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**THE GOSPEL - GLAD TIDINGS OF
REDEEMING SALVATION**

S. C. Phillips

When a poor feeling sinner is brought by the Spirit of Almighty God, as Paul, to say “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth...” his statement, if true, is founded upon the greatest, richest, sweetest, and most joyful event in the history of the human race. All other events brought to the consideration and admiration of men pale into utter insignificance, and this event alone stands higher than the highest hills crowned with glory brighter than the noon-day sun. No human event has ever struck the hidden instrumental chords of the human heart; but this one causes all of nature and the whole heart, body, and soul to sing in unison to the Great I Am. Behold! What hath GOD WROUGHT! He, and He alone, brought salvation — all of it — without any condition or merit, to unworthy sinners. Salvation is of the Lord. (Jonah 2:9)

There! There hanging on the tree between two malefactors is the Great Reconciler of feeling sinners., the Lamb of God who taketh away the sin of the world. By a God-given and God-wrought faith one can see the bloodstained trail of everlasting love which brought Him to this predestinated moment, place, and purpose. But carnal reason falters at such a view.

Far beyond the walls of Jerusalem, past the gathering tribes of Israel, past the sad Garden of Eden, one sees His glorious footsteps. Yea, before all things were created, His steps began the long journey to Calvary and the expiation of the sins of His dear Bride. Back in the eternal council of the Godhead, Christ was the light of the covenant of grace. Those that spake “Let US make man in OUR image” also assured it to be so that they were “predestinated to be conformed to His image” (Rom. 8:28) and thus it was

“according as He hath chosen us in Him before the foundation of the world that we should be HOLY and WITHOUT BLAME before Him in love.” And for this to be accomplished, it is therefore necessary that He Himself must make it so, for we cannot make ourselves holy nor be found in Adam’s corrupt nature blameless; yet without this, none would be in the image of His holy and spotless Son. Hence, “having predestinated us unto the adoption of children” we are made heirs and joint heirs with God’s First Elect, and by this family relationship, the ownership of each was established by the authority of God so that He might have the RIGHT OF REDEMPTION. (No one can legally redeem something upon which he has no legal claim) From that right of redemption, Christ prayed to His holy Father thanking Him that “I should give eternal life to all those Thou hast given Me. Thine they were and Thou hast given them Me.” (John 17) As if to say, “They are MINE! I, and I alone, can redeem them. I shall redeem them because I have loved them with an everlasting love. I will then even beget them into My own family, and make them heirs of all things with Me, for I love them dearly!

There was so much more to be done for them before He could redeem and secure them, and not one bit of power did any one of them have to do any of the needful work. “I looked and there was no man; therefore mine own arm hath brought salvation,” He said. He alone must do all this work, and a great work it was! The very stakes were high. If He failed, those He loved would perish. If He called upon them to do it, they would be totally unable. If He sent priests or preachers to do it, they would only be able to make merchandise of them, for they could not save them seeing they had no place to put them if they could: nor could they place a spiritual seed in them and beget them from above. No! If He left it to others, it would not be done at

all. To have it done, and done right, He must do it Himself and by Himself. Thus His steps descended upon the cursed earth, and so “He came under the curse of the law to redeem them that were under the curse.”

He must work thirty-three years in preparation for this great moment, and He must and shall fully accomplish His definite purpose. “He shall save His people from their sins,” promised the holy angel. (Matt. 1:23) He loved them and therefore no price was too great to pay for them.

Representing them that day the virgin mother gave Him birth, a “whole nation was born.” They were chosen “in Him,” “baptized in Him,” “circumcised with Him,” and now He must fulfill the “just, holy, and good” law of God while representing them. He knew they could not fulfill the law in a single instance no matter how just and holy and good it was; nor how hard they worked at it, for if they “offended in one point they were guilty of the whole,” and they were already offenders of the whole law and wretching under its curse. Not only so, but by the “disobedience of one (Adam) many were made sinners and they were born in their father Adam’s fallen nature having shared in him his transgression. No, “verily, if righteousness came by the law” (any kind of law — even a so-called “plan of salvation”) then His death would be in vain, and “by the law shall no flesh be justified before God.” Ah! they were in a miserable and helpless predicament! They needed a great Saviour to deliver them!

They were unrighteous, for “there are none righteous, no not one” (Rom. 3:10). So, the law must be honored and magnified; it must be satisfied; it must claim its lawful victim — its offender. But, ah, right here is infinite wisdom demonstrated! If this require the offender’s blood, who can stand? A substitute must in some legal manner be provided. But where, in all the records of

man, has ever a law accepted a substitute for the guilty? Praise God for the truth and reality of *imputation!* “As in Adam all die, so in Christ shall all be made alive.” “Blessed is the man in whom the Lord imputeth not sin.” He would give them a perfect righteousness by imputation based upon a satisfied fulfillment of the law. He would fulfill it, and then impute (or charge to their account) it to their account by His own faith as if they had indeed fulfilled it. What wondrous love is this, O my soul!”

Daily His delight was with the sons of men. Daily He kept the whole principles and requirements of the law. By the active obedience “of One, many were made righteous.

Now this day of Atonement will see Him entering into the gate of the ceremonial law to fulfill all the types and shadows it presented. The path behind Him saw a completion of all other aspects of the law of commandments. Now He is to become both the sacrificial Lamb of antiquity, and the Scape-goat. The fiery brazen altar (brass speaks of judgment) will burn in Him this day “in the midst of the grates,” (Exo. 27:4) and His blood will be shed “for the remission of sins.” It will be done publicly as the types commanded. The blood must be seen at the *base of the brazen altar* to atone for *hidden sins*. It must be sprinkled on the *sides of the altar* to atone for the *public transgressions* and known sins of His feeble people. His poor ignorant people knew many, many of their sins, so the blood must flow from His side in the view of all. But, ah! those precious ignorant rebellious and straying sinners: how little did they know! How many sins had they committed without even knowing they were violating His holy commandments? Yes, the blood of Christ must fall to the base of the altar to cover these hidden sins and these sins washed away. So from His bleeding pain-filled side would flow both blood and water. They would be truly

washed, cleansed, and sanctified! He knew how to do it, for He is “made unto us Wisdom, Righteousness, Sanctification, and Redemption!” That work, praise God, He Himself would accomplish. Had He not discussed with Moses (representing the law) and Elijah (representing the prophets) on the Mount of transfiguration the “death He should *accomplish* “?

Ah, poor soul, do you not see the great cluster of grapes hanging there on the tree. . . like none the children of Israel saw in Canaan — although they carried one cluster on a pole between two men for the size of it? (Num. 13:23)

“Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for My servants sake, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountain: and Mine elect shall inherit it, and My servants shall dwell there.” (Isa 65:8-9) Now the blessing in the cluster is Christ, and His seed in Him. As a type He is presented with all His work before Him. What can a child of hope see there by faith? He sees a *ransom* which says the *captive* goes free! He sees a *redemption*, which says the *slaves and servants of sin* must be delivered up safely. He can see *remission of sins by His blood* which must be his own, seeing that the Sacrifice was “without spot or blemish, separate and apart from sinners.” Hear Him cry: “Father forgive *them* for they know not what they do.” Recall that He said, and proved, “My Father heareth Me always.” There is all their *forgiveness*. He spoke and His Father heard and He began even there His great *intercession* for those for whom He was dying. In Him the poor feeling sinner has forgiveness of sins. This intercession would not end there either, but He would sit down at His Father’s right hand to make intercession for us day and night, and that forever. . . and

His Father would *always hear* and answer!

