own experience, telling how long he had been under the law, how he had laboured to keep it, what he had suffered from its curses, expecting of a certainty that to hell he must go. He also told the place where, and time when, he was delivered from it, together with the joy and peace that flowed into his soul. My soul was brim full and running over with joy. I saw, I felt, I believed that Jesus was my Law-fulfiller, that He had stood as my Surety, that all the wrath and punishment I had deserved from the hands of a just God were laid upon Him, and that in consequence there could be no condemnation for me. From the "ought-to-do" preachers I had never heard a word of experience, what it was to be under the law, or how to be delivered; but now to hear it from the lips of a man I had been taught to hate, it was all I could do to keep from telling him there and then.

"The work of the Holy Ghost," he said, "is as necessary as the work of the Father and the Son. So depraved is a poor man that a precious Jesus would never be sought after if it was not for His divine influence." Here he told how the Holy Ghost wrought in the hearts of the elect, and the different ways He took, in convincing them of sin, of righteousness, and of judgment to come. Said he, "Poor sinner, thou hast been fearing for months past, perhaps, that because thou canst not get such a righteousness as thou wantest thou must be for ever lost. Thou hast been thinking that everything is going against thee. But now let me ask thee, Who told thee thou wast naked? Who told thee thou wast a poor helpless sinner? Who revealed the hidden depths of iniquity of your heart? Who hitherto has kept thee from depending on your fig-leaf

righteousness? The Holy Ghost has done this: and in His own time He will show you why He has done it. Why," continued he, "if thou hadst not been just so taught, Jesus would never have been precious to you. Where are you now?" said he. "Just here,— damned or saved, nothing to trust to or depend upon but the blood and righteousness of the Lord Jesus. Sinner," said he, "if this is your experience, you have passed from death to life, and to heaven you will go."

My heart leaped for joy. I had never heard such glorious, soul-comforting truths before. I felt that shout I must; and how I kept from it I know not. I left the chapel; but O how different my feelings to what they were when I entered! I hastened to the fields to give vent to my feelings. There I danced, sang, and shouted. "No longer under the law, but under grace! No longer have I to do with Moses, but with Christ." My Jesus I called by all the endearing names I could think of, until my bodily strength was exhausted. O how precious Jesus was to me, and how odious my sins appeared! I felt that if I could I would tear sin from my heart and be as holy as my Maker.

My conversation with my professing friends soon showed them a change had been experienced. All my talk was about my dear Jesus, what He had done, suffered, and died, the Just for the unjust; that through His death I should surely be saved. "Parson Warburton" then became the butt of their ridicule. For a time I was pitied as a weak-minded person, carried away with his Antinomianism. My telling them that my toiling to do all the "ought-to-do" preachers told me to do only increased my bondage; also how God had used Mr. Warburton as an instrument in His hands in bringing me into Gospel liberty, only increased the natural enmity already in their hearts against the glorious doctrines of sovereign grace.

About this time I became acquainted with

Jabez Gingell, (We have published articles written by Jabez in past issues, as some of you may notice – Ed] an account of whose death may be found in the November *Standard*, 1867. Being older than I, and knowing more of Gospel truth, me. Through *Standard*, and month. Mr. Warburton 's other works, off country, used to enjoy he was made a blessing to him I heard of the *Gospel* for it I now long every Gadsby's writings, Mr. life, Hart's hymns, and are indeed food in this far off country. O the sweet moments I in that dear man's (Jabez Gingell) company, as we went to and from Zion Chapel. We talked of our doubts and fears, suspicions and jealousies, hopes and triumphs, and, most of all, of our dear Jesus, and what He had done to save such worms as we.

At that time so great was my love for Mr. Warburton and other men of God who preached the same truths in his pulpit, that it seemed that nothing but death could part us. The bounds of our habitation are fixed by God; for in the year 1846 one of Mr. Warburton's members proposed to me to go to America; and, astonishing to say, in a few weeks we were on the way. We made a promise before we left that we would keep together; but in this we have been disappointed, the bounds of my dear friend being New York City, while mine have been varied. With tears and many fears we left for our new home, hoping we should find the same glorious free-grace truths preached here as we had been accustomed to hear in Zion Chapel. In this, to a great extent, we have been disappointed. Nevertheless, we have found here and there a man raised up by God who fearlessly and faithfully preaches the discriminating truths of God's word. In New York City we found several small interests, though I am informed there is now but one, and their number few.

