

# The Remnant

*“Even so then at this  
present time also there  
is a remnant according to  
the election of grace.”  
Romans 11.5*

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With all our doubts and fears, darkness and uncertainties, ignorance, and awareness of our lack (at least in part, from time to time), William Huntington, “The Coalheaver,” sets forth the following encouraging observations on the more positive aspects of the life and the ongoing experience of God’s children while here below.—Ed.

## PAUL’S LAW OF THE MIND EXAMINED

**William Huntington (1745—1813)**

*“So then with the mind I myself serve the  
law of God.” Rom. 7:25.*

**I**t is known by sad experience, to all that love the Almighty, that the carnal mind is enmity against God. And it is the application of the law that discovers this; for the law working wrath in the soul, and ministering nothing but death to it, stirs up this enmity; this Paul calls the reviving of sin at the coming of the commandment.

But God has provided and promised a remedy for this disease. He promises, by his Spirit in Noah, that he would persuade Japheth,

and he should dwell in the tents of Shem, Gen. 9:27. This is a promise made to the Gentiles. And this work of persuading seems to be the working faith in the minds of men by the power of the Holy Ghost; hence God is said to send the word of the gospel to the souls of men with power in the Holy Ghost, and with much assurance, 1 Thess. 1:5. And the operation of this divine power put forth is said to produce faith; “God fulfills all the good pleasure of his goodness, and the work of faith with power,” 2 Thess. 1:11. The whole of this work is called a persuasion in the mind; “Let every man be fully persuaded in his own mind,” Rom. 14:5; and this persuasion Paul asserts to be the faith of Abraham; “And, being fully persuaded that what he [God] had promised, he was able also to perform, therefore it was imputed to him for righteousness,” Rom. 4:21-22. This matter is more fully set forth in the proclamation of God in the promises of the covenant, where it is expressly said that God would put his laws into their hearts, and in their minds he would write them, Heb. 10:16. Some folks may be ready to say that there is no call for a divine power displayed in persuading the minds of men to believe in Christ. But let such try their skill

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upon a sinner convinced of the sin of unbelief, and of the enmity of his mind, the hardness of his heart, and the rebellion of his will, and who has all his crimes before his eyes, and nothing but guilt and wrath in his heart. Tell such that all their afflictions are in love; that, although they are enemies to God, they are reconciled by Christ; and that, though they are ungodly, yet they shall be justified; and, although they are filled with wrath, yet they are loved with an everlasting love; and, though exercised with the snares of death and pains of hell, yet they are the adopted sons of God, and heirs of the kingdom of heaven; and they will tell you that all men are liars. None but God can persuade Japheth.

In allusion to the impression that the Holy Ghost made, called the finger of God, upon the two tables of stone in the hand of Moses, is this law of faith said to be written on the mind; and I believe it is the same in substance as the contents of Habakkuk's vision, which he was bid to write and make plain upon tables, Hab. 2:2; for this law and the Spirit of life come both together, and the contents amount to this, "The just shall live by his faith." Paul calls it a writing by the Spirit on the fleshly tables of the heart, 2 Cor. 3:3. The writing the law of faith

is called a persuading of the mind; and every child of God knows that, when he is fully persuaded of his interest in Christ, and that the righteousness of Christ is imputed, and the sentence of justification passed, the sentence of death is abolished, the witness of our sonship and justification is received into the court of conscience; and the peace of God, as the fruit and effect of righteousness, reigns and rules in the heart. These are the fleshy tables of the heart which Paul speaks of, alluding to God's promise of giving us a new heart and a new spirit.

When this most glorious work is done, the troubled and disquieted mind confides in the power of God, so sweetly displayed or put forth in the soul at its happy and blessed deliverance. And, conscious of its own weakness, and of the deceit of its own heart, by breaking all its resolutions, vows, and promises, it cleaves to the power it feels, and enjoys both rest and peace in God its Saviour. Righteousness goes forth as brightness to the understanding, and as a lamp that burneth to the affections; it brings pardon to the conscience like the rays of the sun, and peace to the heart like a river. To this power displayed the soul cleaves, in this power it rests, and dreads every thing that disturbs, disquiets, or removes it; and finds the promise fulfilled; "Thou wilt keep him in perfect peace, whose mind is stayed on thee," Isaiah 26:3.