What else can the eye of faith see in that precious cluster on the tree? Surely it can see His *suretyship*, and how important that view to sinners! When the sinner was in debt to the law, he had absolutely nothing with which to pay a single cent. No works were sufficient, nor could he “give the fruit of his body for the sin of his soul.” No Xmas presents, altar calls, aisles to walk, decisions to make, days to observe, or cute little religious ditties in Sunday School, or volunteered baby-sitting services to boy scouts and V.B.S. brats could lift one single debt of sin from one’s soul. But, while a debtor to do the whole law upon eternal penalty at the default of the debt in the least amount, there he is made by faith to see the One who stood as his Surety! Will He pay the debt and the debtor go *free*? “If Thou be the Son of God, save Thyself and us also” — blasphemed one freewill workmonger that day. If He failed to pay the debt ... the poor bankrupt sinner must pay! Both for the debtor and Surety the “wages of sin is death.” Shall He actually pay such a horrid debt? “Father, into Thy hands I commend My Spirit” and “He gave up the Ghost”! He DID PAY THE WHOLE DEBT. He is the *Surety*! The poor bankrupt debtor, poor worm of the dust, goes FREE! Glad Tidings of great things indeed. Surely this is the Gospel to a corrupt and unworthy sinner!

But why that *type* of payment? Could something else have sufficed? No, no. “He is the *propitiation for our sins*.” To the faith of God’s elect it speaks of the very basis of their hope, joy, and peace. To *propitiate* is to “render satisfaction”, to “appease”, to “pacify.” The wrath of God was against the sinner and this must be pacified. And this He did! The law must be satisfied, and the anger of God against the wicked must be appeased. And this He also did. “He hath reconciled us unto God by the death of His Son.” “It is *finished*,” He cried. Salvation is FREE, based

upon Sovereign Mercy, Everlasting Love, and the merits of the sacrifice of Christ Jesus. Bless the Lord, O My soul, and all that is in me praise His holy name.

Ah, suffering sinner - all this is your salvation, and it all was accomplished two-thousand. years ago. This is the good news, the Gospel, which is sent to you. It tells you what Christ has done out of His great love for you. It says not a word of what you must do to inherit eternal life, for if it did, you would be a man most helplessly doomed to damnation and ruin — you could not do it!

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THE FUNERAL OF ARMINIANISM By William Huntington, Mar. 14, 1791

[Editor’s note: During the period in which Huntington was writing, the Baptists were turning from the Calvinism of writers such as John Gill to the freewill Arminianism of Andrew Fuller. This gave rise to the Modern, or Missionary Baptist denomination. The Methodists were turning from the Calvinism of such writers as George Whitefield and Charles Wesley to the freewill Arminianism of John Wesley. This, in part, explains why old Methodist writers were free grace men as old Baptist writers also were; it explains, too, why modern Baptists and Methodists are practically the same religion - freewill Arminian.

William Huntington, along with Charles Wesley, was a Calvinist. Most of his believing followers eventually united with the Strict Baptists in England. He truly loved the doctrines of free grace and had sweet

fellowship with the free grace Baptists in his day. He strongly, and ably defended the truth against the rise of freewillism when it first crawled out of the slimy pit of hell. In this article he preached its funeral, seeing it is strictly a dead religion with no saving virtue in it at all.]

“The vile person shall no more be called liberal, nor the churl said to be bountiful. For the vile person will speak villainy, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord; to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the curl are evil: he deviseth wicked devices, to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things, and by liberal things shall he stand.” - Isaiah 32:5-8.

This chapter begins with the glorious reign of the Lord Jesus Christ.

“Behold, a King shall reign in righteousness!” The word *behold* is affixed to it, which stands as a handpost to direct us to Him that is the Way, the Truth, and the Life. The use that is made of it is, in the general, to point us to something of the greatest importance: as when the Saviour’s conception and incarnation are mentioned, they are ushered in with a “Behold a Virgin shall conceive and bear a Son!” When salvation from sin, by His Sacrifice, and the Blood of His cross, is pointed at, it is with a “Behold the Lamb of God, that taketh away the sin of the world!” At the first entrance of Divine Power into the heart of a sinner, or a backslidden saint, it is with “Behold, I stand at the door, and knock!” “A King shall reign in righteousness.” Jesus is King over all the earth. His reign of Providence is universal. He is heir of all things. All power is given to

Him. And He has power over ALL flesh; and for this end, “that He may GIVE eternal life to AS MANY AS the Father has GIVEN Him”

But, as King of Grace, He reigns only in Zion: that is His metropolis, the city of the Great King; and upon that holy hill it hath pleased God to set Him.

He is a King that loves righteousness and hates wickedness; and is sure to reward the former, and severely punish the latter. And, as He is a righteous King, so all His subjects are righteous persons: “Thy people also shall be all righteous; they shall inherit the land forever; the Branch of My planting, the work of My hands, that I may be glorified.” (Isa. 60:21) His kingdom is set up in the hearts of His people; and all His subjects are reconciled by His blood, justified by His righteousness, and renewed by His Spirit. Hence His kingdom is said to be in “righteousness, peace, and joy in the Holy Ghost.” It is the application and experience of these things that makes a man a loyal and a joyful subject of this King. Add to this, that He sets up an umpire of grace in the hearts of His people; which, by the will of God, and through the righteousness and obedience of Himself, shall reign to eternal life, as sure as ever sin reigned unto death by the disobedience of Adam. To the fullness of grace in this King, my dear friends, we must look, whenever Satan tempts, or sin prevails.

“And princes shall rule in judgment.” In allusion to the Seventy Elders in the Wilderness. The Lord Jesus appointed, once and again, seventy disciples, and sent them forth, two by two. And, in allusion to the Twelve Princes of the Twelve Tribes, He chose Twelve Apostles, who, under Him, were to be the chief founders of, and rulers in, the Gospel Church. Not that the dignity of a *prince* is confined entirely to them: no; this honour have all His saints. This character is applicable to all the Saviour’s seed, according to the promise, “Instead of thy fathers, shall

be thy children, whom thou mayst make *princes* in all the earth.” (Psa. 45:16) In ancient times, there was much said about the fathers of the Messiah: He was to be the son of Adam, of Noah, of Abraham, of Isaac, of Jacob, of Judah, of David, &c.; but after His incarnation, “instead of Thy fathers, shall be Thy children, whom thou mayst make princes in all the earth.” The title is applicable, therefore, to every poor sinner who is humbled in the dust, who supplicates a throne of grace by humble prayer, and obtain mercy from the God of our salvation. “He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory.” (I Samuel 2:8).

“Such princes shall rule in judgment:” not in the world, but in the church, like the “princes of the sanctuary;” they being a “royal priesthood.” or kings and priests. The ministers of the Gospel are rulers over the household of faith, to give them a portion of meat in due season; a rule of servitude; and the members are to try lesser causes, and to judge between brother and brother, without going to law before the unbelievers. And this ruling is to be —“In judgment,” according to the sentence or judgment of God in His word; and by righteous persons, whose judgment is past, and who have gone from death to life, or passed from a condemned to a justified state by faith. And it is to be done under the influence of the Spirit, who is to guide into all truth, shew the sentence of Scripture in ~ he case, and so be “a Spirit of judgment o them that sit in judgment, as well as of strength to them that turn the battle to the gate.”

“And a man shall be an hiding place from the wind:” which sometimes signifies war and commotions, which often fall upon a nation for the abuse of the Gospel, and rejection of a Saviour; not to purify, and try, as is sometimes the case, but to destroy. [Fearfully, this seems to be the case with us in this

country. S.C.P.] “A dry wind, neither to fan nor to cleanse.” By *wind*, sometimes, *error* is meant — false gales, raised up by the devil, in order to blow the smoke of the bottomless pit into sinners’ eyes, that they may not behold the way of the vineyards, nor find their way to the city. Hence the divine caution, “Be not blowed to and fro with every wind of doctrine;” for it is a good thing that the heart be established with grace. As false doctrines are compared to wind, the devil raises them, in *imitation* of the power of the Holy Ghost, which is compared to the blowing of the wind and a glorious rushing, like the wind, He descended on the Day of Pentecost, when He filled the apostles with His power and grace. This power the devil tries to *imitate* [as with the Charismatic Movement and its tongues of Babel today.] He gave the Pope not only his doctrines, and his seat, and great authority, but his power also, which was sufficient to puff up whole nations; it worked and fermented in the souls of the deluded like new wine and made them drunk, that they could not see where they were got (sic); it blinded their eyes, and made them call evil good, and good evil; and, in the end, filled the kingdom of the Beast full of darkness.