In a few months the Lord in His providence made it plain that Haverstraw, 40

miles from the city of New York, was to be my earthly home, at least for a time. I moved my family with joy, having heard that a few miles off the truth was preached. Thither I went; but O how sadly I was mistaken! Not because doctrine were not preached; for election, predestination, particular redemption, effectual calling, final perseverance, were in the mouths of many; but that rich experience and practice dear Gadsby, Warburton, Philpot, Tiptaft, and others, through grace, preached were all wanting. With this people I found no spiritual union, and my contending for an experimental knowledge of these truths in THE HEART only made them shy of me. In secret I mourned, and wished I had never left the shores of Old England. "Back to England," I said, "the Lord willing, I will go; even if I have to beg my bread." But the Lord's ways are not ours; and thus my experience has proved; for I have been watching the hand of providence to make my return clear, but up to the present time I have not seen it. From some of my English brethren I have received letters, others have called on me; all seem to speak the same things, - a land of spiritual dearth, even among those who professedly hold to the truths of grace. [That condition does not seem to have changed to this day - S.C.P.] I have before me a letter I received a few days ago from a female friend, formerly a member of Mr. Warburton's church, saying, "I am spiritually starving. The truth as I used to hear it, - I hear of no place where it is proclaimed." I do not mean the truth is not preached in this country, for it is. God has His own sent servants; but they are few, and widely scattered. Near where I reside is an Elder Smith; all ministers are called elders here. He is an American, and a man richly taught of God, and preaches a free, full, finished salvation, through the death and sufferings of our adorable Redeemer. The congregation is small, as is the case where the discriminating

truths of God's word are preached. I hear him occasionally, and the Lord makes his ministry a blessing to my hungry soul.

Twenty-five years have passed away since I first landed a stranger to all in New York City. I have shared the trials common to poor humanity, having lost six children, and within a few years nearly £400. My health has never been good, and yet through mercy I am alive, and have a good home. I believe I am perfect as I stand in Christ, and that my heavenly Father sees no sin in me; but in myself, O how vile! When the Lord by His Holy Spirit shines in my heart and gives me a faith's view of the finished work of my dear Redeemer, how I can rejoice! It is more than a match for my corruptions, or even the father of lies; but when, for wise purposes, He is pleased to hide from me the light of His countenance, O what sad work I make! Doubts and fears come, and I begin to question whether I ever knew anything of a work of grace.

Thus far the Lord has led me on; the future the Lord has not seen fit to reveal. I have always had a desire to know it; but, for wise purposes, it has been hid from me. To me the *Gospel Standard* is a welcome visitor. The glorious truths it brings are the truths my soul feeds upon and lives upon; and I believe enjoyed in the heart, put there by the Holy Ghost, they will enable me, as they did Mr. Warburton, to die in the triumphs of faith.

This country is a land of great profession; but I fear the majority of professors know but little of a genuine work of grace in the heart. More is said here about what fallen, totally-depraved man can do, should do, must do, &c., than is said of what a Triune God has done. The precious Saviour is robbed of His crown (sic) by the exaltation of the creature. An American "revival" consists in holding meetings every night, sometimes for months. Certain seats in front of the pulpit are called

“anxious benches”. After preaching, the anxious are invited to occupy these seats. Men and women go to all the pews, and invite and sometimes actually pull persons out of their seats to come. These persons are called “mourners.” Prayer is offered for them, exhortations is made to them. Sometimes there is great excitement and confusion. Many under the excitement are persuaded they are Christians; and, poor creatures, they believe it, and are baptized. As soon as the excitement ends, a reaction follows, and many become more wicked than before. Some of them maintain their visible standing, but generally are ignorant, and sometimes haters of the discriminating truths of God’s word. Among them in some cases are to be found those whom God the Holy Ghost has really taught. Contented with themselves they are not, neither are they contented with the preaching they hear. Without friends to whom they can open their minds, their religion is between God and themselves. God only knows their cries and groans. Many such persons have I found since I have been in this country.

I am glad Mr. John Gadsby was moved to give the history of the *Gospel Standard*. I have been one of its constant readers for thirty years. I feared when Mr. Philpot went home we should have it no more. So many times have the truths and experiences of the loving family contained in it been blessed to my soul that I felt its loss would be great.