Having touched upon God's promise to persuade the mind, by sending the word with power and much assurance, and of the fleshy tables of the heart feeling the impression, the apostle tells us of the change made in this mind: "Be not conformed to this world; but be ye transformed by the renewing of your mind," Rom. 12:2. This renewing is making something new which was once new before; having its filth purged, its enmity subdued, and fur-

nished with something from above, that it may be taken off from its apostasy, and be replaced, re-fixed, and re-established upon the same object, as it was when it was first made. This is what I understand by renewing.

The apostle says of himself, and of all such, "We have the mind of Christ," 1 Cor. 2:16; which many good men understand of our having a knowledge of the mind and will of God in Christ Jesus, as revealed in the word of the gospel. But I do not believe that this is the apostle's meaning, because men may have all knowledge, and understand all mysteries, and yet be nothing. The apostle seems to me to mean the Holy Spirit; that we have the spirit of Christ, which he calls the spirit of love, of power, and of a sound mind, 2 Tim. 1:7. Thus we see that faith is first called a persuasion in the mind.

2. A full assurance, attended with a divine power.

3. The law of faith written on the mind, and put in the heart, and in the fleshy tables of the heart.

4. It is called the mind of Christ; and

5. The Holy Ghost, which we receive, is called the spirit of a sound mind. And I am fully persuaded that the Holy Ghost is a spirit of light and revelation in our understanding; the spirit of judgment in the judgment of them that sit in judgment; the spirit of peace in our conscience; the spirit of love in our affections; the spirit of power in our will; and the spirit of faith, life, truth and soundness in the believer's mind. This most certainly is the mind of Christ, or the same spirit that was in him; and, "If any man have not the Spirit of Christ, he is none of his" for, in the Spirit, Christ and the believer are one: "He that is joined to the Lord, is one spirit." Such souls have the mind of Christ by the Spirit's influence; they mind the same things

as he did; they are engaged in the same labour and warfare; they meet with the same oppositions; they pursue the same end; they aim at the same joy set before them; they are joint heirs of the same inheritance; and they share in the honour, glory, and majesty, of the same kingdom. This is what I understand by the mind of Christ; and this appears to me to be confirmed by the following texts; "Let this mind be in you which was also in Christ Jesus," Phil. 2:5; one mind in both. "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit."

Here our most evangelical apostle brings us gradually to a point. He tells us plainly that the human mind is furnished with carnality, and that this carnal mind is enmity against God, and cannot be subject to his law. That we must be transformed by the renewing of our mind. Then he intimates that one branch of this renewing is a divine confidence, which he calls a persuasion in the mind. Then he tells us that such have the mind of Christ, being partakers of the spirit of power and of a sound mind; and then he is express in the whole, and screws us up to the highest key, calling it the mind of the Spirit. And this accounts for what I have often been amazed at, and in a most singular manner was exercised with, in one day, not long since.

I found, in the early part of the day, much undeserved and unexpected indulgence in my approaches to the Lord. I had received some accounts of success in the ministry, and some cheering rays of the Lord's countenance, and not a few smiles of his providence. My soul moved in concert with the sweet impressions, and nothing was uppermost in my mind but

God my Saviour, his goodness to me, his work in me, and my expectations of future bliss anticipated by faith, and already in hope. Soon after this, in the same day, things counter to all the above indulgences occurred, and I found my mind as inflexible, stubborn, envious, and as rebellious as the enemy of souls could make it, which covered me with shame and confusion; and, if I do not forget, I had no less than three of these changes that same day. At this time Paul's law in the members and in the mind came fresh into my thoughts; and upon these I meditated, pondered, and exercised myself at times for a month or six weeks, before I began to preach upon these subjects; and I came to this conclusion, that, when we are, as John says, in the Spirit, faith, life, power, and heavenly things are uppermost, yea, all in all: and at other times, when in the furnace, there is the reverse of all these.

John, in Revelation, twice mentions being in the Spirit; "And immediately I was in the Spirit." And again, "I was in the Spirit on the Lord's day;" which shows that these indulgences were not perpetual, and that at certain seasons he was in some things the reverse of this; and what can that be but being, in some sense, in the flesh? which is the only opposite to being in the Spirit.