These false gales have caused wonderful operations and emotions among the Arminians. The preachers, under the influence of the spirit of Error, with a blind zeal and empty oratory, have so worked upon the passions of their audiences, as to move the hair of their head, and make the blood rankle in their veins: some have rolled their eyes back into their heads, others cried out; some have kicked up, and others have tumbled over as dead. These are commonly called “good times;” and those who can perform this sort of work are deemed powerful men, though, in an unconverted state, destitute of the grace of God, and enemies to the truth as it is in Jesus. From public calamities, and from these dangerous blasts and gusts of contrary winds,

which, if it were possible, would deceive, blind, and mislead the very elect — from such I know of no hiding place but the Lord Jesus Christ; who is to be an hiding place from the wind —“And a covert from the tempest:” by which is meant the wrath of God, roused up and awaked by sin, and revealed in the law against it. At the giving of the law, clouds and darkness appeared, betokening hot displeasure against the works of darkness: the curses pronounced against transgressors were attended with rolling thunders; and the flashes of fire on the mount represented the divine vengeance against sin. Thus God answered Israel in the “secret place of thunder.”

Upon the Lamb of God, our Surety, this heavy storm fell with all its weight; after which the clouds cleared up, and the glory of a reconciled God shone forth in the face of Jesus Christ. We have no refuge from the Avenger of Blood, nor covert from the above storm, but the Saviour. When the law awakens and pursues the elect sinner, this Refuge is set before him; and hither he must fly, if he will escape, for his life, for he can never be safe till he arrives here. As the Lord Jesus is a Covert from the tempest, so He is to be —

“As rivers of water in a dry place.” The fiery law revives the fire of sin: the ashes of dead works, and the legal covering of the sinner, under which his sin lies hid from his eyes, blow away, and the whole frame of nature seems all on fire. At which times the fiery darts of Satan often fly thick and fast, which all together are ready to scorch the poor sinner up. Mt. Sinai stands in a barren wilderness; and the sinner finds himself in a dry land where no water is, and he may go to the troughs of a hundred called shepherds before he finds any water! But God says, when the poor and needy seek water, *and there is none*, and their tongues fail for thirst, He will hear them: and, just as the rock was smitten in the wilderness to refresh Israel, so

the Spirit points the poor sinner to the Rock of Ages for spiritual drink; or, as Hagar was directed to a well, where she filled her bottle to save her son from famishing by thirst, so the Spirit directs the sinner to the Well of Salvation, where he may drink and live forever.

Many old watering-places are now become dry; the Philistines have stopped up almost all the wells that our Blessed Isaac opened; and we have too many who set themselves to dig wells without proper staves, and without any direction from the Lawgiver, so that nothing springs up nor flows out. Many who begun with the name of Christ, without the spring of the Spirit in their hearts, begin now to put even the common notion of Him and His doctrine out of their heads: His name is sometimes dropped from their mouth, and that is all, which shews that even His name is kept at the threshold; and matters will get worse and worse (!!). We are going into one of the **darkest nights that ever overwhelmed the Christian world since the Sun of Righteousness first rose upon it, and are got a great many years into it; the cloudy and dark day gathers thicker and thicker, and a most dismal night is coming on.** But Christ will make a way to His own, and Faith will find her way to Him; He promised that He will not suffer the souls of the righteous to famish. [He has not promised that there would be many righteous, though! - Ed.] He is the Well of Salvation, and —“As the shadow of a great rock in a weary land.” Great struggles will be made by the Man of Sin to regain his lost territories in Great Britain and the world; which work has long since begun. The Arminiam (freewill) Sister, as some call her, is an handmaid to the Whore of Babylon, and the harbinger of Popery; they are united in the foundation, and self-righteousness is the chief cornerstone in which they both unite; and, as to other trifles, such as dolls and beads, jumble them together

with classes and perfect bands, and they will agree and unite from the foundation to the top-stone, and so escape the violent storm that will fall upon Zion and her witnesses. (Rev. 11:7,8) But there is another storm impending, that shall most surely overtake them; especially apostates, impostors, and hypocrites; for it shall only “hurt those men who have not the seal of God in their foreheads.” (Rev. 9:4) This appears to be the time when “they shall wear out the saints of the Most High:” and, as the greatest part of the saints are in this land, it bids fair ~ become “a weary land;” but Christ will be “the shadow of a great rock in it.” He is great and immovable; and it is against Him that such persons level their united force, against whom we are sure they will dash themselves to pieces; for this Shadow shall afford His people a place of retreat, if not screen them from the dreadful violence.

The Prophet having given an account of what Christ is to the coming sinner, and to the tried saint, now proceeds to shew the work of grace upon the hearts of those who fly to this Covert from the storm.

“The eyes of them that see shall not be dim.” They shall see sin in the light of the law, and salvation in the light of the Gospel. They shall see their lost estate, and the suitability of the Saviour. They shall see law from Gospel, and a blind guide from a shining light.

“And the ears of them that hear shall hearken.” The deaf ears shall be unstopped: and they shall hear the word, and *feel the power of Him that speaks it*; and be brought to try the word, as the mouth tastes the meat. They shall know the joyful sound, and *distinguish it from an uncertain one*. And, above all, such souls, shall take heed how they hear, and beware of the leaven of the self-righteous Pharisees; which, of all characters, are the most arch-deceivers, and their doctrine is the most opposite to Christ

and the grace of God. The Sadducees were a most wretched set of beings, who denied the existence of angels and souls departed, the bodily resurrection of the dead, and future rewards and punishments; consequently denied the Bible, and, in fact, made the Author of it as a liar —yet even against these Christ never inveighed in so dreadful a manner as against the self-righteous, hypocritical Pharisees, on whom He pronounced more woes in one chapter, than there are against the devil himself in the whole Bible!

“The heart also of the rash” [or hasty] “shall understand knowledge.” The rash seems to be such of God’s elect who, through a blind zeal, violently oppose the Gospel; as Paul did ignorantly, in unbelief; or as the Ephesians opposed Paul in behalf of Diana; who were counselled to do nothing rashly, as Paul and his companions were neither robbers of churches nor blasphemers of their goddess. It is the heart, not the head, of the rash, that shall understand knowledge. Experimental knowledge by the Spirit, not knowledge in the theory, is what is meant: and this understanding of knowledge is to understand the knowledge of God. Let not the wise man glory in his wisdom, nor the strong in his strength, nor the rich in his riches: “But let him that glorieth, glory in this, that he understandeth and knoweth Me; that I exercise righteousness, loving-kindness, and tender mercies, in the earth; for in these things I delight, saith the Lord.” (Jere. 9:24,sic) Which knowledge consists in an experience of His powerful arm, in being quickened by His powerful voice, knowing His salvation by the pardon of sin, and His goodness in Christ by the sense of His love.

“And the tongue of the stammerer shall be ready to speak plainly.” This stammerer, as I conceive, is not one who stutters or stammers literally. I do not recollect that the Lord healed any of these, though He opened

the mouth of the dumb, and the eyes of the blind; but rather poor, troubled, trembling sinners, who are in the dark, and in much doubt about their state, whose muddy language is neither pure nor plain. These, when their eyes see clearly, and their ears hear to profit, shall, under the influence of the Spirit, who creates the fruit of the lips, and speaks by them, be ready to speak plainly about the safety of their state: they shall be at a point, speak with confidence and boldness, and use great plainness of speech, about a work of grace in them, and the great truths of the Gospel revealed to them. And these plain speakers are opposed to those who conceal their inward thoughts and secret bane under their tongue, and mutter in evasive and equivocal terms, so as to be construed to any thing, and understood any way. When they lie in wait to deceive and beguile the simple and unwary, God's servants shall use plain speaking, and nothing of His counsel shall be kept back; but the whole shall be declared, and that without shunning, or "keeping back a part of the price." (Acts 5:2).

In this my *introduction*, we have the saint and the servant of God fully described, and their characters fairly drawn. In their dignified character, they are princes, the offspring of the King of *Zion*: persons who rule in the church of God in judgment, as persons in a justified state. Being in Christ, they are secured from the errors of men, and the storm of wrath. Christ is the Fountain that supplies them, and the Rock that screens them. They are neither blind nor dim-sighted; they have eyes to see a blind guide, and ears to hear and distinguish between the oracles of truth and a false director: they are not sportsmen of the field, but men of the tent; not "cunning hunters, but plain dealers, who use great plainness of speech," and declare plainly what they were by nature, and what they are by grace, and who it was that made them to differ.

