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“BE NOT OVERCOME OF EVIL,”

By W.W. Hudson

It takes the Spirit of God to enable us to follow this instruction found in Romans 12:21. It is important to remember that “vengeance belongs to the Lord.” Notice the teachings in Romans 12: 19,20: “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head.” If we are really blessed to feed our enemy, do not you believe that the Lord would cause him to feel ashamed of himself? I believe this is in connection with Matthew 5:39: “But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.” We could not follow this teaching by our own strength.

It is important to remember according to the teachings of the Scriptures that the matter is not up to man to take vengeance upon those who harm us. If we try to do so, then the Lord will teach us the right way, but it will be through bitter experience to learn the correct lesson. “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with *fire*,” — trials, tribulations, etc., — “might be found unto praise and honour and glory at the appearing of Jesus Christ.” (I Peter 1:7)

Remember that the Lord takes care of the matter in His own time and way. “Seeing it is a righteous thing with God to recompense tribulation to them that trouble you.” (II Thess. 1:6) “Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people.” (Heb. 10:30) When the Lord blesses us to overcome evil with good, then we are following the teachings in this Scripture: “When a man’s ways please the Lord, He maketh his enemies to be at peace with him.” (Proverbs 16:7)

ABSOLUTE PREDESTINATION OF ALL THINGS

“Objections Answered”

Samuel Trott, 1834

Another objection urged against the doctrine of predestination is that it would involve the notion of the Fatalists and destroys the free-agency of man, and consequently his accountability. These notions must arise from ignorance of the true character of God, who as an efficient intelligence governs the world in wisdom and righteousness, causing every thing to result in the greatest good. But in answer to the objection, suffice it to say that the universal experience of man, and the sure word of prophecy, both unite in establishing the fact that man in all his sinful transactions acts freely and is accountable therefore. I will notice a few instances in which the consciousness of guilt was manifested in persons, relative to transactions, manifestly predestinated of God.

We have an instance in the case of Joseph's brethren. Although Joseph declared that “it was God who sent him into Egypt,” yet when their father was dead his brethren sent unto him saying, “We pray thee forgive *the trespass of the servants* of the God of thy father.” (Gen. 50:17) We have another instance in Judas, who though committing the very crime which had long been predicted, and which the Lord pointed him out as the one destined to perform; yet when he had committed the base act, he in contrition said, “*I have sinned* in that I have betrayed innocent blood.” (Matt.27:4)

An instance of “acknowledged free-agency” we have in the case of the Assyrian, who was *the rod of God's* anger against the Jews. God says of him, “I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the *strength of MY hand I have done it* and by my wisdom &c.”(Isa. 10:12,13) Thus it is that men and devils, instead of frustrating or retarding the righteous government of God by

the acting out of their enmity, are, in their very rebellious acts of sinning against Him made by His wise government to bring about His holy and eternal purposes. This view of the holiness and Majesty of God, manifested in His overruling the sins of men to the promotion of His purpose of grace,(while it fills His enemies with wrath) constrains the believer to exalt Him and to worship at His footstool under a feeling sense that *He is holy*.

I now pass to the consideration of an objection made by the popular Baptists, more particularly against this doctrine as held by the Old School Baptists. Even those who *profess* to believe the doctrine of predestination, make it, when professed by an Old School Baptist, to be a very Pandora's box from whence springs *Antinomianism* and every thing which they are accustomed to consider as evil in us. It is, according to their presentation, our belief in the Absolute Predestination of all things that keeps us from engaging in the *Benevolent enterprises* (Missionism) of the day, and prevents us from preaching repentance and faith as *conditions* of salvation, and from making any efforts to convert sinners, and in a word that it makes us very idle and wicked professors. This is the most unhallowed of all the objections made against this precious doctrine. It is the very course pursued by the Jews against our Master, that of raising a prejudice in the public mind against Him and His doctrine, that they might more easily accomplish His death. As they thus succeeded against Him to do *with wicked hands what the counsel of God had before determined to be done*, so will they succeed against the *two witnesses*.

But let us, Dear Brethren, rejoice with His early disciples in being accounted worthy to suffer persecution for our Lord's name sake. This course pursued by the popular Baptists, in reproaching this doctrine, and us for holding it faithful while they admit it, even to be a Bible doctrine, [as the Landmark element eventually can to do] is the most decisive testimony as to what manner of spirit they are of, that could be had. It is, I

sometimes think, undeniably an instance of our being *reviled and having evil said of us falsely for His sake*. The Christian knows that *ordinarily*, owing to a sense of the corruptions of his own heart, the instances are not many when he can clearly draw the conclusion that it is for Christ's sake he is reviled. Hence, how thankful ought we to be for the blessing granted us, of having such an unequivocal testimony that the blessing recorded in Matthew 5:11,12 belongs to us.

It is not in one solitary instance, or two, that we are reproached for holding this doctrine. There now appears for a few months past to have been a general concert on the subject. Preachers, while professing to preach the doctrine of predestination, have in the very same discourses represented it to be Antinomianism and to have the most deadening influence when held by certain Baptists, meaning the Old School Brethren. Others have given the same views of the subject in their publications in the religious papers: witness the letter of a certain celebrated preacher of Va. published in the *Religious Herald* of December 20th, 1833. But it is perhaps proper to answer the objection, however unprincipled it is. The objection seems to imply that the whole sum of our faith is the doctrine of predestination; that all our religious course is determined by our belief of this one point of revelation.

It is true, that believing in the predestination of God, we have no idea of procuring, or being instrumental in producing, the salvation of one individual who was not chosen of God unto salvation; nor that one of the *travail* of Christ's soul will die without experiencing the renewing of the Holy Ghost, and thus being prepared for the society of heaven, whether that individual die in infancy or in old age, whether he was born in New York, in Rome, in Mecca, or in Pekin. But we as firmly believe that *God has chosen His people to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH. that It pleased God by the foolishness of preaching to save them THAT BELIEVE, and*

that while the preaching of the cross is unto them that perish, foolishness; unto US WHO ARE SAVED it is the power of God.

Let those who think and speak of Tracts and Sunday Schools as the more efficient means of converting the world, ponder this text, and think seriously on the distinction drawn between those *who perish* and *those who ARE saved*. The one class esteem the *preaching* of the cross, or Christ crucified, as far surpassing any scheme of men, as the power of God surpasses the weakness of man. But they do not consider the difference between the *preaching* of the cross, and Sunday School *teaching, or reading of tracts*, to consist so much in any natural superiority of the one over the others, but simply in the fact that the one (the preaching of the cross) is the *appointment of God* delivered to us through the Volume of Eternal Truth, and that the others *are not!* Attendance therefore on the one calls for and authorizes the exercise of true faith in God, that He blesses His own appointments; whereas there can be no authorized faith in relation to the others, because God has made no revelation concerning them. And according to the Apostles' views of the subject, the reason why God has instituted the simple preaching of the cross, unadorned with wisdom of words, and by that God might *make foolish the wisdom of the world*, and that the faith of His people *should not stand in the wisdom of men, but in the power of God*. (See I Cor. 1:18-29 and 2:4,5) The above may suffice to show that it is not our belief in the doctrine of predestination alone that prevents us from uniting in the "Benevolent Enterprises" of the day, as they are styled by the Mission movement, but the fact that God has *appointed the one institution*, and but the one has its due weight with us; and ought to have with all who have confidence in the wisdom of God. But again, our belief in the predestination of all things gives us confidence to believe that not an instrument shall be wanting, or a circumstance fail, that God ever designed to employ, or ever would own for bringing an

individual of the Election of God into the liberty of the Gospel, or for establishing him in the hope and consolations thereof. It also leads us to believe that Christ's people will *be willing in the day of His power*, according as they are called to believe in Him, to confide in Him, to profess His name, to enter the ministry, and that with just such gifts as He has bestowed on them, and to go and occupy these gifts wherever He in His Providence directs; and that their willingness to these things will be from a manifestation of the *day of His power* to their souls, and not from any offered worldly accommodations.

Hence, we have no confidence in a divine call of any person to the ministry who enters it or goes forward in it only as some salary or mission fund is proffered for his accommodation. Neither when they go forth from these considerations can we believe that God will make their labors a blessing. Consequently, we stand opposed to Missionary and Theological school systems. The preacher made willing in the day of Christ's power to enter the ministry, does not need these proffered accommodations to stimulate him to action, neither does he need for this end the notion of becoming popular by a display of *school polish*, or by multiplying converts. He has to preach to answer his own conscience. Being an *ear-bored* servant, he will desire to be found faithful. And feeling that he is a servant, he will feel it to be his province to follow the directions of his Lord, to keep strictly to His *written orders; to preach the word, to be instant in season and out of season*, and to leave it to his Master's Will to accomplish His own purpose by the word preached. Thus, the predestination of God has secured that belief in the *Absolute Predestination of all things* will not make His servants idle, but on the contrary, it becomes an incentive to active obedience. The same is the case, as might be shown from the word, with ALL His other children in their several relations.