That faculty of the soul, which is called the mind, is but one, although we read of a carnal mind and a spiritual mind. The Spirit is said to transform us by renewing the mind; and to have the mind spiritual is life and peace. The life of the Spirit is in the mind, and peace with God in the conscience. And, to raise our thoughts still higher, he says, this is the Spirit of a sound mind, and then he says, "We have the mind of Christ;" and, "Let this mind be in you, which was also in Christ Jesus;" and,

lastly, he expressly calls it, the mind of the Spirit, because he is the sole and whole controller, influencer, and operator in the mind of the believer, and produces all the lively exercises, motions, delights, pleasure, and satisfaction, which are enjoyed under his quickening and comforting administration.

1. And this is a wonderful mystery, that the mind of the Spirit, life, peace, and heavenly things, should be so sensibly and so deeply felt and enjoyed, as to make the soul a heaven upon earth, Jeremiah 31:26; and then, in less than an hour after, carnality, enmity, rebellion, wrath, and bitterness, should work so powerfully in the selfsame part, Lam. 3:15.

But this is Paul's touchstone; "They that are after the Spirit do mind the things of the Spirit," Rom. 8:5. The believer sets his heart upon these, be his inward frames what they may; and the things of the Spirit, that he minds, and feels, and follows after, are the following: He highly prizes the promises of the Spirit helping his infirmities in prayer; he knows without this there is no freedom of speech or of soul, no enlargement, no energy, no boldness, no access, no pouring out the soul before God, nor casting our cares and burdens on him, no troubles left behind, nor refreshings brought down. The soul returns from the well of salvation with the pitcher empty, and covers his head because there is no water.

2. The grand evidences of the believer's adoption are the things of the Spirit, which a child of God sets his heart much upon; and these are, first, the Spirit's cry of "Abba, Father," with a full persuasion in the heart of the truth of it; and likewise the witness of the Spirit, be bearing witness with our spirits, that we are the children of God.

3. The liberty of the Spirit, or deliverance from legal bondage and slavish fear, is highly

esteemed by the believer also; "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit."

4. The consolations of the Spirit, springing from a lively hope, from the powerful application of the promises, from a sense of God's gracious presence, and of his acceptance and approbation of us in Christ Jesus. These are highly prized by spiritual men, and the reverses of them are a sore trouble; "The Comforter that should relieve my soul is far from me," Lam. 1:16.

5. The graces of meekness and humility are highly prized by the believer, for in the exercise of these he finds the greatest access to God, and the sweetest union with him; and he is then in the best frame to receive any instruction, impression, or love-token, from him. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness," Zeph. 2:3.

6. The love of the Spirit is a most choice treasure to the child of God, because it is the bond of the covenant, the marriage ring, the badge of the Christian profession, and the noblest member of the **new** man. It enlarges the heart, and makes the face to shine; it purges the heart of its idols, of fear and torment, and of all the mercenary meanness which reigns and rules in the beggarly souls of servants. "Let him kiss me with the kisses of his lips; for thy love is better than wine," Song 1:2. I might have added patience, submission, joy, peace, light, life, knowledge, etc., for the believer minds all these things, and these are the things of the Spirit.

Now the apostle says, "With the mind I myself serve the law of God;" by which he means not the moral law, but the law of faith, or the gospel, which he declares when he says, "God is my witness, whom I serve with my

spirit in the gospel of his Son,” Rom. 1:9. Serving under the law is serving in the oldness of the letter; but Paul served in the newness of the Spirit, Rom. 7:6. And indeed I believe that the Holy Ghost, by his implantation of grace, and by his operations on that grace, is the sole agent of every branch of religious service which is acceptable to God through Christ; and this Paul owns: “I laboured more abundantly than they all; yet not I, but the grace of God which was with me,” 1 Cor. 15:10. Paul’s labour and service were performed by grace; and the Spirit of grace was the efficient and moving cause of all Paul’s service.