Having now seen what Christ is to them,

and what He has done for them, we have in my text, which next follows, the use they make of their enlightened eyes and circumcised ears. They are to use their knowledge aright; and not to judge according to personal appearance, nor according to the sway of corrupt affections, but to judge righteous judgment;" to take the state of a person's heart by what proceeds from his mouth, and so judge of the influence he is under by the truth or falsehood that he utters; for "by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:37) Hence these princes are to call men and things by their proper names; nor to call darkness light, nor light darkness; nor to call evil good, nor good evil; nor to put sweet for bitter, nor bitter for sweet; nor to call holiness sin, nor sin holiness. They are not to call a false spirit a good one, nor a true spirit a bad one; nor to say to a wicked man, "Thou are righteous;" nor to say to these princes, "Ye are ungodly." They are not to condemn the just, nor to justify the wicked – for they that do either, are an abomination to God – much less to call Christ Beelzebub, and Simon Magus the "great power of God." Men and things are to bear, and be called by, their proper names; so that the infant and unstable in Zion may not be left to halt between two opinions, but go by Zion's judgment. So says my text –

"The vile person shall no more be called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord; to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail. The instruments, also, of the churl, are evil: he deviseth wicked devices, to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand."

In handling these words, I am

determined, by the help of God, to be particular upon every point:

1. To give you a description of a “vile person,” who is to go by his proper name, “and not to be called liberal.”

2. Of “the churl,” who is not to be palmed off with the name “Bountiful.”

3. That a vile person is to be known by his *vile doctrine* – the vile person “will speak *villany*.”

4. All that proceeds from his mouth, springs from the irreconcilable enmity of his heart against the Lord Jesus. “His heart will work iniquity, to practice hypocrisy, and to utter error against the Lord.”

5. His drift, in all this, is, “to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail.”

6. We will consider the instruments that he uses in the mischief, and the quality of them — “The instruments of the churl are evil.”

7. The ultimate end he aims at is the eternal ruin of the just, even against their own testimony. “He deviseth wicked devices to destroy the *poor* with lying words, even when the *needy* speaketh right.”

8. We will consider the character of a prince, or one of a princely spirit, who rules in judgment. “He deviseth liberal things.”

9. His firm standing, or establishment, in his liberal device. “By liberal things shall he stand.”

And Lastly, draw a few inferences from the whole.

First, then, I am to give you a description of a vile person, who is to go by his proper name, and not to be called liberal.

I am sensible that all men are by natural corruption vile; but my text speaks only of *professors in religion*. Saints and hypocrites, ministers of Christ, and ministers of Satan, are the only characters here meant. Hence one sort are called “Princes that rule in judgment;” the others are “persons that practice

hypocrisy.” The one “deviseth liberal things, and speaks plainly;” the other “works iniquity, and speaks villany.” The King of Zion is the grand subject of debate in my text; and it is plain that there are no neutrals where He comes: men must be for Him, or against Him; they must gather with Him, or scatter abroad; love Him, or hate Him. Here are some princes, and some vile ones: some are ruling in judgment under Him; others uttering errors against Him. The one feeds liberally; the other makes empty the soul of the hungry. The one instructs the poor, and teaches him to speak truth; the other “destroys him with lying words, even when he speaks right.”

The vile person, therefore, is an unrenewed, unconverted, uninspired preacher, who is in his sin, and under the influence of Satan; one whom the devil uses in his interest to deceive the simple, by perverting the word of God, and in leading sinners into rebellion against Christ, and against the free grace of Christ, which alone can save them from sin, and from the punishment due to it. Hence they are said first “to creep into houses,” and then “to pervert whole houses,” in order to “lead captive silly women laden with sins,” and divers lusts and pleasures, ever learning, but never able to come to the knowledge of the truth. Such were Eli’s sons; they were vile persons; sons of Belial: they knew not the Lord. Hence the heavy charge — “For I have told Eli, saith the Lord, that I will judge his house forever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice nor offerings for ever.” (I Sam. 3:13,14) The Lord told Jeremiah, “If thou take forth the precious from the vile, thou shalt be as My mouth.” (Jere. 15:19) And we find the vile persons that the prophet had to deal with, and to separate the precious from, were in particular *the false prophets*;

“who told false *dreams*, and comforted in vain;” who told the people “they should have peace, and made them trust in a lie;” who broke the yokes of wood, and made them yokes of iron; who opposed the prophet Jeremiah in almost every message, smote him, and put him in stocks. (Jere. 20:3) They withstood him to the face, and contradicted him and his message both, with a “Thus saith the Lord, within three years will I break the yoke of the king of Babylon;” when it was decreed and declared, that seventy years were to be the time of their captivity; and, even in Babylon, they went on with the same practice of hypocrisy; and wrote to Shemaiah, in the priest’s office at Jerusalem, that God had appointed him an officer in the house of the Lord, “to put every person that was mad, and made himself a prophet, into the prison, and into the stocks;” and charged him with not executing his office, because he had not reprov’d Jeremiah, or laid him by the heels. (Jer. 29:26) Hence it appears, that these vile persons are “lying prophets,” forgers of false doctrines, and deceivers of the people; and as they are vile in heart, and speak villany, vile they shall be in their end. “I will make a grave (says God), for thou art vile.” (Nahum 1:14). Men call such as these “Liberals,” but such persons are not to be called Liberal, lest, by perverting their names, we betray the simple into their hands to be zealously affected by them, and so be misled by them, and destroyed. This command to call these persons by their proper names, is not given to the children of the world, nor to hypocrites, or to the children of falsehood. These will speak of false preachers, as their fathers did of false prophets. The world loves its own; and there is a woe to the preacher when all men speak well of him. A good name from the world is a sure sign of a false teacher: hence the woe is entailed on all preachers that obtain the world’s good report. This command, to call the vile person by his proper name, is given to

the princes who rules in judgment, and to the household of faith, ruled by them: who, as soon as they hear this “vile person utter error against the Lord,” or “speak villany,” are to mark him and call him a vile person from the villany that he speaks, and detest and contemn him as such: “For by his words he shall be condemned.” Nor can they be called true citizens of Zion, or royal subjects and faithful rulers under Zion’s King, except they do. “He that abides in the Lord’s Tabernacle and dwells in His Holy Hill, is one that walks uprightly, and worketh righteousness, and speaketh the truth in his heart. In whose eyes a vile person is contemned, but he honoureth them that fear the Lord.” (Psa. 15) The second branch of this first head is —He is not to be called Liberal. God, who has fixed his name, calls him a vile person; and we are to know him to be such an one by his doctrine, and to call him by his proper name as soon as we hear him speak, or publish his villany. Not but that a false preacher may be as profuse with his lies as a prince is with the truth: yea, and more so; for good seedsmen sometimes “sleep while the devil, by these men, is busy sowing tares;” and the more they labour, the heavier their punishment.

Liberal, in my text, implies free. A liberal soul is one renewed and upheld by a free Spirit; who, in my text, is a spiritual prince, the son of a King, and of a queen, by adoption and grace; a free-born son by a spiritual birth; a son of a free woman (Spiritual Jerusalem); a free citizen, made free by the truth, whose heart is enlarged by divine love. But this vile person is not renewed by the Spirit, but under the influence of Satan. He that utters error against the Lord, cannot be made free by the truth. “The liberal soul shall be made fat, and he that waters shall be watered also himself.” But a false witness is a cloud without rain, a well without water: his end is to deceive, beguile, starve, and destroy the souls of the poor with lying words, or by speaking villany,

and uttering error against the Lord; and, as he “makes empty the soul of the hungry, and causes the drink of the thirsty to fail,” it is perverting his name to call him liberal. Nor is the distribution of the alms of such a deceiver to be called liberality (for his bounty is not of him, but collected of others). Sinners love sinners; the deceiver loves the deceived. All he aims at, in his alms, is to gain a good name, or human applause; or as a bribe to obtain heaven or blessings; or to open a way to enthrone himself in the affections of the poor, that he may circulate his errors among them, and betray their souls into the hand of the father of lies. “God loves a cheerful giver:” but this vile person is not an object of His love; nor can he be the cheerful giver that God approves, because he is an enemy to Him and utters error against Him. A vile person God calls him: and says, he shall not be called liberal.