I must draw to a close. I am a poor sinner, without a single rag of righteousness, and deserved long ago to be sent to hell. O the rich grace of God towards me through Jesus Christ, His dear Son. Sometimes I am enabled to say, “My dear Saviour!” My hope is in Jesus; my trust is in His merits. Lost or saved, I have nowhere else to go. When He begins the good work He will carry it on. (Phil. 1:6) Were it not so, long ago I should have deserted Him. I stand because He holds me up, and follow after Him because He draws

me. My prayer is, if God’s will, that the *Standard* may live to advocate the glorious free-grace truths of God’s word, and that you may have wisdom given you from on high in the charge of it.

I hope to return, God willing, some time to Trowbridge, the place of my first and second birth.

Your unknown, unworthy Friend, William Pike

Delphi, Onondaga Co. N.Y., Nov. 25,

CORRESPONDANCE

3041 Falls Street
Niagara Falls, N.Y. 14303
December 22, 1983

Dear Brother Phillips,

I must give praise to His blessed name for much hope and deliverance from sore burdens upon my conscience. I hope and trust, since His word declares it so, that I believe the night is over as the day begins to dawn. But to see Him through the eye of faith, the brilliant orb of the sun is what I still long, hunger, and thirst for. Still I need Him as the Sun of Righteousness with healing in His wings to heal my sin-sick soul – to know in the full assurance of faith that my sin, though many and of the blackest dye, are all forgiven to the praise of His glorious grace!

He has most graciously given me great hope. Through some good books blest to me as instruments, He has shown me, in my heart, that it is all His work, already finished, and that work is for *sinners!* I could go on, and hope to till all eternity, but I wrote to give you the publication lists of two groups who have books from some good writers. (The lists are those of Reiner Publications and the Gospel Standard). I can only recommend those two I’ve read – J.C. Philpot and J. Bunyon. However you may know others. Perhaps some may be worth printing in series form in *The Predestinarian*.

You need not reply; I read your letter to Bro. and Sis. Orzolick and know you are busy.

May He keep you in His blessed work for His name's sake.

Your in hope,
John Palazzo

P.S. "An Acceptable Sacrifice" by Bunyon was very blessed to me - I recommend it to those with heavy hearts - broken hearts and contrite spirits!

Zion Baptist Church
1710 Richmond Street, N.W.
Grand Rapids, Michigan 49504

Dear Mr. Dearman & Phillips -Hudson:

I feel much ashamed of myself for not writing before, but I want to state that I feel in much accord with your magazine, and the article which Mr. Phillips wrote on "Sanctification" is as I see it.

Do give my best regards to all the friends. Though this note is short, I have much more in my heart to write about.

Sincerely,
J.K. Stehouwer.

The Gospel Standard book list mentioned by Bro. Palazzo may be had from Mr. Stehouwer. We printed his address above. He pastors the Strict Baptist Church in Grand Rapids, and is the book agent for the Gospel Standard Society here in the United State.

We recommend to free grace believers in Niagara Falls and surrounding area, and those in and near Grand Rapids these two individuals as those to contact for a place to find free grace ministries. We have been blessed to hear (a real hearing) Mr. Stehouwer preach the Gospel, and if our subscribers find much richness in this publication, it seems fit to say that God graciously used him to bless our hearts to experimental truths which go

beyond dry dead Calvinism -a taking of the things of Christ, which have been labeled "Calvinism" and by divine unction applying sound doctrine to the heart and experience of poor sinners. Not only so, but most of our articles from the Gospel Standard were acquired through Mr. Stehouwer.

Brother Palazzo, along with several others, assemble for divine worship near Wilson, N.Y. New Home Church here was called upon to baptize two of their number, and the ordinances of the Gospel are extended to them. In both places, we are fully persuaded one will find the Gospel of free grace sweetly preached to the heart (not the head only), nor do we have any doubts or reservations at all in recommending these two places where orderly and living souls are blessed to believe, live, and love the truth of free and sovereign grace without any "do do" duty-works intermixed.

There may not be many places in the North where free grace is held forth, but where it is, it is precious! -S.C.P.

A FEW THOUGHTS

By John Kay, 1838

This reflection has come into my mind; now, here I see many keeping up the form of family prayer, and many acquainting themselves with the blessed Scriptures, and yet making no progress towards the knowledge of salvation. How is this? I ask myself. Ah! I can only resolve it into this, that is, God's sovereignty. I, as stupid as a beast, and as ignorant as a tree, began to seek after God; got into many wrong ways, wanted to get wrong through the ignorance or false wisdom that was in me; yet God would not let me go. For, I trust, I have at times attained to the knowledge of my own salvation. And yet, how many, it seems, with every outward advantage, in the way of an outward

knowledge of truth, get wrong. And so it is to be. Strangers in the land of Egypt; the sons of the idolater, as Naaman, and Candace' treasurer, (Acts 8:27) the strange Ethiopian, shall be brought to worship God; while many, familiar with the truth outwardly, from childhood, shall be cast out as refuse. Those from afar shall come; those that are seemingly near, "the light that is in them is darkness." What a distant, dark, and ignorant neighborhood, as regards God's truth, was I born in! and, though I have endeavored, over and over again, to lose myself in the pathless forest of ignorance and sin toward God, yet the Lord seemingly forbade it; and made the light of His fear to chase me out of all my wild haunts.