It is true that the servant of the Lord may sometimes be left to seek his own accom-

modation, rather than to do his Master's Will, but when this is the case, the Lord will assuredly send leanness into his soul, or otherwise, so chastise him as to bring him back to a cheerful discharge of duty.

As to *antinomianism*, those who know the meaning of the word when they use it, certainly do know that it is a base calumny upon us. They know that what offends them in our preaching relatively to the law is our contending so strongly for the spirituality and unchangeable nature of the Law, and that nothing but that full and perfect righteousness, found in the obedience of Christ as the representative of His people, could release from condemnation. If instead of preaching the Apostles' doctrine which *establishes the Law*, we preached the abrogation of the eternal law, and that man is (as they say) on *pleading terms with God*, and by which many seem to mean that man is on *grounds for proposing terms of acceptance with God*, we should then in the estimation of the Populars be very *lawful* and holy men.

In reference to the charge that our belief in the doctrine of predestination occasions our not preaching that men should repent and believe, I would remark in the first place, that according to our understanding of the Scriptures, *repentance towards God and faith toward our Lord Jesus Christ* are essential parts of that salvation to which the Elect of God are predestinated. These things, therefore, we preach. But the repentance to which God has predestinated His people is a *heart* repentance, a *godly sorrow* for sin; a turning with *heart-loathing from self and all self-doings*, as being defiled with sin. We do not, therefore, and dare not preach a mere *Ahab* or *Ninevite head* repentance, as that which characterizes persons as entitled to the consolation of the Gospel. There is the same corresponding difference between the one repentance, which is outward, and the other, which is inward, that there is between the deliverance granted to Ahab and Nineveh, and that salvation which cometh by Christ. It is true, that if we could satisfy our consciences by preaching the word "*repent*" instead of

preaching that repentance which is the result of the regenerating operation of the Holy Ghost, we should much better please the unregenerate, and popular professors, as we should then preach a repentance of which they have some conception.

Again, Christ, by *nailing the handwriting of ordinance to His cross*, so took the Sinai covenant, as such, out of the way, that it never after should, by all the contrivances of men, be introduced into the purpose of God as any part of the system of salvation. Hence Christ, after His resurrection, made known to His disciples that *repentance and remission of sins should be preached in His name among all nations* beginning at Jerusalem. (Luke 24:47) The law was given by Moses, but grace and truth came by Jesus Christ. If, therefore, there is any meaning in the expression "In His name," it must mean something very different from the preaching repentance and remission of sins in a *legal form*. So we understand it, as fixed by the predestination of God, and therefore we do not preach repentance *as a condition* upon which salvation is suspended. But while we preach the *manifested* obligation of all, both Jews and Gentiles, as the creatures of God, to return unto Him by repentance, or as the apostle expresses it: "But now commandeth all men every where to repent," and while we preach the absolute necessity of heart-repentance as a predestinated part of the salvation of God, we preach that Jesus Christ is "exalted as a Prince and a Saviour to GIVE repentance to Israel," and that no repentance short of that which HE GIVES is making "His word as a fire and as a hammer that breaketh the rock in pieces," either manifests the person as entitled to, capacitates him for receiving the consolations of the Gospel. Hence that no other is of any avail.

Thus far our faith in the predestination of God, effects our preaching repentance.

So *faith*, we preach, not as a *condition of salvation*, but as the *gift of God*. And the faith we preach is as distinct from any natural belief of the human mind as the internal

revelation or testimony of the Spirit of God is distinct from the testimony of men: the one is *external and natural*, the other is *internal and spiritual*; the one is comprehended and received by the natural powers of the human mind; the other can be understood and relied on only by the spiritual life imparted. In a word, we believe that the predestination of God has *fixed eternally the point* that none but that system of salvation which God has decreed, that truth which God has revealed, and that order which He has established shall stand. We would, therefore, be wholly conformed in understanding, in feeling, and walk, to that system, be grounded in that truth, and bounded and defined by that order, which God has revealed. Being thus established in the truth of God and sustained by His word, if persecution come let it come, we shall feel the assurance that the *two beast* with their *Image* and all their drilled and mustered forces can go no farther in their rage than our God has determined to permit them; that they cannot afflict us only as He has designed the affliction in mercy for us; that they cannot take our lives one moment before our Father has accomplished His wise purposes with us in this vale of tears.

Such an established belief in the predestination of God serves to preserve us amidst the various trials of life and amidst the rage of persecution; from that fretful, sullen, and heart-sunken spirit manifested by Saul, when he said, "Hear now, ye Benjamites, will the son of Jesse give every one of you fields and vineyards, &c. - that all of you have conspired against me; and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me." (I Sam. 22:7,9) But on the contrary, it will enable us to manifest that patient, resigned spirit which David manifested when he said to Saul, "The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee." (I Sam. 24:12) And when he said of Shimei, "So let him curse, because the Lord hath said unto him, Curse David, who

shall then say wherefore hast thou done so.” “Let him alone and let him curse for the Lord hath bidden him, it may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.” (II Sam. 16:10-12) In the case of Saul, we see manifested the genuine temper of that spirit which will not have the Lord to reign over him, and which, therefore, rejects the purpose of God; in the other, that humility and meekness which is incident to a belief and acquiescence in the sovereignty of God.

But David did not believe that God’s having bidden Shimei to curse, or in other words, His having predestinated this act, exhonored him from guilt. Hence David’s directions to Solomon to avenge it in I Kings 2:8,9.

I will here leave the subject, praying that while others reproach us for believing in the Absolute Sovereignty of God, the Lord would bless us with more unshaken confidence in His universal predestination, and with a more entire submission to His Sovereign Will in all things; and that while others indirectly charge God with revealing a doctrine that leadeth to licentiousness, God may manifest in us that the belief of His truth and the power of His grace can so overcome the corruptions of our nature as to enable us to lead quiet, peaceful and godly lives.

S. Trott Fairfax Court House, Va., Feb.24, 1834.

NOTE: We apologize for having run this good article in two issues. We do not like to read “continued” on an article we are enjoying and assume some of the readers feel the same. However, we plan, the Lord willing, to mail this issue earlier so it will not interfere so much with anyone’s chain of thought.

We are grateful to Mrs. Ruth Barnett of Kaiser, Ark. for this and other copies on the subject of “Predestination” from a old book with Title Page missing.

We constantly request names and addresses of those the readers know who believe in free and sovereign grace, regardless of their religious affiliations. By experience, I can assure you that it is very lonely when you believe the truth of free grace and can find very few, if any, who love and believe it also. For those of us with congregations with which we can assemble for divine worship, the magazine may not be as important as it is for those who have no place to fellowship in the Gospel of God our Saviour. We will be glad to send it to such. S.C.P.

THE FUNERAL OF ARMINIANISM

William Huntington, 1791, Con’t.

How can a faithful servant say that all men are delivered from going down into the pit, when Christ says the gate that leads to destruction receives many? And how can they say that all mankind are redeemed from death when the Lord says they are but few who find the gate that leads to life? And how can Arminians (Freewillers) say, as this “vile speaker” does, that “many are in hell for whom Christ died,” when the Scriptures declare that “the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads;” and that they shall obtain joy and gladness, and that sorrow and sighing shall flee away? which, according to common sense, is so contrary to weeping, wailing, and gnashing of teeth, lamentation, mourning, and woe. This I will say, that those who are among the spirits of just men made perfect, hold Particular Redemption; for they say, “Thou hast redeemed US FROM among men;” and will sing this song in the new heaven and in the new earth. Whereas universal redemption (that Christ died for everyone) was never believed, even in hell! Can you make them that are in hell believe that they are redeemed from death, and ransomed from the pit, who are already in it, and enduring the sentence of eternal death? Never! till the vile person in

my text can bring them all to Zion with songs; which will at once remove the gulf fixed, and cause everlasting torments and everlasting destruction to have an end. In this doctrine of theirs, the price is paid for all, but sure to none!