The Spirit prepares the heart, and creates the fruit of the lips. By faith Paul spake as the gospel does, Yea and amen. The love of Christ constrained him, the Spirit’s might strengthened him, hope emboldened him, patience bore the daily cross, and the quickening Spirit gave him all his activity, life, zeal, and motion; and the apostle owns that the three principal labourers in the souls of the saints are faith, hope, and love: “Remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ,” 1 Thess. 1:3. And again; God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name,” Heb. 6:10: from all which we may conclude that all works without faith are dead works; all labour without love is lost labour; and patience without hope is not the patience of Christ. Once more, and I have done.

Paul says, “I delight in the law of God after the **inward** man,” Rom. 7:22. By the **inward** man he means the whole crop of divine grace, love being the most noble member or principle of this **inner** man, and the heart and soul of all the rest. This love delights in the gospel of

Christ; for there can be no delight where there is no love, which Paul himself says “Charity rejoiceth not in iniquity, but rejoiceth in the truth.” Here is the love of the **new** man, called Charity; and the delight of charity is here called rejoicing; and here is Paul’s law explained, called Truth. Paul does not say, I rejoice, although this is true; but he says that charity, which is the love of God, rejoiceth in God’s truth; and, if ever there was an evangelist in this world, Paul was one.

Take it in short thus—the Spirit of life, of faith, and of a sound mind, prompts me to the service of God; and the love of the Spirit in me delights in the glorious gospel of Christ, and rejoiceth in it: but my corrupt affections find no pasture, no delight in these things; all that these affect, and suck their sweetness from, are the imaginary lusts of the flesh: which, being against God, and a corruption of the ways of God, they are in love with sin, and at enmity with God. These are not to be pressed into God’s service, nor to be expected to embark in it; for, if they did, it would amount to no more than voluntary humility and will-worship. “Put off the **old** man, which is corrupt, according to the deceitful lusts,” Ephes. 4:22. Observe also that corrupt affections are the life of sin in men; for what men love they are alive to, and delight in. But the love of God **in** Christ Jesus, dethroning the idols of corrupt love, subduing our corruptions, ravishing the soul, and making it alive to God; this is called the death of corrupt affections, and of the things these affections crave after and feed on: “They that are Christ’s have crucified the flesh, with the affections and lusts,” Gal. 5:24; and this crucifixion is a dying daily, 1 Cor. 15:31.

Beloved, farewell.

—THE COALHEAVER

The following chapter is from **Horatius Bonar's** book, **Prophetic Landmarks**, first published in 1847.

## CHAPTER 3

### The Purpose Of God.

**T**HE purpose of God is SELF-MANIFESTATION. This has been his design from eternity, and it has been carrying on since the creating word was spoken. Indeed, of necessity this always must be his purpose, and that just because He is God. It includes within it other purposes; but it is itself the chief and the ultimate, to which all others are pointing, and in which they shall find their completion. But let me explain what I mean by self-manifestation.

I take that small seed which the winds are sporting with, and I bury it in the ground. I water it and watch over it to mark its progress and see what it contains. Ere long it shoots above the soil, putting forth its fresh verdure to the sun. Then, in the progress of time, it strengthens itself and rises upwards, spreading out its branches into a waving tree. In other words, that particle of vital dust which we call seed, has opened itself out, and displayed the amazing treasures which were lying in it, undeveloped and unknown. This is self-manifestation.

I take that unsightly root which is lying at my feet, and I carefully lodge it in the soil. Soon it springs up and opens out its treasures, disclosing the lily in its fragrance and beauty. Who could have imagined that hues so bright, and fragrance so rich, had all been wrapt up in that shapeless, form? Yet it was so; and the lily, in all its loveliness, was but the unfolded root! This is self-manifestation.

These are but poor illustrations of the great truth we set out with announcing. They are

objects of a lower scale; unconscious and involuntary in all their processes of self-development: yet still they are sufficiently exact to make our meaning known. For that which all creation is doing according to its creature-laws, for the glory of the Creator, is that very thing which Jehovah is doing in regard to himself, and for his own glory.