Yes, the mighty orator, and the famous, and the wise, shall all know one day, that it is "not by might, nor by power, but by My Spirit, saith the Lord." The ever-blessed God shall touch a poor boy with the spirit of prayer and supplication, and that boy shall win the prize of celestial wisdom, over the heads of many that might have seemed promising, or sure to outstrip him in the race. "God seeth not as man seeth." All the wisdom I have, I think I have in answer to prayer.

Again. When I see those running well, and over a rosy path of freedom from great tribulation, I have beat my hands together as it were, and said, "O, that I had never sinned, but walked as orderly as you!" Then, on the other hand, I see they have no experience.

What innumerable thoughts come into the mind of one that fears God and has the gift of all meditation, under the unctuous light of the lamp of heaven in his soul! I have found that many things which man called *little* have the most important consequences hung on them. So that, unstead of turning off matters by saying, O, such and such things are of no consequence, I am obliged to feel that God can turn a very little matter into very important consequences, now or in the future.

So that a divine man has to see, from painful experience, that God can magnify the most trifling incident, as men would say, into a mountainous chain of events. Thus, for instance, David knew music, and that was one reason, under God, of his immediate introduction and companionship to Saul. (I Sam. 16:16, etc.) I knew a woman going to take tea with a neighbour, but as soon as she stepped out of doors to go, she fell down and broke her leg, which perhaps was the last thing in her calculations previously.

Again. I have observed, whatever Antinomians may say to the contrary, that sin dampens my religion. The more loyalty I am enabled to have to the King of heaven, the more liberty of soul I feel, the more holy and righteous in thought, word, and deed, the more the lamp of heaven shines within. Thus, though the righteousness of Christ imputed is my all in all; yet I am obliged to pray and strive, that I may keep a good conscience toward God as well as man. "Thou settest a print on my footsteps; if I be wicked, (presumptuously or maliciously) woe be unto me." (Job 10:15)

Again. The imputed righteousness of Christ will do no man a morsel or atom of good, unless the man is made to know, from God's own lips, that righteousness is imputed to him.

But there is nothing astonishes my poor mind scarcely more than what the apostle Paul terms the "demonstration of power," and the demonstration of the Spirit. Thus I can see the greatest orators, who preach much truth, to be as insipid as the white of an egg to me. Poor creatures! they think they preach and write bravely; but if they could see and read their efforts and productions as I, though unworthy, they might advertise their chapels to be sold, and send their fine writings to a friendly neighbour, to wrap up tea and bacon in to be sold to his customers. For, depend upon it, the demonstration of power - and that, the power

of God must be something superlatively great. I am persuaded that there are but few who have it, notwithstanding the great show of Calvinistic profession.

“There are many devices in a man’s heart.” I have tried to bring about certain events, but could not; yes, I have in by-gone times thought, and the fear of God in my soul, how I would accomplish such an event, and how this would turn up, and how another thing might fall out; but, alas! I was supposing wrong. God turned everything contrary to another way. All my fine wisdom stained as folly. Any one that knows anything, there are many things hid underneath he has not come to as yet. That good (sic) man is not far wrong that says, “It requires twenty years to teach a man that he is a fool.” And something on the contrary, which was truly desirable, has fallen into my hands, without any trouble at all on my part, in the least, comparatively, to obtain it. “It is not of him that willeth.”

The light of heaven appears to me to be twofold; namely, faith, and a good conscience. But this, though most own, how few know by divine gift and divine practice, and are acquainted, experimentally, with the various lights and shadows thereof.

Two great difficulties in prayer I daily feel, namely, first as to the unction of the Holy Ghost, secondly as to what God has predestinated to give me. “I will pray with the spirit, and I will pray with the understanding.” A great deal of prayer I have heard seems to me to be very little else or better than chattering.

A man may err by carelessness; a man may err by over-carefulness. A man may “will and run”, and err. A man may tempt God by heedlessness, or rashness, or indolence; “The foolishness of man perverteth his way; and his heart fretteth against the Lord.” (Prov. 19:3) O the narrow way!