Thus, dear reader, the sovereignty of Jehovah is charged with tyranny; and the supposed “free-will of man,” with his lenity, is exalted. His absolute choice of His people is called the devil’s lie, and a horrible decree. The perfect righteousness which is the Surety wrought out, and which our Great Creditor accepts and imputes to the debtor, is styled imputed nonsense” by Freewillers. Predestination to adoption and future glory is no security, according to them; for we may be “children of God today, and children of the devil tomorrow.” This “vile” speaking reflects upon the invariableness of God, the immutability of His counsel, the eternity of His love, the stability of His covenant, and the veracity of His oath and promise; and reflects the same upon the atonement of Christ, the sufficiency of His sacrifice, the value of His intercession, and upon the whole work of the Spirit of God. Thus the vile person in my text works iniquity, practises hypocrisy, speaks villany, and utters error against the Lord: which leads me to consider,

Fifthly, His drift in all of this. “It is to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.” The things which the hungry soul hungers after are:

1. Righteousness, which the Spirit convinces him of, and which He makes him feel the need of, both from the sentence of the law, and from the accusations of his own conscience. An unrighteous man is condemned by the law, an unrighteous is condemned by his conscience, an unrighteous man cannot face his Judge, an unrighteous man cannot stand in the judgment, an unrighteous man cannot stand in the congregation of the just, an unrighteous man cannot enter the kingdom of God; and by nature, God says, “there is none righteous, no,

not one; there is none that doeth good.” The awakened sinner sees and feels this; and, therefore, hungers and thirst after righteousness; and the Saviour says, “Blessed are such, for they shall be filled.”

2. He hungers after Christ, the Bread of Life; and that which sharpens his appetite is the fear of death and dread of damnation; the fear of perishing in his sins, and the fear of eternal banishment from the presence of God, and the glory of His power. Such poor awakened souls have sometimes a beam of light darting in, and a gleam of hope starting up; but these often soon withdraw again, and all is dismal. Such an one runs from place, to place; crying in his heart, “Who will shew us any good?” These vile persons in my text often get hold of such; and, instead of preaching Christ, they tell him to work out his own salvation; but do not tell him that God works IN HIM either to will or to do. They bid him arise, and shake himself from the dust; but do not enforce the promised arm of the Lord. They bid him up, and be doing; but deny that God works all our works in us. They tell him to set in as a co-worker with the Spirit; but what is a poor wretch, who is covered with sin, and destitute of power, to do, or to get, from such doctrine as this! How can the prodigal be received, but in the best robe, which is not brought forth! How can he be fed, unless the fatted calf be set forth as killed before him, or unless satisfaction for sin by the sacrifice of Christ be described and enforced! How can he be wedded without the ring of eternal love! Or how can he sit as an approved guest at the marriage-feast, without a wedding-garment! And how is he to make his calling and election sure, if the whole counsel of God is kept back! In short, how can a soul be brought nigh to God, to love God, or even to entertain a thought worthy of Him, under a man whose heart works iniquity, whose tongue practises hypocrisy, and who speaks villany, utters error against the Lord, and seeks to destroy the poor with lying words! So far is such a vile person from feeding the hungry, that he robs, plunders, and

takes away the very food from those that are fed; or, as my text says, he makes empty the soul of the hungry; he strips him of what he has; he plunders him, blinds him, staggers him, stumbles him, confounds him, embitters him; and brings him into bondage to the law, to the flesh, to sin, and to the accusations of Satan; and sets him down, like the prodigal, with the swine, or the wild asses in the wilderness: and, if he can zealously affect such a hungry soul, he will lead him in his chains wherever he pleases, until such time as the Spirit of God operates upon his heart; then he bursts his bonds, and knows by sad experience what it is “for the Philistines to be upon him.” This churl will not only make empty the soul of the hungry, but:

“He will cause the drink of the thirsty to fail.” The drink of the thirsty soul is the efficacy of the Saviour’s blood, or the atonement of Christ received and enjoyed under the operations of the Spirit of grace. The water of life is the quickening energy of the Spirit; and the river of God’s pleasure is the love of God in Christ Jesus, which is felt under the influence of God’s Spirit, and which fills the soul with joy, peace, and divine consolation in believing. But as pardon and eternal peace with God, through the blood of the Lamb, are denied by this vile person; and as the everlasting inhabitation of the Spirit is opposed and denied also; and the doctrine of the eternal love of God reprobated; and the gift of eternal life exploded by asserting that all these things may be forfeited and lost — the dreadful consequences attending such errors must be that divine refreshment, the pure stream of life and peace, will be rarely found; the Spirit is grieved and ceases to operate (sic). Such persons, speaking evil of the truths and ways of God; hypocrites increasing; the world applauding the candour and lenity of vile men; weak souls halting between two opinions, or between right and wrong; bastard Calvinists, who formerly favoured such, but recanted, and bore a testimony against themselves, returning like the dog, and licking up the old vomit of free-

willism; losing their legal zeal and all their eye-sight; appearing afresh to favor Cain’s old cause, and beginning to bring forth their strong reasons against the King of Jacob, and going gradually over to the children of the flesh. And, on the other hand, those who bear their stedfast testimony against their lying words are reproached with rancour, spleen, a bad spirit, and the want of charity. Times will get worse and worse; the light WILL GRADUALLY WITHDRAW; the sun WILL GO DOWN over the prophets; the shadows of the evening WILL STRETCH OUT; grievous wolves will creep forth who will not spare the flock; the truths of the everlasting Gospel, by the villany of these men, will be brought into contempt; and the inhabitants of two cities may, and will, ere long, go to a third city, to drink water, and not find a pure spring when they come there. [Ah, how much vision Huntington must have had... a perfect description of our day, for sure!] All that these vile persons aim at is to conceal the bread of life, and to obscure the pure light of the Gospel (which is a perfect glass, and in which we discover what they are), and so to bring on a “famine, not of bread, nor of water, but of hearing the word of the Lord.” When God is insulted, the Saviour opposed, and the Spirit grieved, the life and power of the Gospel will be insensibly withdrawn, and a minister of the Spirit searely found. (!!)

However, “when the poor and needy seek water, and there is none, and their tongue faileth for thirst; I”, saith the Lord, “will hear them; and I, the God of Israel, will not forsake them.” We come now to:

Sixthly, To consider the instruments used in this mischief, and the quality of them. “The instruments of the churl are evil.” The instruments of a GOOD minister are:

1. The Sheep’s crook; commission, power, and authority, from Christ, and the arm of the Lord attending the shepherd in his work; which serves to catch and hold fast the lost sheep of the house of Israel; and to take hold of and bring back strayed ones which are gone from the fold.

2. A wholesome tongue seasoned with salt, which serves to communicate the words of grace: which tongue is a member of the body, and in the Lord's service; it is an instrument of righteousness.

3. The weapons of our warfare, or spiritual instruments of war; such as, the helmet of a good hope, the shield of faith, the sword of the Spirit, the breastplate of righteousness, the girdle of truth etc.

4. A set of warm, zealous, lively members of the church; who are sound in faith, of a sound mind, and sound in the truth; who win others by their good conversation in Christ, hold forth the word of life, are instruments in bringing feeling sinners to the knowledge of the truth.

"But the instruments of this churl are evil." He was never converted to God, never born of God, nor commissioned or authorised by God. It was pride that puffed him up into the pulpit; and the father of lies furnishes him for it, and keeps him at it. He divines by a lying spirit; and holds his goats in the bands that holds him, namely, the cords of his sins. An arrogated office, an assumed authority, the influence of a spirit of deception, and his artful bonds of classes and bands, are the "instruments of this foolish shepherd" (Zech. 11:15), by which he rules. The joints and bands that hold Christ's body together, and all the body to the Covenant Head are spiritual, and not carnal, and such bands as this vile speaker absolutely denies. His evil tongue is the sharp razor by which he works deceitfully; or, as my text says, with which he speaks his villany and utters error against the Lord. The instruments, or weapons, of his warfare are, first, a "brazen brow;" that is the helmet of this hypocrite. Self-righteousness, and a seared conscience are his breast-plate; confidence in the flesh is his shield, and the bonds of iniquity his girdle. His deceitful tongue is a bent bow for lies; and his vile speeches, or bitter words against God are his arrows. The last sort of tools, or instruments; are such as are under the same spirit of deception; who are armed with prejudice

against the truths of God; who will see with no eyes but his; and who will sacrifice both conscience and common sense, rather than incur the displeasure of this "anointed bramble, who is to be the only shadow of all the trees in Shechem." (Judges 9:15) Which leads me:

Seventhly. To consider the end he aims at. It is the ruin of the just, even against their own testimony; or, as my text says, "to destroy the poor with lying words, even when the needy speaketh right." Hence we may see, that uttering error against the Lord, speaking villany, and lying words, are the ruin and destruction of souls. "The leaders of this people," says God, "cause them to err; and they that are led of them are destroyed." Such are led to make lies their refuge, to take shelter under a misrepresented God; who, as they say, is no Sovereign; who is mutable (or changeable), and changes according to the lazy or working frame of the fallen creature; who chooses and refuses the sinner according to the worthiness or worthlessness of him; who is so fielded in His love (they preach) as that he may be in His favour today, and be drowned in perdition tomorrow; who can save from hell without full satisfaction made to offended Justice; and who can justify a man by an imperfect obedience. Thus he thinks God is just such an one as himself; and under such deceptive conceptions of the Most High he takes his refuge.