Secondly, We were to consider “the churl,” who is not to be dignified with the name “Bountiful.”

I believe this account to be taken from the affair of Nabal and David. When David sent his servants to greet Nabal, in his name, at the time of sheep-shearing, when himself and his men were in great distress and want. he railed on them, asking them, “Who is David? and who is the son of Jesse? There are many servants who break away from their masters now-a-days. Shall I then take my meat and my drink, that I have prepared for my shearers, and give them to men whom I know not whence they are?” This was the return David met with for guarding his flock with his soldiers from thieves and wild beasts; and for being wall to the shepherds, and to the sheep, by night and by day. David was to be the father of Christ, and was one of the greatest types of Him in the Bible. His followers, who joined themselves to him, consisting of such as were in distress, discontented, and in debt, were emblematical

of the poor, to whom the Gospel is preached; and of troubled, distressed, and discontented souls, who are deeply in arrears both to the precept and penalty of the law of God; who betake themselves to the King of Zion, who becomes the Captain of Salvation over them. And, just as churlish Nabal railed on David, calling him the son of Jesse, so this vile person, this churl in my text, rails at Zion’s King; he speaks villany, and “utters error against Him.” And as Nabal, by refusing sustenance to David and his troops, endeavoured to starve them all together; so these vile ones refuse to submit to, or honour, the King of Zion: they bring no presents to Him; they neither feed Christ by ascribing glory to Him, nor His members themselves with the word of truth, but aim at starving them both; or, as my text says, “they utter error against the Lord, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail:” they rob Christ of His glory (sic), and His people of their bread. A churl, literally, is an unpolished countryman — and so the churl in my text is unpolished, unrenewed by grace, a countryman; not of the heavenly country, not a citizen of Zion. He is in the flesh, not in the Spirit. No scholar: he is not taught of God; he is destitute of divine tuition, which is true learning and polite literature in the best sense. The churl is a selfish niggard. And so is the churl in my text. He is self-willed, believing in freewill, and a cursed child. Self is his god; self is his righteousness, his first cause, and last end. He is horn of the flesh, and ends in the flesh. He loves himself above God; and seeks the honour for himself that is due to God, and to Him only. He sets up his wisdom above the word of God, by “uttering error against Him.” He en-thrones himself in the conscience of poor weak people, which is the sole prerogative of God; and speaks villany, and practices hypocrisy, to do it. And he claims the honour and praise of his people, which is

due to none but the Most High; and makes (as my text says) of evil instruments, to get it.

As Nabal was in the holy land, and among God's professing Israel; so this Nabal is in the professing religious world. And as Nabal is called a son of Belial, so this false teacher is called, in God's word, a child of the devil, and a minister of Satan. Nabal is his name, and folly is with him; and he is as drunk with the wine of spiritual fornication, as Nabal, of old, was with liquors and such vile persons shall die as insensible in their errors, as he lied stupid in his drunkenness.

This churl shall not be palmed with the name "Bountiful." God has not given him a bountiful heart, nor a bountiful eye. His heart is deceitful; he practices hypocrisy. His eye is evil, it is set against the Lord, and against His poor; and though he crouches and humbles himself, it is that the poor may fall by his strong ones, by the devils that help him; for "he seeks to destroy the poor with lying words (with doctrines of the devil), even when the needy speaketh right." He hates the Lord, and the poor in spirit; he has nothing for these; no honour for God, nor food for His people; his bounty never reaches to the poor and needy. Nabal's feasts were for his drunken companions; so this churl triumphs with them, made drunk with error. His food was prepared for his shearers; so this churl hates all but those who aim to starve the Lord's flock, and to strip His sheep of their beautiful clothing: the everlasting and imputed righteousness of Jesus, and which is upon all the Lord's saints, and which this churl knows, and it makes him desperate. He shall not be called "Bountiful:" his soul has not returned to its rest, nor has God dealt bountifully with him; he has not committed to his trust the true riches, treasures of grace, the precious promises, the benefits of the cross, and the glorious truths of the Gospel. The doctrines of God are not put into his earthen vessel, therefore he cannot have perfect charity. He has not received the

gift; therefore he cannot minister the same, as a good steward of the main-fold grace of God. A man that utters error against the Lord, who makes empty the soul of the hungry, and seeks to destroy the poor with lying words, shall not be called "Bountiful." A churl, Nabal, a son of Belial or a child of Folly, are his proper names, and by these he shall be called.

This leads me to consider my third head, which is to show —

That a vile person is to be known by his vile doctrine. The vile person will speak villany. My text does not describe this vile person by any outward, atrocious crimes, such as open profanity or immorality; the devil would be divided against himself, if this were the case: the unclean spirit goes out here— he is described and called a vile person from his speaking villany; and a churl, by his being in the flesh trusting in himself, and being a self-seeking freewiller. His heart is said to work iniquity, which is to be concluded from his practicing hypocrisy; and that which describes his soul, and completes his character is his "uttering error against the Lord;" by which he makes "empty the soul of the hungry, causes the drink of the thirsty to fail, by withholding the Gospel, and aims to destroy the poor with lying words (preaching false doctrines)". Hence it appears, that a good man is to be known by the good things which proceed out of the good treasure of his heart; as the evil man, out of the evil treasure of his heart, is said to bring forth evil things: which the Lords question confirms, "how can ye, being evil, speak good things?" And, indeed, if the heart be made good by grace, the conversation and life must be good also; for a good tree cannot bring forth (as its common fruit) evil fruit, nor can a corrupt tree bring forth good fruit. hence, it appears, that a gracious heart is to be known by gracious words, which minister grace: a good heart by the good and wholesome truths of the Spirit; a true heart,

by the words of truth and soberness; and a sound heart, by the sound doctrine and sound speech, that cannot be condemned. A spiritual man is to be known by his being a minister of the Spirit, rather than the mere letter, by whom God communicates the Spirit of grace and comfort to others, which is God's seal to the commission of the man, and a sure sign of himself being sealed. A man in Christ is to be known by his good conversation in Christ. A whited wall, a painted sepulchre, the prudent in their own sight, the pure in their own eyes, a grave that appears not what it is, a platter clean on the outside, an outward appearance of righteousness, a form of godliness, blind zeal, neglecting of the body, voluntary humility, will-worship, and straining at gnats, are all to be found on the Pharisee, who is farther from the kingdom of God than publicans or harlots. He may use fair speeches; but, if he does, it is to make merchandize of souls: he may honour God with his lips in prayer, and other ways, but his heart is far from Him: he may walk circumspectly in outward appearance, but it is in craftiness; and say — "Stand by: I am holier than thou!" and yet be a smoke in God's nose: and he may handle the word of God, but it is deceitfully; yea, be rebuked for declaring God's statutes, and taking His covenant in his mouth, because he hates instruction, and casts His word of truth behind his back. When he uses fair polished speeches, it is not his natural conversation; it is not according to, nor consistent with, the inward state of his soul, the bent of his will, and the principles of his heart. The habitual, the customary, the native language, of a vile person is villany, lying words, and uttering error against the Lord; and all that he aims at is his own applause, and the damnation of God's elect (if such were possible); or, as my text says, to "destroy the poor with lying words." A man in the flesh must send forth a stinking savour: his scent remains in him, he

is upon his lees, his "scent is not changed." (Jere. 48:11) He cannot savour the things that are of God, but those that are of men: he cannot make manifest the savour of the knowledge of Christ Jesus. Christ is not all in all with him, self is so far from being denied, that self-will, self-righteousness, and self-seeking, are all in all. "Self-willed are they (says God), cursed children;" and by such vile persons the sovereign and good will of God in Christ Jesus is opposed, while the self-will (freewill) of man, or free agency, is exalted. This is a damnable error uttered against the sovereign Lord. The self-willed are the self-sufficient and self-righteous, who trust in themselves that they are righteous, and despise others that Christ has made so; and who appear outwardly righteous before men, but God knows their hearts: and such persons ridicule the perfect obedience of Christ, call it imputed nonsense, and set up their own dead works, performed under the sentence of death and damnation, in opposition to it; and so Israel of old sought righteousness, and failed, while the elect attained to it.