“By the word of God, and by prayer,” by which, to the elect, the temporal and

providential gifts of God are sanctified, is meant, not merely the letter of the word of Holy Scripture, but the hidden grace, sensibly experienced power, and felt value of the incarnate Word, in the soul, through the energy of the ever-blessed Holy Spirit. Unregenerate Calvinists, and Arminians, and such like, forget this, or rather, never knew it. Nor shall they ever know it, except through a work of divine grace on their souls, to their regeneration and conversion from the error of their ways.

I have sometimes felt one look with my eye to put all my sensibly felt religion away instantly. O the difficulty of being enabled to please God!

A godly person has, not only like the Canaanitish woman, (Matt. 15:22) to call himself a dog, but also a fiend, in the greatness of his humility, fear of God, self-abasement, sense of sin, and terrors of God! “Jesus was asleep in the hinder part of the ship.” A sense of this, when the winds and waves are high, threatening destruction, or a sense of God as a consuming fire; these things in the soul, make a vessel of mercy shriek out in his soul, “Lord, I am a dog and a fiend.”

The gift of divine and spiritual humility is one of God’s greatest gifts to the ransomed soul, in the predestinated conformity to Christ Jesus’ image. Then the God-Man “riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poured water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel wherewith He was girded.” (John 13:4,5) “The Lord resisteth the proud.” (James 4:6) Yes, and He ever will resist their pride, too! blessed be His name for it! And let such see how much good their pride will do them in the battle, with the Lord God Almighty for their Antagonist. “Lord, my heart is not haughty, nor mine eyes lofty,” (Psa. 131:1) said David, in some degree weaned from his viperous pride.

What a shoal of brisk arrows there is shot off in opposition to the man who is enabled, experimentally and spiritually, to wish to find Christ, the Saviour of the elect, in his own heart! Pride, selfsufficiency, sin, self, the devil, and God Himself will try that man. "The Lord trieth the righteous." "Two are better than one. Woe be unto the man that standeth alone in battle. Be Thou my strong refuge, O Lord."

I do solemnly believe, and feel to be enabled to experimentally win the felt prize of God Almighty's electing love in one's poor soul, that, well nigh actually,

"Tis more than thought can e'er conceive
Or hope expect, or faith believe."- Hart.

- *The Gospel Standard*, 1838.

EDITOR'S REFLECTIONS

Stan C. Phillips

The new year brings us closer to our long expected home than when we first commenced this publication. At times, we are led to feel and believe that our efforts are not in vain; at other times, we really wonder if it is worth the time, expense, and inconvenience - if it is even read at all. The letters we receive are the only feed-backs, other than the comments by those among whom we visit. If it were not for these, we would have long stopped publishing, I suppose.

In the three and one half years of our publication efforts, we have found what other editors have known: That the Lord's remnant is a scattered people. Indeed, it appears that as many live in areas where there is no Gospel ministry as live where they may assemble with those of like common faith and experience.

We plan to reprint in the February issue an editorial by W.J. Berry from the August, 1958 issue of the *Old Faith Contender* on "Removal and Deterioration of The Gospel

Ministry." If there were "doubting Thomas's" when he first printed it a quarter of a century ago, there surely can be none today.

If we have any light as to what the Gospel is, not just the letter of the printed page, but the living, vital, power of God bringing gladness of the tidings of one's salvation and all that accompanies it to a poor sin laden and helpless sinner; then there is very little, if any, Gospel being preached today.

I do not mean to be understood to say the doctrine, dry and barren, is not being preached; nor do I mean that experiences - dreams and imaginations experienced in one's nature - are not being preached; nor that theological discourses better printed in book form to be studied, than read or delivered to a bored congregation are not being written and delivered. What I do mean is that the ministry in America today can not preach the truth, to the heart, in living experience thereof, in power and demonstration of the Spirit of God. Very little of this can be heard anywhere today.

In some circles, preacher jealousies still plunder the churches. And this is most amazing when one considers there are no ministers left with anything of which another should be jealous! Men and women run over the country tale-bearing, most often falsely, about the ministers, and those destroying the necessary "good report" which adorns the Gospel ministry. Even elders spend too much time putting each other down, instead of holding up their brothers' hands and reputation.

It is very trying to go to meetings and find fifteen or twenty ministers, and hear only one or two, at most, who take a text and open it up with understanding, and make application to the hearers from their own common experience. I wish that God would revive us again.