Christ is falsely represented by Free-willers — As, that satisfaction made to Justice, by His sacrifice, is NOT an eternal security from vindictive wrath; that His active obedience, which he dare call "nonsense," is useless and needless, and can justify none; that His Spirit wants a co-worker; and that His Omnipotent hand is not a safe and an eternal hold. Thus by setting forth a false Christ, whose satisfaction is invalid, whose righteousness is useless, whose grace is insufficient, who is mutable in His mind, changeable in His Will, weak in His government, wavering in His counsel, and fickle in His love, he hides himself under

falsehood; and, by exalting fallen man, he brings the sinner to trust in another lie. “Surely men of low degree are vanity, and men of high degree are a lie.” (Psalm 62:9) In exalting the freedom of man’s will, the sufficiency of his own obedience, the power of his own arm, his capability of attaining to perfection, and making his salvation to depend on, and his standing to consist in, certain conditions, which were never contained in the Scriptures of Truth, and which in the Gospel he could never point out — This is his attempting to destroy the poor with lying words:

which shows us that forgers of doctrinal lies, those who trust in a lie, and all who make lies their refuge, and who under falsehood hide themselves are (as the Pharisees of old) of their father the devil, and will perish in their own deceivings. For “into the heavenly Jerusalem shall nothing enter that LOVETH and MAKETH a lie.” Yea, all sorcerers, whore. mongers, and liars shall have their portion in the lake of fire. These are some of his wicked devices.

To destroy the “poor with lying words.” The spiritually poor are such as cannot pay their own debts, and so fly to the Surety; who can have no confidence in the flesh, nor find a home in themselves, and so embrace the Rock, for want of a shelter; who cannot work out a righteousness of their own, and so fly “to Grace and the gift of righteousness;” (Rom. 5:17) who are humbled to beg the bread of life at Mercy’s door; and who live dependent on the gracious bounty of their God for every supply, who of His unmerited goodness has provided for the poor. These are the poor persons that he aims to destroy with lying words, even against their true testimony; or, as my text says, “even when the needy speaketh right.” The needy are such as depend on the Lord for wisdom, strength, and direction; for supporting, quickening, comforting grace; and for every promised supply of help and strength, to enable them to live to God, to discharge every duty, and to perform every good work. This serves to shew

us, that such are not trusted with a stock in hand, nor left to stand or fall by the improvement of their own talents.

These needy ones “speak right,” when they tell others what God has done for them, revealed to them, and wrought in them; and so contradict his lying words by their own testimony. They “speak right,” when they tell such vile persons that God never sent them; that they are deceivers, and are deceiving themselves and others; and that they are trying to starve or destroy God’s poor and needy. And they “speak right,” when they call for, and demand, the sincere milk of the word, the pure bread of life, the wholesome truths of the Gospel, and to be fed with knowledge and understanding. And if he does not, cannot feed the sheep, he is an hireling, or a thief, and ought to be put out of the fold; but, if the goats keep him in, let the sheep come out of them. “He that does not believe, ought not to speak:” he that is not in the covenant should not take it in his mouth. What has he to do to declare God’s statutes who has no law in his heart?

Which brings me to consider the “Prince that rules in judgment, whose eyes are not dim,” and whose circumcised ears hear the Lord’s voice, and who hearkens to the joyful sound; who understands knowledge, and whose tongue speaks plainly all the sentiments of his heart: who conceals no part of the counsel of God; who is at a certainty about the state of his soul, and at a point in his doctrine; who speaks in faith, and with confidence; and who declares the whole counsel of God. Or,

Eightly. According to his last character drawn in my text, he “is one of a liberal device.” “The liberal soul deviseth liberal things.” As the son of a King, he has a tincture of divine royalty in him; as a prince, he is one of a princely spirit: he is a noble, and has a nobleness of mind; a ruler, and rules in judgment, magnifying his office and living up to his royal character. He receives every good and perfect GIFT from the King of Heaven, who “gives liberally, and upbraideth

not.” And, therefore, he keeps public days, a good table, and an open house to all comers and goers, and all at the sole cost and charge of his royal Father and Sovereign, who is heir of all things, and who detests a niggard, a miser, a covetous servant, a contracted spirit, and a narrow heart, in his household. “He is a liberal soul, and is made fat; and as the waters, he is watered also himself. Freely he receives and he freely gives.” He endures all for the elect’s sake; he spends all he has for the good of his fellow-citizens, and would spend more if he had it: he would gladly spend, and be spent, for the good of others. (II Cor. 12:15). He does not spin out his text on a wheel, for fear of wanting cordage for the Tabernacle; nor refuse to pursue his melody, fearing a future want of wire for his harp. A perpetual spring is a perpetual supply. He shall not be careful in the year of drought; nor shall he know when heat cometh. He deals not out his matter by the ounce; nor watches the clock like the hireling that waits for the shadow. He speaks fully upon each subject; and, if his incomes are great, he continues his speech till midnight, and after this breaks bread, and talks till the break of day, and trusts in his Father for a fresh supply. While the cruse springs, he pours away till the vessels are full, and the oil stays, without any reserve for a rainy day, or without any fear of standing still for the want of provision, or of shutting up house for want of remittances. He “gives a portion to seven, and also to eight,” without considering the evil of famine or war that may in the future be in the earth. The independent, who keeps house at his own expense, or is at board-wages, must proceed with caution, and not live beyond his income; but the Heir of Promise lives at the expense of the Giver of all things; and the more he spends, the more he has. “He that scatters shall get increase; and he that withholds more than is meet, it tendeth to poverty.”

The things which his heart devises to bring forth, are, the FREE and unconditional promises of the Gospel; the free gifts and blessings of the Covenant of Grace; the

promised Spirit, which is freely promised and freely given; a free salvation and justification, freely by the grace of God; freedom and liberty from the Law; freedom from the destroying power of sin, from Satan, from death, from wrath, from hell and damnation; and freedom of access to God, freedom and boldness with Him, and a full and free welcome to Him, to Christ, and to the waters of life; to take all freely, without money and without price. When he deals in these things, he knows what he says, and whereof he affirms; for all these things are liberal GIFTS OF GOD. These are the inward devices of a prince that deviseth liberal things; who is of a free spirit, and blessed with an enlarged heart; who receives freely, and preaches FREE GRACE, and is a minister of the Spirit, and a good steward of the manifold grace of God: while the churl is close-fisted, narrow-hearted, mealy mouthed, and wholly shut up: especially if any of these princes are present; crying out: “We are not all of a colour! there are enemies here!” his heart is never enlarged, nor is his mouth opened, unless his audience consists of the blind, the ignorant, pharisaical, and the hypocritical. To these Ziphites, to Doeg the Edomite, or to the Witch of Endor, Saul’s heart is enlarged and his mouth opened; but to David and his friends it is always closed, even to his own son Jonathan, and to his daughter Michal, if either of them favour the cause or person of the son of Jesse.

This Liberality in my text is not temporal liberality: for a man may give away all his goods, and yet be nothing; nor is a prince or a ruler established by that, though it is a good fruit. But — to return to the Churl — Indeed, he has no liberal things in his heart; and therefore, cannot devise to bring such things forth. They deal in “If’s and But’s”; in free-will, moral righteousness, human perfection, casual grace, uncertain vocation, and precarious redemption: all of Satanic origin and human device, contrived and opposed to the counsel and will of God. But the latter will stand when the former gives way. “There are many devices in a man’s heart; but the

counsel of the Lord, that shall stand.” Such poor churls have the old veil on their mind, and the legal yoke on their neck [Ed.—Today, even this is no longer the case. The freewillers no longer pretend to carry out the law; but have substituted cheap “plans of salvation,” and tom-foolry in its stead. There is nothing “legal” left in that demonic system]; the shackles of guilt on their spirit, and the fear of death in their heart; while God rebukes them, and resist them for their pride and presumption; and they oppose God for their rebukes. Not so the Prince: he digs into the mines of the glorious mystery; and, when he finds a vein of Gospel truths, all linked together with the chain of “I will; and You SHALL; yea, yea,; and, Amen” — here he knows what he says, and whereof he affirms: he finds firm standing himself, and sure ground for others; he preaches the Gospel according to the divine command, does the work of an evangelist, and makes full proof of his ministry.

Having considered the liberal things of this prince, I come now:

Ninthly. To treat of his foot-hold, his standing, or establishment. “By liberal things shall he stand:” which shews, that the vile person who utters errors and speaks villany shall not stand in his own self-righteousness; he falls at the feast for want of a wedding garment. He that makes flesh his arm is cursed of God and shall not stand in the judgment. The house built on the sand shall not stand. Those that build a tower, without counting the cost, will find their language confounded and their building demolished: but the liberal, by liberal things, shall stand.