Thus a vile person is to be known by his villany; an enemy to God, by the error that he utters against Him; his hatred to the King of Zion, by his opposition to His sovereign reign over all; his living in the flesh, by his fleshly savour; his being a self-willed, cursed child, by his doctrine of free-agency and freewill; his being a self-righteous Pharisee, by his debasing the righteousness of the Lord, and exalting his own; and his hatred to God's elect, by his trying to destroy them, not with carnal weapons, but with false doctrine; or, as my text says, with "lying words," even when the needy "speaketh right" They speak right in opposing his errors and villany, and by calling upon him, as he calls himself a preacher, for the pure Gospel of grace to feed their needy souls with, which is the provision of God's house, and what he has provided for the poor and needy. The Gospel, and the promises of it,

are the breasts that the free mother is always to suckle her children with.

This vile person often deceives by a counterfeit experience. Being a bond-child under the law, he calls his legal bondage a “work of special grace;” and sometimes he will talk about being “shook over hell,” but can never describe salvation from it, nor his being shook out of his lies and self-righteousness. The motions of sin, which are by the law, and which work in his members to bring forth fruit unto death, are called the “plague of the human heart.” The perpetual lashes that conscience gives him for his villany, or errors against the Lord, are termed “the law in the members” warring against the law of the mind. When there is a cessation for a while from the rebukes of Heaven, and the accusations of conscience, then this vile one is “perfect in the flesh,” has “obtained the second blessing,” “reached assurance,” and “walks in the peaceable paths of wisdom.” When he feels himself in the arms of the devil, and the wrath of God at his heels, this is the “fight of faith” with Satan, and the “hiding of God’s countenance.” If the poor and needy bear their testimony against him, this is the “contradiction of sinners,” and a “taking up and bearing the cross;” and when he is justly buffeted for his faults, or rebuked by the just for his lies, this is called “suffering persecution for righteousness’ sake.” Thus he denies, and is an enemy to all righteousness but his own. Resisting the truth, is called “opposing errors;” and setting himself against the testimony of the just, in behalf of his own falsehood, is called “contending for the faith once delivered unto the saints.” When the affections of nature are stirred, or the emotions and passions moved, this is called “the operations of the Spirit.” If the wrath of God flashes in his face, this is called “knowing the terrors of the Lord,” which drives him to persuade men the more; and when he can represent glorified saints in the

Great Day, with all their present passions, weeping over their lost children and friends, till the audience cry out — “This is powerful preaching!” and when conscience confounds him for his villany, it is called “strong oppositions against the good work” he is engaged in. And when God sensibly fetters his soul, as He did Balaam’s, it is called the “oppositions of the flesh;” which lead him to enforce the doctrines of mortification, by abstaining from meat every Wednesday and Friday, at least. Thus the vile person is to be known by the *doctrine* that he advances: his habitual, his accustomed, his native language is villany. This leads me to my fourth head; which is to shew that all which proceeds from his mouth springs from the irreconcilable enmity of his heart against the Lord Jesus Christ.

(To be continued next issue,d.v.)

The above is Part I of a sermon preached by Huntington, Sunday Noon, March 13, 1791, and printed upon the following demand by some of his hearers:

Dear Sir,

The money enclosed is by way of subscription, to defray the expenses of publishing your sermon, preached this morning, which we would beg leave to call: “*The Funeral of Arminianism.*”

Requested by

Yours Sincerely, in the Cause of Truth

J. Best

J. Davidson John Brayne

G. Terry

J. Aldridge.

Sunday Noon, March 13, 1791.

To THE READER.

If my reader inquires the reason of my preaching and publishing the *Funeral of Arminianism* while it is still alive in the

world, and as likely to live as ever, &c., my answer is, I know that Arminianism must die, sooner or later, to make way for the everlasting Gospel of Christ:

and therefore I am come beforehand, not to anoint it to its burial, but to preach its funeral; for it is all the fashion now-a-days, to preach funerals over great bodies, whether it be the body of the beast, or the body of Christ. The ancient Prophets were often beforehand with their funerals. The Prophet Isaiah preached the funeral sermon of the king of Babylon some hundred years before he was born; you have his funeral discourse in his fourteenth chapter.

The Prophet Nahum preached the funeral of Rabshakeh, the wicked counsellor; and of the king of Assyria, his master, and attended by prophecy even to his grave, Nahum 1:14.

Daniel preached the funeral of the Man of Sin, and of his mystical body of Papists, Daniel 7:11.

And the Lord Jesus Christ preached the funeral of all the Scribes, Pharisees, and Hypocrites; and He provided means for them to fill up their measure, declared they should never find Him, and promised them the damnation of hell. And we know that all doctrinal lies, and all liars, must be buried, sooner or later; therefore any body may preach the funeral of a system of falsehood, if they do but stick close to the truth. I shall abide by my text; and I hope my reader will well weigh the subject.

Thy faithful servant in the Gospel, Win. Huntington.

Winchester Row, Paddington, March 14, 1791.

NOTICE TO SUBSCRIBERS

With this issue, we have cleared the mailing list in compliance with postal

regulations. If you should hear of anyone not receiving their magazine, please have them contact us. We will be glad to put any on the list who wish to receive it.

Also, keep in mind that one very valuable help you can give us is to send us names and addresses of those you believe love the truth of free grace.

CORRESPONDENCE

June 17, 1984

Dear Mr. Phillips,

I hope you are not offended at me not writing sooner, but I don't blame you if you are. I have only two excuses: (1) laziness, (2) not feeling that I could write anything of any profit. Since writing you the last time, I have been much of the time in a cold, carnal state and have been kept under the law trying to justify myself by the works of the law. How foolish I am to think that having begun in the Spirit I should now be made perfect by the flesh! (Gal. 3:3) As always, the law killeth instead of making alive and "sin, taking occasion by the commandment, wrought in me *all manner of concupiscence*", (Rom. 7:8) deceived me and by it slew me. And I knew better than this *in my head*, for I know that "no man shall be justified by the works of the law" and so I am the stupidest fool ever to fall back under the law. But I hope that the law has served to bring me unto Christ as my *only hope* and made me to more highly prize and value Christ and His work of redemption. I learn daily more and more that "without Me ye can do nothing;" (John 15:5) and that when left to myself I will not only go back to the law, but I am capable of any and all evil and sin both openly and privately (except the unpardonable sin if I be one of His elect). Truly "without controversy, great is the mystery of godliness;" (I Tim. 3:16) and I find

that I am even a mystery to myself, for at different times my desires and feelings are as much opposites as night and day. One moment caring nothing for this world or its pleasures, but “God maketh my heart *soft*” (Job 23:16) and I desire only a feeling sense of Christ’ presence, that God is *my* God, Christ *my* Saviour, and the Spirit *my* Comforter and Teacher; and I actually feel a desire to depart and be with Christ which is far better: but yet, the next moment having no thoughts about Christ or spiritual things, but our affections are set upon things here below and we are taken up with them and desire them and devise ways to acquire them and deceive ourselves into thinking that we shall be happy when we get them. And we would stay in this cold, worldly state if it were left up to us; but God who “works *all things* after the counsel of His own will” and who “works all things together for good to them that love the Lord” will sooner or later bring us into some trial or furnace of affliction and make us to see that “all these things shall be dissolved” (1 Peter 3:11) and we are vanity and cause us to be ashamed that we were ever so foolish to be deceived; and we put our face in the dust before Him, begging forgiveness and mercy, realizing that He is our *only* righteousness and *only* hope of deliverance from this world and from our vile bodies. How deep in debt we are to the God of grace and mercy! Truly, if we are kept in the strait and narrow way of life we are “kept by the power of God... “! (1 Peter 1:5) and not of our own doings. May the Lord put me in this Christ (John 14:6 — I am the way —) and keep me in it is my hope and desire. Christ is our only hope. Believing truths of doctrine and experience in the head will not make us acceptable before God, only Christ’s righteousness imputed to us will satisfy the Father, and only Christ’s blood can cleanse us from our sins.