God's purpose, then, is self-manifestation, or self-revelation. It is to bear testimony to his own character. Creation in every form, animate or inanimate, is God's witness,—the utterance of His mind and heart. His design is not merely to make known that He is, but what He is; to exhibit Himself, the I AM, the Being of Beings, in whom all being is wrapped up, and from whom all forms of being spring; to unbosom and reveal himself fully and perfectly,—not partially and in glimpses, but completely and abidingly,—by bringing forth into view and making visible all that is glorious, as well as all that is gracious, in the infinite and invisible Godhead. God does not create a world simply because he can do so, and wishes to put forth his power, but because he desires to bring out to view those riches of his own being and character which had otherwise been hidden. Again; God did not create this earth of ours a fair and happy world at first simply because he loved to see a fair world inhabited by happy creatures, but because, in that beauty and blessedness, his own character was most fully revealed, and his own glory most brightly reflected.

How He did this before man was created we know not, or at least we know but little. It was through the medium of another order of creatures, and in another region than this of ours. Angels were the creatures through whom he manifested himself; and it was in heaven that this manifestation was given. They were

the eldest-born of creation, and their abode the very palace of the Eternal One. From that centre the first ray of self-manifestation shot forth, and the Invisible and Incomprehensible began to make preparations for making himself seen and known.

Whether He may be at this moment manifesting himself by means of other races inhabiting those orbs that, like the dew-drops of the morning, lie scattered over infinite space, as if to catch and reflect at least the material glory of heaven; whether other processes of self-manifestation may be going on in regions far beyond our vision or thought, we know not. He has given us no intimation that any such process is now in action; nor have we the slightest evidence to prove that as yet there are, in these starry regions, races of intelligent creatures existing, or that as yet there are any races in existence save those of angels and of men. That such will be the ultimate issue—that every atom of creation throughout the universe shall subserve the mighty purpose of Divine self-manifestation, we doubt not; but it would appear that, meanwhile, God is confining his operations to one special region of his dominions, concentrating his thoughts upon one particular process, out of which his one vast, original, all-comprehensive plan of a God-manifesting universe is to be evolved [developed—CCM]. It is on the soil of this small planet that he is sowing his seed, and raising, as in a nursery, those plants which are yet to clothe a glad universe with their everlasting verdure. It is out of the mountains of this planet that he is hewing the Stones with which he is yet to build for himself a temple in every star of the firmament. It is here that he is constructing the materials, and sketching the design for his palace. It is here that he is weaving and adorning his robes of royal state with materials furnished by

this orb. It is of the gold of this earth that he is fashioning a sceptre for the hand, and a crown for the head of Him who is to be Sovereign of the universe. It is from among the lowly dwellers of this narrow region that he is choosing [has eternally chosen in Christ—CCM] for that King a Bride to share his glory and his love; nay, it is out of this very earth that this King himself is to arise, or rather, we should say, has arisen; for He who is to have dominion hereafter [“hereafter” *in a manifest sense* (as Bonar himself later says, on page 10)]. Christ’s present providential dominion is not yet apparent to the sight of those who lack the faith of God’s elect. *Christ is King of kings and Lord of lords NOW, but not yet in a manifest way, open and visible to every eye, including “they also which pierced Him (Revelation 1.7).”* “Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is **not** put under Him. **But now we see not yet all things put under Him** (Hebrews 2.8).” We do **not yet see with our natural eyes** every knee bowing at the name of Jesus, of things in heaven, and things in earth, and things under the earth; and every tongue confessing that Jesus Christ is Lord, to the glory of God the Father (Philippians 2.10f), because every knee and tongue for the present are not submitted to Him; nor will we see these glories until He returns in power and great glory (Matthew 24.30, Luke 21.27); then, whether saint or reprobate, we all will see it. That natural men will see Him with their natural eyes is evident from Revelation 1.7: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” Natural eyes will see Him, as natural eyes are part of “every eye,” and natural eyes are all a natu-



ral man has. [There is a higher truth overriding what is impossible in nature: “The hearing ear, and the seeing eye, the LORD hath made even both of them (Proverbs 20.12).”—CCM] as King of kings and Lord of lords, is an inhabitant of this planet, the native of a Judean village,—Jesus of Nazareth, the woman’s seed!

But without entering farther on the question as to the existence of other spheres and other processes of self-manifestation, there can be no doubt that this earth, in the meantime, is the special one. It is here that this process is going on just now, and it is here that preparations are making for larger and brighter scenes of self-manifestation than eye hath yet seen or ear hath heard.