God chose him in Christ, called him to Christ, and he preaches Christ; and, as the dearly beloved of God, he shall stand fast in Christ. He is a partaker of grace; has been a good steward of the manifold grace of God; and has access into this grace wherein he stands, and must stand. He is a justified person, and shall stand in the judgment; and, as a righteous person he shall stand in the general assembly, in the great congregation of

the righteous; he shall see God for himself and not for another: and stand in his own testimony, and not in the testimony of another. He has been made free by the truth, and has preached the truth as it is in Jesus;” and the gates shall be opened, that the righteous nation, and all that keep the truth, may enter.”

“As he is to stand by liberal things,” it implies that by the liberal GIFTS of God, by HIS FREE GRACE in Christ Jesus, he shall stand, or be established; and not by his own works, however many; nor by his own fruits, however good; how much less by the works of the law, or his own observations of it! nor by the “conditional promises” of that covenant which establishes nothing but the perfection of its author, and the eternal punishment of the transgressor. The preachers of it know not what they say, or whereof they affirm; and, if they cannot establish their own doctrine by it, it is not likely that themselves should ever be established by it. By faith the prince stands in this world; and, by the riches of grace in glory by Christ Jesus, shall he stand in the next. It is God that founded Zion, not man; and the Highest Himself shall establish her, and all her princes too, not the creature.

You have heard, in this subject, what God says of false teachers. He has here given us an account of their inward workings, and outward practice; of their real hatred to Him, and their aim at the ruin of us. The inward working of their hearts is iniquity. Their open practice is hypocrisy. The object of their hatred is God; they utter error against Him. The ruin of the saints: they “destroy the poor with lying words;” which shews that false doctrine destroys souls. Their proper names, according to my text, are “Vile persons; erroneous men. Churls; enemies to Christ,” who speak against Him. And “Liars,” who speak lying words. They are not to be called liberal, nor bountiful. Their doctrine is called “iniquity, villany, hypocrisy, errors, and lies.” To starve the just, and to quench the Spirit, are to be the dreadful effects of their cruel

deception: "They make empty the soul of the hungry, and cause the drink of the thirsty to fail."

My Dear Friends, "I am jealous over you with godly jealousy. I have espoused you to" a good Husband, that "I may present you as a chaste virgin to Christ." But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ, by adhering to them that "preach another Jesus," for if ye receive another spirit that ye have not received, or another gospel that ye have not accepted, ye may well bear with such." Dear friends, beware of these Papists in disguise; beware of these Arminians (advocates of free-willism); beware of these Scribes and Pharisees, hypocrites; and beware of the leaven, of the candied leaven of them, which is hypocrisy.

Nor let the voice of fame, the applause of the world, in the least sway you. The hypocrites admire false teachers, as the Saviour tells you: they will speak well of them; so did their fathers of the false prophets. These vile persons, as my text calls them, are generally styled, by worldlings and hypocrites, as men of candour; men of "liberal sentiments;" men of moderate principles; men of philanthropy, of charitable judgments; men open-minded and of generous minds. But God, who is the best judge of their hearts gives them other names: and the children of Zion are not to call them, nor yet their sentiments, "liberal."

The Pope has obtained as many good names as the Arminian Freewillier. He is called "Papa," "Universal Bishop," "Head of the Church." "Key-keeper of Heaven," "Our Lord," "his Holiness," "Christ's Vicar on Earth," "Peter's Successor," &c., &c. But he is nothing the better for all these swelling titles; he is yet the "Man of Sin," the mystery of iniquity. The Church of Rome is called "the Holy See, "the Holy Church," the "Holy Mother, "the Bride," the Lady of Kingdoms," and the "Queen of Nations" — but she is not one morsel the better than her Arminian (or

Free-will) sister, who justifies herself as much as she; and who justifies her by building upon the same foundation. The former canonize those that are the most profound in deception, as the latter perfect the selected or perfect band.

My text tells you, my friends, that vile persons are to be known by their villanous speeches and lying words; which is, uttering error against the Lord. If the Arminians have a will of their own to choose Christ, let them describe the Christ that they have chosen! and, if he be not a SOVEREIGN, and the LORD our Righteousness, it is an IDOL of their own imagination. If the "Free-Agent" has a power to "come to the Lord," let him point out one that ever came by this power, without BEING DRAWN by the Father. If salvation be not WHOLLY OF FREE GRACE, let him show us one that ever was saved any other way: and, if salvation or any part of it be conditional, let him show us what the condition is. and where it is. If human works have ever saved any, either in whole or in part, then it "is of him that willeth, and of him that runneth:" and let him show us who this willer and runner is that ever got the prize! If imputed righteousness be not the ONLY justifying righteousness of all God's saints, let them show us just one that ever got to heaven without it. And, if their fleshly works are sufficient, or must be added, let them tell us who they are that obtained righteousness as it were by the works of the law, and did not stumble at that stumbling stone. And, if redemption by Christ, which is redemption from death and the pit, be universal, let them prove that the gate which leads to destruction has admitted none! And, if Christ laid down His life for any more but the sheep, let them point out the redemption of the goats! And, if falling from grace be true, let them show "when the righteous were forsaken." (Psalm 37:25) "And where the righteous were cut off," (Job 29:19). And, if they are perfect in the flesh, how they come to die the common death of all men: or, "who ever perished, being innocent." (Job 29:19)

And, if they deny that they hold any such doctrine, then let them inform us upon what foundation their perfect band has stood for so many years now. And, if all these doctrines are not doctrines of devils, lying words, the practice of hypocrisy, errors against the Lord, and intending to destroy the poor and needy; then let them prove me a liar, and make my speech worth nothing.

Some of you will say, "This close preaching, this harsh dealing will never do. Prophecy smooth things, prophecy deceits. A little more candor: you will drive away half of your congregation." As the Lord liveth, my greatest fear is, that I shall not drive away the rotten-hearted, the Bastard Calvinists, from among you! I would sooner preach to fifty pious souls, than to ten thousand hypocrites, whose faith is vain, and who are yet in their sins, though I had a thousand pounds yearly for so doing. I want none in communion with us, who do not love the Lord Jesus Christ in sincerity, and in truth: nor shall I ever be "as the Lord's mouth, unless I take forth the vile from the precious." And if honest and faithful dealings, if declaring without shunning the whole counsel of God, will do it; I am determined (God helping me) to effect it.

Our Arminian (Freewill) swears that he is moved by the Holy Ghost and subscribes to the same Articles of Faith I did. [*Thirty-Eight Articles of the Anglican Communion*, or English State Religion. — Ed.] Let us compare them with his doctrine.

"*Original sin standeth not in the following of Adam* (as the Pelagians so vainly talk), but is the fault and corruption of every man that naturally is engendered of the offspring of Adam," &c., &c. This is an article which the Arminian subscribes. How, then, does this agree with the doctrine of Sinless Perfection, or the basis of the "Perfect Band?" [Huntington refers here to the early Methodists who believed in the "eradication of the Adamic nature" as set forth by Wesley and Asbury, and is today held to by their followers among the so-called Charismatic sensationalists, who split off from the Methodists].

"The condition of man, after the fall of Adam, is such, that he CANNOT turn and prepare himself by his own natural strength and good works, to faith and calling upon God." &c. This article the Arminian subscribes. How does this agree with Free-Will and human power to choose or refuse; come to Christ, or stay away?

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." This is another article which the Arminians subscribe. How does this agree with what the vile person in my text calls "imputed nonsense"?

"Predestination to life, is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour." This article the Arminian subscribes; and what a conscience must men have, to swear in God's name, and subscribe with their hands, to this article, and never believe in it! Yea, even call it the "devil's law, and a horrible decree!" And, if this decree "brings men by Christ to everlasting salvation, as vessels made to honour," then where is the doctrine of "falling from grace — of being children of God today, and children of the devil tomorrow — and of many being in hell for whom Christ died?"

The vile person in my text obscures the justice, truth, holiness, and immutability of God, and misrepresents Him. He sets forth a false Christ, who is NOT a Sovereign in His reign; who is NOT the everlasting Righteousness of His people, as a Surety; who is NOT immutable in His love, as God; and as having NOT "perfected for ever them that are sanctified" (Heb. 10:14) by His blood, as a Priest; and as not being victorious over Satan

and sin, as a King. He pretends to the Spirit of Truth while he speaks lies; he mimics and counterfeits the operations and joys of the Holy Ghost; he opposes every truth essential to salvation, subscribes the above Articles, and swears he is moved by the Spirit; he gives his hand and his oath against his own soul, swears falsely, and becomes a perjured person against the Holy Ghost: thus making himself one of the worst of liars, by subscribing, and then denying, the truths of the everlasting Covenant; and all to gain a name, and set up a party, by uttering errors against the Lord, and to destroy his own followers, and, if it were possible, the very elect also with lying words. This is the character of a vile person, whom the hypocrites call a “man of candour, and of liberal sentiments.” “O my soul! come not thou into their secret! Unto their assembly, mine honour, be not thou united!”