Surely Christ is “the way, the truth, and the life”, (John 14:6) the “resurrection” (John

11:25), and our “wisdom, righteousness, sanctification and redemption.” (1 Cor. 1:30) Therefore, he must glory in the Lord, for He is our *All*. What I need is not these truths in my head and in word only, but I desire to *feel* them in my heart and experience the truth of them in power as wrought by the Spirit of God in me. Only this can give me any hope that He has begun a good work in me. All else is but a form of religion and will not do to stand before God with. And I often fear this is all I have—the form—for I am so cold, unthankful, unthoughtful, foolish, and full of sin from head to toe!

As David said in Psalms 84:10, “For a day in Thy courts is better than a thousand.” These are the days we long for, but also know it is needful to have trials etc.... “Many, O Lord my God are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward, they cannot be reckoned up in order unto Thee: if I would declare and speak of them they are more than can be numbered.” (Psa. 40:5,6) His mercies are new every morning, therefore we are not consumed, for we deserve to be. If among the redeemed in heaven, I should be shouting and singing the loudest of all, for I am the most horrible of sinners, and have the most deceitful heart of any. You couldn’t believe it if I were to tell you just what little I know of my evil heart — and every day I learn more bad about myself!

I hope you are well and want you to write any time you feel led to. I hope you can make some sense of this letter. May the Lord enable me to live a life consistent with the Gospel — godly.

To the only wise God our Saviour be *all* glory, power, etc.

Bardaviyd Dod
South Australia
6-5-84

Dear Brother,

Recently I was loaned a copy of your publication *The Predestinarian* and was much delighted with the God centered and Christ centered content of it—I am sure the situation prevails in the U.S. as it does here, that there are so many gospels but so little of the Christ of the Gospel — The copy which came into our hands was the one in which the first article dealt with “Sanctification”. I am hoping that you may have some copies over from your printing and that you might be able to send me 2 copies: one of which I would send on to a minister who has wrong views on this so very central theme of Scripture.

We would also like to enquire of you: Do you have people in Australia who believe in the predestinating love of God in Christ Jesus and the applying love of God thru the Holy Spirit? If so, we would love to meet them as we also live in a desert place. We do realize that you would have much demands upon your time, but should you be able to, we would love to hear from you.

May the Lord prosper His word,
Joan & Frank Humphries

Note: We are not aware of any churches of our faith in Australia, but feel sure our Strict Baptists friends in England may be of help. If so, would you contact us here, and we will be happy to forward the communication down under.

While looking through old copies of *The Gospel Standard*, we found a letter from New South Wales, dated Sept. 14, 1841. It is so fitting to the sovereign providential manner our lonely magazine was passed down, that I thought it well to reprint it next. God’s mysterious ways are still the same, as He is still the same.

A TESTIMONY FROM ACROSS THE SEA; Australia

From the *Gospel Standard*, 1841

Dear Brethren,— Wherever there are hearts subdued by the mighty power of Him who sits on the white horse and goes forth conquering and to conquer, there, you will agree with me, will be fellowship with God and the communion of saints. For this reason, a number of your *Gospel Standards* which I lately received have in some measure refreshed my soul, as containing the heaven-taught language of that family which is scattered, as wheat among the chaff, to the four corners of the world. Truly, many waters cannot quench love, neither can intervening seas prevent the mingling of the praises of the various members of the mystical body of Jesus; for wherever He, in His all-wise Providence, shall place them, they shalt in some measure “speak of the glorious honour of His majesty and of His wonderful works” in the person of Immanuel.

Since I arrived in this country, now about twelve months ago, I can truly say the Lord has been to my soul a place of broad rivers and streams: so broad, that faith has not, at times, been able to discern the banks of them; so deep, that I have found them to be unfathomable. There they roll on in their majestic course, to the wonder of poor way-worn pilgrims, who stand lost in the sight.

“I stood amazed, and wondered when,
Or why this river rose,
Which wafts salvation down to men,
His traitors and His foes.

“Angelic minds cannot explore
This vast, unfathomed sea,
‘Tis void of bottom, brim, or shore,
And lost in Deity.”

Yes, *lost in Deity*. And from the inexhaustible

supplies treasured up by God the Father in the divine person of Jesus, will the church receive glory upon glory, through the unnumbered ages of eternity; for to her it is said, "Thy God is thy glory," and in the transcendent image of the God-Man will they be united to the Second Person of a Triune Jehovah, as bone of His bone and flesh of His flesh. What earthly, grovelling, devilish conceptions of the wisdom of the ever-blessed God have they, who can conceive *this* heaven to be the reward of *probationary acts* of goodness in the creature! Truly, the election hath obtained the knowledge of the hidden path, but the rest are blinded.

There is in this land a famine (not of bread, but) of hearing the word of the Lord. The country swarms with priests and parsons, as much as a flower garden does with bees on a fine summer's day, each carrying a bag of honey, that is, the precious word of God; but having also a sting, with which, as with a dagger, they would pierce to the heart those who possess the knowledge of the hidden mystery of salvation, and in whose conscience dead forms and devilish doctrines can find no resting place. Thus, though blinded by Satan and deceived by their own hearts, these men are the messengers of the living God, to carry the Gospel (in the letter of it only) into all nations, as a testimony of the justice of God in pouring a deluge of divine wrath on the head of the Great Scape-Goat of Israel, and for the universal dissemination of the *written law*, which was added because of transgression; and when the purpose of God in this respect is accomplished, our Lord tells us, the end shall be. Then shall the knot of that indissoluble cord be tied, which unites in one body every separate member of the bundle of eternal life.

We want no missionaries sent out to us. We have had one of these wolves among us under the garb of a *spiritual* preacher; he showed some terrible long fangs, and it was as

much as we could do to get away from him; but, blessed be God, though he was permitted to destroy peace and comfort for awhile, he could not take away the gift of God, which is eternal life. But we do want, and two or three here do often cry out for, the Great Missionary (sic), whose residence is in every quickened vessel of mercy; for Jesus said, "If I go away, I will *send* the Comforter to you." A continual sending down from God, and a repeated "coming" to Him, (I Pet. 2:4) is what blind Pharisees are unacquainted with; therefore they stumble at the stumbling stone of a finished salvation.

When it is "well with you," remember *all* the Israel of God, at home and abroad, on the land and on the sea; and amongst the number pray forget not Joseph. Sydney, New So. Wales.

PS.— If the above should meet the eye of Mr. P—, the writer wishes to express to him his Christian love, having read the two first sermons he published, and also heard him preach in Zoar Chapel. He well remembers the language used by Mr. P [Philpot ??] in the above chapel, on one occasion, and feels confident that he shall retain it in his poor memory during the days of his sojourning. It is this: "There is only one spot in the world where the poor, distressed child of God can rest his weary head; that is where the head of John lay: the bosom of his Redeemer." This is a reality; and that you may find it so in your own blessed experience, and at the same time find, from time to time, that the eternal Jehovah is your everlasting portion, through the unspeakable love of a dear Redeemer, is the wish and prayer of a brother in Christ Jesus. *Sept. 14, 1841.*

JONAH III:9,10.

By. Gilbert Beebe, Mar. 15, 1845.