My dear friends, when you hear the Bastard Calvinists, (sic) whose heads are at Zion, and their hearts at Horeb, crying out: “Such live Arminians, but do not die Arminians!” then let them shew their repentance, and works meet to prove it to be genuine. Peter’s repentance, and David’s repentance, shall be as conspicuous as their sins. The Arminian, or, as my text says, the “vile person,” if ever he be saved, his recantation shall be as public as his desperate rebellion in uttering error against the Lord; and his repentance as public as his public stubbornness and obstinacy. If any of God’s people err, they must be restored and reclaimed, before they go hence. “They that erred in spirit shall come to understanding; and they that murmured shall learn doctrine.” They must be converted from the error of their way, or die in their deception. Those that practise hypocrisy and utter errors against the Lord, to destroy the poor with lying words, dying so, they go down into the grave with a lie in their hand. “A deceived heart has turned such aside, and they cannot deliver their souls.” (Isa. 44:20) Into the heavenly Jerusalem shall nothing enter that loveth and maketh a lie: and if he that loves and makes a

lie is shut out, then what is to become of them whose whole practice is hypocrisy, and speaking villany, to destroy the poor with lying words, even when they speak right? “All liars,” says God, “shall have their portion in the lake which burneth with fire and brimstone, where the Beast and false prophet are.” The Scriptures, my friend, cannot be broken: the counsel of the Lord shall stand firm, His word shall abide forever. It is Yea, and Amen; not a jot of it shall fail; it shall never pass away, but stand fast to a thousand generations. “Let God be true, and every man a liar.”

Again, when you hear it reported that such men make a comfortable and glorious exit, examine their writings, and inquire for their public repentance: and, if you find lies in the former, and no account of the latter, my text says they are vile persons; enemies of Christ, by uttering errors against Him; and enemies to the saints, by seeking to destroy them with lying words. And when they tell you that such persons depart in peace, let them shew you that such made “their calling and election sure;” that they were called of God, pardoned by blood, and justified by imputed righteousness, and made sound in the truth. The elect are sons of peace, and so peace comes upon them. Such are called to peace in Christ, who receive pardon, and go in peace; who are justified by faith, and so have peace with God. The effect of righteousness is peace. Righteousness and peace must kiss each other; and peace ALWAYS goes with TRUTH, but NEVER with LIES. He that hates the truth, never knew the way of peace. “Love the truth and peace,” says God. “Good is the word of the Lord. Peace and truth shall be in my days,” says Hezekiah. But a vile person, a worker of iniquity, a practiser of hypocrisy, an utterer of error against the Lord, a destroyer of the poor with lying words, shall have peace? “There is no peace, saith my God, to the wicked.” Can persons who live and die drunk with errors, with the wine of spiritual fornication, be blessed? Take heed, “lest there be among you man or woman, or

family or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there be among you a root that beareth gall and wormwood, to go and serve other gods of these nations. And it shall come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst; the Lord will not spare him, but then the anger of the Lord and His jealousy shall smoke against that man, and all the curses of this book shall lie upon him, and the Lord shall blot out his name from under the heaven.” (Deut. 29:18-20) And, pray, is not that man’s heart turned away from the Lord, who utters error against Him? And he that make flesh his arm and trusts in himself that he is righteous, is he not an adorer of strange gods? And, surely, he has got a root that bears gall and wormwood, “whose heart works iniquity, to destroy the poor with lying words, even when the needy speak right.”

I know what Arminianism is: I have felt the bane, the leaven, the desperate rebellion, the cursed working, and the horrid enmity of it against God, and His Word too. If any leaders of the Arminian class had found me when I was burdened with sin, and filled with wrath; under the fear of death, and at the gates of hell; murmuring and fretting against God, and fighting against the doctrine of election; washing myself with nitre, making my heart clean, working out my own salvation, and bringing in my Maker as a my debtor, to save me for my dead works’ sake; I should have been admitted into their Society at the first word; and, if they could have seared my conscience, I should soon have become a leader of a class, if not a Boanerges in the pulpit!

Again, my dear friends, when you hear any bills or papers of Grub Street proclaimed and sold about the streets, describing the triumphant death of such characters as my text describes; or any avowals, signed by never so many persons; or elegies, or funeral sermons preached and published on such occasions; if

you buy them, this do — Sit down and take your pen and draw it through all the fair glosses, through all the varnish that they have cast upon the narrative, and you will see what is left. Then compare that with the doctrines they have published, and both with the Scriptures of Truth, and you will soon see how they stand together. If any of God’s elect get into Arminianism (Free-willism), they MUST be converted therefrom are they go hence. Peter himself, notwithstanding his confession of faith, must be converted from his fleshly confidence (the source and strength of will-worship), before he was fit to strengthen his brethren, much less to depart this life in peace. There will be some of God’s elect even among the Papists; but God calls to them; and ALL shall partake of her plagues that are not called out from her arms.

But my friends may say: “If the testimony of God in your text, concerning every false teacher be true, and that the Arminian will-worshipper is one of those false teachers; then how comes it to pass that such characters, such unconverted men who never were converted to God, who never could, who never did, publish their conversion, how is it that such come to be canonized at their death, justified in their falsehood and wickedness, and that by men falsely called “Orthodox,” who must betray the simple into their hands, and be partakers themselves of their evil deeds? And how is it that pulpits, which once did ring with the truth, now hang in sackcloth, at the departure of the worst of liars, persons who have left upon record volumes of lies against their own souls?”

To which I answer — The merchants, traders, traffickers, and all that have ships, will cast dust upon their heads, weep, wail, and lament, as much at the burning of Rome, as these do at the death of the head of an Arminian synagogue; when the heavens, the apostles, and prophets of the Lord, will be commanded to rejoice over her. Besides, they are not all converted men that are called “Gospel Ministers,” nor yet one in twenty: [The percentage today is perhaps one in ten

thousand, or even much greater. — Ed.]: they may begin in the Spirit, when the Spirit never begun in them: the commandment may be delivered to them from the pulpit, or by the Presbytery, when it never was written on the fleshly tables of their hearts by the Spirit of the living God. If damnable blasphemy, lies, and villany, uttered and left upon record, against God; if swearing falsely that they are moved by the Holy Ghost, when the Devil, and none but the Devil, moved them; if subscribing to doctrinal Articles and then reprobating every one of them, if these are the things that complete the character of a man of God; if these are the things that accompany salvation, that bring men to a peaceable end, and to the crown of glory, the Arminian bids fair for the prize. Nor can the old Jewish Pharisees, the murderers of our Lord; the synagogue of Satan, the Pope, Papists, Mahometans, Infidels, or Cannibals, have anything to fear. For what is there in any Popish writings, or in the Koran, comparable to what is to be found in Mr. John Wesley's hymns, or in his sermon of what he calls "Free Grace," preached at Bristol? Can the Devil himself, or did the Devil ever, utter any thing worse, or so bad, as to call the Sovereign Disposer of all things "A hellish God, Moloch," &c., &c., as he did, and to declare that the Law of Moses is "God's decree of Predestination"? The decree, he says, is this: "I set before thee life and death."

Reader, these children of the flesh ARE NOT the children of God, but the children of the Promise are accounted for the seed; and the salvation of these is Faith, that it might be BY GRACE, to the end that the Promise might be SURE to them all. Stand fast in the Lord, my dearly beloved; lest, being led away by the error of the wicked, ye fall from your own steadfastness. The man that dies in his errors, must be damned, if God be true: and he that errs from the truth, must be converted from the error of his way, before his soul can be saved from death, or the multitude of his sins can be covered. (James 5:19,20)

In short, our present mongrel *Watchmen*,

who are partly Hebrew, and partly Ashdod; who were the followers of the orthodox free grace Mr. Whitefield, &c., but are now the advocates of the free will Mr. Wesley, &c., give their followers to understand, that the ancient enmity between the Seed of the woman and the Serpent has now subsided, and that peace is proclaimed; that the testimony of Mr Whitefield, and all the orthodox, are now invalid; that the breach between lies and falshood is now closed; and that they themselves have been all this time imposing on their numerous followers, by receiving One Hundred Pounds per annum for their pretending to preach the Doctrinal Articles of the Church; when their audience might have been furnished with Ministers, of the same hearts and sentiments with themselves, at Twelve Pounds per year.

Selected from *Huntington's Works*.

The reference to the Watchmen seems to indicate the early Methodist publishers when they went Freewill.

TRIAL OF YOUR FAITH

A letter by John Rusk, 1820.

Dear Friend, — I received yours, and have now sat down to write to you, though never more conscious of my utter weakness, foolishness, and inability. I know that some people confess this in a mock-modest way, but I speak the truth from my heart, for I really feel it. I took your letter to the Lord, and begged Him to answer it Himself, for He knew that I could do nothing. "Who by searching can find out God? who can find out the Almighty to perfection? His way is in the sea, His path in the mighty waters, and His footsteps are not known." I would not wish you to lay too much stress upon your feelings, as it respects faith, for it will not do to make faith a foundation, either for Providential mercies, or yet for spiritual blessings. Christ is

the foundation for faith to build upon for the soul's salvation; and as He is the heir of all things in Providence, we shall have as much of them as shall be for our good and His glory; and at times I can say with all my heart, "Amen," but not at all times. As to what you say of there being no likelihood or appearance of God's answering you according to your faith, I answer that faith must be tried; for if it be not tried, how can you tell the difference between natural faith and spiritual faith?

Read carefully the account of the children of Israel. It is plain that when God told Moses He had heard their groanings, and was come down to deliver them, Moses believed and expected it directly; and, God not appearing according to his expectations, he told the Lord that He had not delivered His people at all. For the way God took was to lay heavier burdens upon Israel, and that Pharaoh should use them very cruelly to ripen him and his hosts for damnation, and to humble Israel greatly; so that the Lord might be glorified both as a God of judgment, and as a God of salvation. You may see also in Abraham, the father of the faithful, how long his faith was tried about a son; and when he prayed as follows, "O that Ishmael might live before Thee," he had some hope and some confidence that God would hear him. If this be denied, then I ask how it is possible for a man, without the least faith or hope, to put up such a petition to God? But God says, No, I will not answer him according to his desire. I believe that God's children are not without *natural faith*, though they may have *spiritual faith* also; but spiritual faith is sure to be well tried; natural faith goes by the appearance of things; and if things look favourable, this faith works well. But spiritual faith works best without these appearances, and even against hope in nature believes in hope through grace. What a great deal poor Abraham had to cope with! For there is no doubt when the Lord promised him all the land of Canaan, and it is said that "he believed God," that his faith understood something more literal than to have only a burying place, and to have to

purchase that. But he was to be brought off from confidence in the flesh. If you deny this, how can it be true, that they were "men of like passions" with us, as the Scriptures affirm? For if God were to make such a promise in particular to one of us, do you think we should steadfastly believe He meant it only spiritually, so as to hold fast that faith, and never doubt it at all? Or that natural faith would not try to come in, and carnal reason say, "It may be, perhaps, that God intends literally to give me the promise?" I say that this is very likely, as we are 'all of like passions; and if this be denied, then we are not at all of like passions, which is contradicting the Holy Word. And after Abraham got the promised seed, then was it not a great trial to offer him up as a sacrifice?

Now what I wish to lead your mind to is, the *delay of the promise*; and that it is for the trial of the faith — yet it was not a denial. Consider David also; how long he was tried before he got the kingdom, whereas at first how fair he bid for it in killing Goliath of Gath; surely he would secretly conclude that he should be established king, by giving such a deliverance to Israel. But, alas, David must be humbled again and again; yes, and have many fears, and conclude that he should one day fall by the hand of Saul, so that he fled from him. You see how deliberately God goes on with His works; but our time is always ready. As it respects myself being tried in this way that you speak of in your letter, I really have again and again; and it has puzzled me not a little. When I have been out of work, I have at times been highly favoured with the Lord's presence in writing, insomuch that I have wished from my heart to be wholly engaged in the Lord's work. I had a large family in real want of everything, and no work; but many a miserable hour, yea, and day too, have I got over while writing, and reluctantly have gone to look for work, leaving that which I was sure I had the approbation of God upon; and when I have gone, I have lost the enjoyment of His presence, and got more and more shut up in

bondage.

Well, when I have been discharged, and got again to writing, I have felt all right again; so that it appeared as if God were angry with me for looking out for work, which could never be the case, for “he that provides not for his own house has denied the faith, and is worse than an infidel.”

But there is a great deal of human, fleshly wisdom hanging about us, which God will surely cripple, and many of God’s family find it the same. I went out lately to look for work very comfortably, and according to my feelings as if the Lord would appear, and with a spirit of prayer, from the real sense of my need; and when the day has been over, I could not see it to be of the least use for my going out that day, for nothing has appeared in my favour, and I have walked miles in vain. But such dealings bring us from a confidence in the flesh; we are looking for God to work this and that way, because He has worked so before; but He does not. This is to keep us from trusting to the instrument and making an idol of it; yet we wonder why it is so. I have walked with some that were good people, and have known my affairs, what a family I have, and how hard put it is from day to day, and, according to my reason, they could have put pounds in my pocket; but though they knew my circumstances, they did not try to help me, when they might without being a penny out of their own pocket, but have given advantage to ungodly men. And how is all this to be settled? I answer, in God’s *sovereignty*, and no other way; and it has made me know by experience, what at one time I could not believe, the truth of this text, “Who is he that saith and it cometh to pass, when the Lord commandeth it not?” So that I have been brought to this conclusion, that no person, good or bad, is any more to me than God is pleased to make him in a SOVEREIGN WAY. But as I said before, you must not lean too hard upon your faith, but remember that “as far as the heavens are above the earth, so are God’s ways above ours, and His thoughts also.”

Genuine faith of a spiritual nature takes in these following things:

First, sooner or later, suddenly or more deliberately, God is pleased to convince all His people that they are sinners; not in their judgments only, but in their hearts; and they are enabled to set to their seal that God is true, in the testimony He has given of man’s heart in the Holy Word; so that we can go at certain times in secret to the Lord, and He gives us power to confess our vile, base, and abominable hearts to Him; and we can say at that time with truth, from feeling experience, that from “the sole of the foot to the crown of the head, we are full of wounds, and bruises, and putrifying sores,” and that “every imagination of our hearts is evil, only evil, and that continually.” Now this is real faith, and such people have an honest and good heart; an honest heart because they tell the truth as it is — they are “children that will not lie,” as some do when they say they never at any time transgressed God’s commandments; and it is a good heart, because such are partakers of God’s Spirit. “Thy Spirit is good,” says David; and God’s word, which is called by Paul, “the good word of God,” has a place in such a heart. The Holy Spirit works agreeably with the word, and persuades us that we are such sinners as that word speaks of, and enables us to confess it from the heart; and this discovery will go on till death; for the longer we live, the worse we shall see and feel ourselves, and the worse we see and feel ourselves, the nearer we are to God; “But now mine eye seeth Thee, wherefore I abhor myself;” (Job 42:5,6) “Woe is me! for I am undone; because I am a man of unclean lips, for mine eyes have seen the King, the Lord of Host.” (Isa. 6:5) And when Daniel saw Him, all his comeliness was turned into corruption.

Secondly. Another lesson we have to learn, and which proves that we have real faith is this, that we are altogether without the least power to help ourselves. It is easy to say, “I have no power,” but not to say so from feeling experience; and therefore God lets us try to overcome our secret lusts, our besetting

sins, idols, &c., and we pray Him to help us; and every fall into them that we have, we are sorry for, and feel determined not so foolishly to fall again the next time, and we really expect that we shall not. But, alas, Satan and sin work on our corrupt affections, and with open eyes we go again and again into sin, and bring a heavy burden of guilt upon our consciences. The law that Paul speaks of in his members, is nothing else than a love to sin. This is too strong for you and me; and we try to be more diligent in reading, hearing, praying, repenting, believing, etc., all of which we think is within our power in some way or another; and we go on at it till all we once thought we had appears now to be lost. We read till we appear nothing but confusion, and at last feel a dislike to the Bible and good books. We hear the word, but it appears of no use, for we feel Gospel-hardened; and that text sometimes will shake us, "I have commanded the clouds that they rain no rain upon it;" and we seem like the door upon the hinges. We pray, but it appears all in vain, for the more we pray against sin, the stronger it works; so that we go very reluctantly to that also. And as for repentance, our hearts are like stones, and we conclude that God has given us up like Pharaoh, and we can no more believe that we are God's children and under His teaching, than we can create a world, so strong do we feel unbelief. "Lord, I believe; help Thou my unbelief!" "I know that Thou wilt not hold me innocent," said Job (9:38); and "if I had called and He had answered, yet would I not have believed that He had hearkened to my voice." Now all this, and much more, for I cannot enlarge, is to teach you and me that we are altogether without strength. Therefore God says, "when the Ethiopian can change his skin and the leopard his spots, then may we that are accustomed to do evil learn to do well;" and we are brought to a full point in this by experience. Now how could we find it out any other way than by our trying our own heart and our own arm, and finding our supposed strength to be weakness?

Now we have two more lessons to learn, in order to prove the reality of our faith. Thirdly, then, we have to learn that there is salvation in no other name under heaven but in Christ Jesus. This some may think is very easy; but it is not so easy to trust our own soul's salvation wholly on Him in a storm, when our souls are sinking in despair, and feelingly we conclude that our hope is gone. From not having a steadfast faith here, and not being enabled to come naked, stripped of all for free salvation, arises that legal, working spirit — duty faith; but depend upon it, that we shall be brought to give all up, and say, with Esther, "If I perish I perish." Now every thought is brought into captivity to the obedience of Christ. But, though I have experienced these things, yet to this day I feel in a storm, that legal, working spirit, trying to pray, read, watch, &c., out of duty, and a secret leaning this way for the storm to abate. It is very hard under peculiar sinkings of soul, to trust wholly to Christ, believing that all salvation, temporally and spiritually, is in Him.