“Who can tell if God will turn and repent, and turn away from His fierce wrath, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that He had said that He would do unto them; and He did it not.”—
Jonah 3:9,10

Our correspondent, R. L. Edwards, desires of us an explanation of the above text; and such light (if any) as we have we will cheerfully give. It appears from the record of this prophet that Nineveh was a heathen city of great magnitude and in a most deplorable state of ignorance and depravity, and that the Lord, instead of calling for the organization of a Foreign Missionary Board to collect funds, manufacture, commission and send out missionaries to warn Nineveh of impending wrath, commanded Jonah, one of His own prophets, to go to that great city and deliver a certain message; and notwithstanding Jonah’s indisposition he was compelled to go and preach the preaching which God had bidden him. Every thing necessary for the accomplishment of the sovereign will of God in relation to Nineveh was provided without human aid, even to the great fish to ferry the runaway prophet to the field of his labor, and the gourd under which he should rest after having obeyed the word of the Lord. And can it be doubted that God, who has declared the end from the beginning, and said, “My counsel SHALL stand, and I will do all My pleasure,” was deficient in His knowledge of the result of Jonah’s travel to Nineveh? Certainly not! Every circumstance in this divine record, when duly understood, goes to confirm the doctrine of the sovereignty, immutability and omniscience of God, but yet in such a manner of demonstration as to confound the wisdom of this world.

Jonah was commanded to say to the people of Nineveh, “Yet forty days and Nineveh shall be overthrown;” it was therefore his duty to go and to leave the execution of the prediction to the Lord. And it is as certain that God was as able to have prevented the disobedience (sic:

He speaks as a man here; for in no way did Jonah *disobey*. To disobey, one must either do something he is told *not to do*; or else, *not do* something he is told *to do*. He did not disobey in the first manner; and in the second he preached the preaching God commanded him to preach to Nineveh. That is an age-old error to say that Jonah disobeyed. He did not, as the record clearly shows. here, Elder Beebe is replying in kind to his adversaries in their native language. I to His own glory and the direct accomplishment of His designs. In the disobedience of the prophet occasion was afforded not only for Jonah to become a sign or type of a crucified and risen Saviour, but also for the use which God designed for a certain fish which he had before prepared for a certain agency in regard to Jonah’s mission to Nineveh.

The restraining power of God was also as potent to prevent the wickedness of Nineveh if it had been His pleasure to have employed it for that purpose, as it was in preventing Jonah from making his contemplated visit to Tarshish; but God designed to make use of that wicked city in testimony against Chorazin. Bethsaida, Capernaum and Jerusalem, and therefore circumstance was wisely ordered and overruled to answer the counsel of His own will, in accordance with which He worketh all things. (Matt.11:21-24)

But we presume the difficulty in the mind of our correspondent is that God had authorized Jonah to say that Nineveh should be destroyed in forty days, and then that He repented of the evil that He had said He would do, and did it not. By reference to

Jeremiah 18:7-10, our correspondent will find the following law or principle of administration in regard to national judgment, &c., recorded viz: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build up and plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them." The judgment of Nineveh was then in precise harmony with the rule by which He administers His judgments in a national point of view, and consequently there was nothing in the case of Nineveh indicating on the part of God the least variableness or shadow of turning; the words *repent* and *turn* being used in such cases not to indicate mutability or change of purpose in the mind of God, but a different administration from that anticipated by the language of the law under which nations and cities, as such, stand amenable to God. Thus, in relation to the sentence of the law of God against transgressors, individually or collectively, the law denounces judgments without mercy. The sentence is in the most plain and emphatic language possible — "The soul that sins shall die." Thus, the law contemplates wrath and damnation, and that, too, by what God has said, speaking in the law; nevertheless, in the richness of His grace He has provided deliverance from that wrath for His redeemed people, and their deliverance, so far from reflecting upon His prescience and immutability, goes fully to establish both, inasmuch as their salvation and calling are "according to His own purpose and grace, which was given them in Christ Jesus before the world began." Repentance in Scripture parlance usually if not universally signifies a change or turning from. Such a

change is sometimes in reference to purpose, and sometimes in regard to action.

An offending brother may turn again, repenting. Judas repented himself of his perfidy, and Esau also, that he had sold his birthright; and there is also a repentance which is unto life, to give which unto Israel and the remission of sins Christ is exalted a Prince and a Saviour. But in none of these senses of the word can the term be applicable unto God, for "He is of one mind, and who can turn Him?" Because He is the Lord and changes not the sons of Jacob are not consumed. To interpret these terms in their application to God as we may in their application to men, would involve a contradiction in the Scriptures. But allowing the words *repent* and *turn* in our text to mean the same as Jeremiah 18:7-10, and we find them relating to the outward or providential dealings with nations, in their national characters. As when He saith in His law that the nations that will not serve Him shall be destroyed, still reserving the power and right to turn these very nations from their wickedness, and preserve them in the enjoyment of their national prosperity. It must be conceded that God knew beforehand what the effect of Jonah's preaching should be upon Nineveh, and although Jonah preached to them the legitimate consequence of their course, God humbled that city, and caused it to repent at the preaching of Jonah. And when He had effected this design by Jonah's preaching He made known to them His further design to save them from the impending ruin which was threatened.

Now compare all this with the first experience of the children of God, and we discover a striking analogy when one is quickened by the Holy Ghost. Moses, or the law, like Jonah, comes preaching wrath; and this preaching, like that of Jonah, presents no alternative. "Thou hast sinned," thou art the man! thou shalt surely die! At this startling

ministry of the law the soul, like the Ninevites, is humbled; the relish for sin is killed, and like the men and beasts of Nineveh, the soul is shrouded in sackcloth, a real feeling sense of guilt and deserved wrath is brought home with terrific force; but when God, by the ministry of His law has sufficiently humbled the soul, He reveals to it His great salvation. This does not lead the soul to conclude that God has changed His purpose or His nature — that He has sacrificed His veracity or His justice, but he is made to rejoice in the revelation of that system of grace which is ancient as eternity, and in full harmony with all the perfections of God.

Arminians and other cavilers have frequently used this passage and others of a like kind in opposing the doctrine of the sovereignty and immutability of the counsel of God in the salvation of His people, and have generally confounded this national repentance and deliverance of Nineveh with the work of grace wrought by the Holy Ghost in the work of regeneration; and although men and beasts were alike the subjects of this repentance and deliverance, they can see no difference between it and that godly sorrow for sin that worketh repentance unto life, which needeth not to be repented of. But those who have learned the difference between the sorrow of the world, that worketh death, and that repentance which God has given to His people, will not be likely to confound the two.

— *Editorials of G. Beebe, Vol. II.*

FROM THE NONSUCH PROFESSOR

By William Seeker, 1660

A principle by which a Christian should walk, is this: *That there is no judging of the inward conditions of men by the outward*

dispensations of God.

The greatness of our estates is no argument of the goodness of our hearts. To prize ourselves by what we *have*, and not by what we *are*, is to estimate the value of the jewel by the golden frame which contains it. Grace and gold can live together; but the smallest degree of the former in the heart, is preferable to a chain of the latter about the neck.

That old complaint may justly be revived: “here it is sometimes evil with the righteous, and well with the wicked.” Those who live most upon God fare worst from the world.

Under the law, the dove was preferred in sacrifice to the swine. Riches are called thick clay. They are more likely to weaken the back than strengthen the heart.

“No man can know love or hatred by anything that is before him.” You cannot read the wrath of God in the black lines of adversity, or the love of God in the white lines of prosperity.

God often wrings out the waters of a full cup to wicked men, though there be dregs at the bottom. They may be fruitful vines, and yet only laden with sour grapes. It is seldom that the sparkling diamond of a great estate is set in the golden ring of a converted heart.

Riches have made many good men worse, but they never made any bad men better. Thus if we discern but a spark of grace in a nobleman, we cry it up as a blazing comet, and speak of it in the superlative degree!

Though a Christian be made happy *in* the world, yet he is not made happy *by* the world. Give me those judgments which give birth to mercy, rather than those outward mercies which give birth to judgments. There are many who are temporally happy, who will be eternally miserable; and many are now temporally miserable, who will be eternally happy.

If indigence could procure heaven, how many poor people would then be saved; and if

wealth could free a man from hell, how very few of the rich would be damned! The kingdom of Christ is the kingdom of the cross. Those who attempt to take the cross from the Christian's shoulders, so in effect aim to remove the crown from his head.

“He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” The sun of prosperity shines upon the dunghill as well as upon the beds of spices. The rain of adversity falls upon the fruitful garden as well as upon the barren wilderness. The abundance of the infidel is as a golden chain to bind him to the earth, and the apparent miseries of the believer are as fiery chariots to convey him to heaven.