And, Lastly, the crowning work, or full assurance of a complete faith, is to believe that He is *our* Saviour, and to say, "my beloved is mine, and I am his."

Now, certainly you can tell whether you have a measure of the faith I have been describing or not, and if you say, No, I cannot say that I find anything clear. But I can go a step lower, and yet according to truth, which is this, Do you in heart love Zion? I don't say at all times, but at any time; and is there a cleaving to the Lord's people for the truth's sake, as Ruth gave to Naomi, and the disciples did to Paul, when he preached on Mars' Hill; and though you appear to have no love, and feel enmity work, yet does this love come again? If it do, grace reigns, or else corruption would have overcome it. Again, when the light shines on a verse, in reading the Bible, or in reading a good book, so that you see a beauty in it, do you feel a love to it also? If you say Yes, this is receiving (not truth only) but the love of the truth, and it is that you may

be saved. Again, do you feel an earnest desire at times to come to the light? I believe, by your letter, you do; and this shows honesty of heart. Wait, then, on the Lord, for He says, "They shall not be ashamed that wait for Me." And, "Blessed is the man that heareth Me," (there is a circumcised ear to know His voice from all others, and such are blessed already, and the blessing is everlasting life) "watching daily at My gates." Not having entered as yet into justification, the gate of righteousness, we therefore cannot as yet praise the Lord — ("Thou shalt call thy gates praise") — but watching and waiting like a beggar; not in the hail, but at the posts of the door. Here Hannah was, but God raised her up from the dust and from the dunghill, and set her amongst the princes of His people. Again, do you feel an appetite at times for Christ Jesus? I believe you do, and love to hear His truth; and if so, you are blessed, and shall be filled: "Blessed are they that hunger and thirst after righteousness, for they shall be filled;" hence Paul says, "The Lord fill you with all joy and peace in believing." But you and I shall ever have changes while in this world, let us have ever so clear an experience; for the fulfilment of the promises of God is ever to needy people, which need will be kept up till death. In this way we are kept on the look out — many enemies within and without — so that we shall find it a painful path, tribulation a daily cross, self-denial, and hating our own life.

Faith is to be tried by fire; many waters are to try to quench love, that we and others may know that it cannot be quenched, "for charity suffereth long, and is kind." Every grace will be tried by a corruption to oppose it, and this is part of faith's fight. Every visit our souls have from Jesus, and we feel victory by faith in His finished work, is faith's triumph. But what a blessed thing I have often thought it is, that the promises, unconditional promises, are made to the weak, foolish, needy, destitute, ignorant, fatherless, widow, hungry, thirsty, lost, fearful, helpless, feeble, &c., so that you and I can come in into some

of these things. You know that those that were with David, who were so weak that they could not go over the brook to war, still abode by the stuff; and David made it a statute, that as his part was that went to battle, so should his be that abode by the stuff - they should all partake alike. If anything spiritual is to be understood here, as I firmly believe there is, Christ is the captain of our salvation, of whom David was a type. Now, there are some valiant soldiers that are engaged in this war, but there are others that appear to be valiant, as there were in David's day — men of Belial — and these, never knowing their own weakness, would wish to have degrees of grace. But no, we are chosen in one Head, all loved with one love, all bought with one price, all receive one Spirit, and shall all be glorified alike.

If any of my scribbling is suitable to you, give God the whole glory, and do not forget to pray for your servant in Christ,

Jan. 9, 1820.

John Rusk

Selected from *Gospel Standard*, 1844.

WHOM HE MAY DEVOUR

Frederick W. Keene, 1932

It is our comfort to believe that it is not in the power of our wicked adversary, the Devil, to devour us. Our God will not suffer him to destroy one of His elect. The Devil may not, he cannot, he shall not devour one of Christ's flock.

Satan is wicked enough to eat up the whole human race, and does what he may: what God suffers him to do. Our God, the Lord Omnipotent reigneth! He hath the Devil chained; and the roaring lion, though ever so vicious, roar ever so loudly, shall not devour or destroy any of the loved, elected, and redeemed of the Lord. Though our adversary, this roaring lion, is chained, we do not always see that he is.

The Devil roars and we tremble, Oh, sometimes we have not only trembled, but have felt that we were given up to him as his prey, in his clutches, held in the claws of this

lion, bitten, torn and mangled by his fierce insinuations. How we are buffeted and feel to be without power to deliver ourselves from the snare of the Devil! What then? The apostle Paul when so buffeted by the messenger of Satan besought the Lord thrice that it might depart from him. (II Cor. 12:8) What a mercy it is to have a mind to cry unto the Lord in our distresses. When by the lion we are torn in pieces and there is none to deliver, (Psa. 7:2) the Lord graciously moves us to cry unto Him in our troubles.

Though we feel to be in the very belly of hell, carried off in the teeth of our adversary to his den and he roareth over us as though we were his lawful prey, O children of God! do we not learn, and in our very souls, know that "salvation is of the Lord"?

Jehovah is the Shepherd of Israel. Therefore, "Thus saith the Lord, as the shepherd taketh out of the mouth of the lion two legs, or the piece of an ear, so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus in a couch." (Amos 3:12)

Ah! we sometimes feel that our legs are gone, that unbelief and the Devil have torn them off, that we cannot walk, we cannot run, and we cannot even creep away out of our soul's miseries. We feel that we are the helpless prey of our fears, of sin and Satan, but the Lord our Shepherd is omnipotent! He hears the bleatings of the sick, torn and helpless ones of His flock. He seeketh out His sheep and delivereth them out of all places where they have been scattered in the cloudy and dark day. (Ezek. 34:12) Oh, He is gracious! He works miracles of grace in, and in behalf of His flock. He cometh to us while we are buffeted, while we are torn and bleeding, "two legs and the piece of an ear" in the mouth of the lion; and when He speaks in our heart saying, "Whom resist steadfast in the faith," then our faith is revived, nourished and increased by His gracious power in our souls. We are turned to the Lord, we are given to contemplate His counsel and doings, and our hearts go out unto His everlasting

Covenant of grace, ordered in all things and sure. Then our faith in His everlasting love is strengthened. We are steadfast in our faith in Christ crucified, in Jesus' blood and righteousness, in God's exceeding great and precious promises.

Oh, if this in some measure is wrought by the Comforter, the Holy Ghost, in our souls; if in some of the gracious manifestations of our God in Christ's Gospel our souls are confiding — then we begin to triumph over our adversary the Devil, and all adversities. What! Shall a poor, half eaten sheep, be made strong, wax valiant in the fight, and so, in faith in Christ, looking to Him, resist the Devil that he will flee away from one of Christ's lambs? Well, though you have not heard of such a case in natural history of a roaring lion fleeing from a lamb; nevertheless, this is no fable, for unnumbered miracles of grace are wrought by our God in Christ's kingdom. We read, "These shall make war with the Lamb, and the Lamb shall overcome them; for He is the LORD of lords, and KING of kings; and they that are with Him are called, and chosen, and faithful." (Rev. 17:14) It is in this One, with Christ the Lamb, who goeth forth conquering and to conquer, that we triumph. (Rev. 12:11)

When by faith of the operation of God we are enabled, like the apostle Paul, to sing; yes, to challenge the whole world, and say, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us," (Rom. 8:33,34) then the mouth of all iniquity is shut, and the Devil, the roaring lion, cannot roar over us. "Through faith they stopped the mouth of lions." (Heb. 11:33).

Nevertheless, O our God! deliver us from presumption; let us not be carried away with vain confidences, but in the riches of Thy mercy grant us Thy grace that we may be sober, and vigilant, because our adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.

May we be enabled to resist him steadfast
in the faith.
Raleigh, N.C.
F.W. Keene.
Selected from *Sovereign Grace*,
Vol. 1, Issue No. 2, Feb., 1932.

FROM TOPLADY

One great contest between the religion of Arminius [The father of modern Freewillism] and the religion of Jesus Christ is, who shall stand entitled to the praise and glory of a sinner's salvation? Conversion decides this point at once; for I think, that without any imputation of uncharitableness, I may venture to say that every truly awakened person, at least when he is under the shining of God's countenance upon his soul, will fall down upon his knees, with this hymn of praise ascending from his heart, "Not unto me, O Lord, not unto me, but to Thy name give the glory. I am saved, not for my righteousness, but "for Thy mercy, and Thy truth's sake." This, moreover, holds true even as to the blessings of the life that now is. It is God that sets up one and puts down another. Victory, for instance, when contending princes wage war, is all of God. The race is not to the swift, as swift; nor the battle to the strong. It is God's decree.