God has been carrying on this process step by step for these last six thousand years. The process is still advancing, the plan is not yet consummated; but the rudiments of it lie all before us,—the stones of the fabric lie scattered around,—and prophecy unfolds to us much regarding the coming consummation, and presents to us in no faint colours the picture of the glorious reality which from the beginning God has had in view, and which shall, ere long, be given to the gaze of the universe as God’s own perfect representation of Himself.

For, though storms and darkness must intervene, yet still it is a bright issue to which prophets point, and towards which all things are tending! Beyond that saddening gloom, beyond these dreary wastes, there presents itself in the prophetic picture an infinite ocean of unimagined splendour, over whose surface shall be spread out in all their various fulness the perfections of manifested Godhead in everlasting sunshine, for holy beings to gaze upon, and for Jehovah himself to delight in, world without end! Then shall the wilderness and the solitary place be glad, and then shall

the “primal eldest curse,” which has sterilised the soil and covered every region with its blight, flow back from off earth’s surface; the creature shall be delivered from the bondage of corruption, and this world stand forth again a beautiful creation, more glorious than when it sprang from the fiat of God.

The purpose of self-manifestation develops itself chiefly in connexion with two great events, the first and second advents of Christ. Around these two points all other events cluster. From these two foci all light is radiating, and round them all events revolve. It is only by keeping our eye on these that we can understand the mighty scheme, and enter into the mind of God respecting it, giving to each event its proper place, order, connexion, and value. If we either overlook these or choose other centres, we cannot fail to perplex ourselves and misunderstand the scheme.

They are God’s centres; and none which man may fix upon or deem more important can supersede them. They may not be those that man would naturally choose; but still they are those on which God has hung every thing; and man can gain nothing but confusion and darkness by rejecting either, or elevating other points to their level.

Such questions as the following naturally occur. To what extent was this manifestation made at creation? What was the exact design of man’s fall in connexion with it? How much has been brought out and displayed from the fall to the first coming of Christ? How much was manifested at that advent? What have been the extent and mode of manifestation from that advent up to the second advent? What is that advent to bring to light? What are the events subsequent to it to reveal?

These are not queries of vain curiosity. They are weighty and solemn, demanding the most

strenuous, the most prayerful thought, and the most patient and profound study of the Word of God. They are questions pointing totally in a different direction from that which the efforts of philosophy have ever taken, questions which philosophy has never thought of putting, questions which philosophy cannot solve.

Into the investigation of these points I do not mean to enter. They are wide and vast, needing treatises and volumes, not mere pages or chapters, for their elucidation. They may, however, suggest themes for the Bible student, which may lead to a fuller understanding of the mind and ways of God.

The object of the Scriptures is to tell us of God,—his character and his doings; and, in declaring these, they introduce man the sinner, making known also his character, his doings, his connexion with God. All the recorded actions of man the sinner bring out his own character in most various aspects. All God's actions and words in dealing with man display His character in all its manifold aspects. At each step, something new of God is seen. And all the evil that has been brought to light in man has only been the means of bringing to light the good that is in God. At every point the evil has been met by the good, and overcome. The depths of the former are inconceivable; the resources of the latter, which have been drawn forth to meet these, are still more so, being truly infinite and divine. The history of these past six thousand years is rich in these deep and solemn lessons. It is our wisdom to study them thus.

But the Bible discoveries of God and of the creature do not merely keep pace with the present moment of our history. They go far beyond the present. To say that all the past is thus full of these displays,—to say that each day's events are continuing to develop them

more and more, is not to tell the whole truth. God has furnished us with hints as to the future developments which we are to expect, and into the meaning of which we may in some measure enter, though the wide compass of the visions, the glory and the grace which they are intended to open up, can only be fully comprehended by those whose eyes shall look upon them.

We call them but hints, for in truth they are no more: "Eye hath not seen, nor ear heard, neither have entered into man's mind, the things which God hath prepared for them that love him." Yet these hints are of unutterable importance, and of priceless value; they help to mark off the outlines of the future, adding a little of the details—yet how little in comparison with the reality! They are hints, we have said, but they are not conjectures or dreams; they point to "scenes surpassing fable, and yet true." Man, in looking to the past, thinks he has uttered a profound apothegm in saying that "truth is strange—stranger than fiction;" but the days to come will illustrate this in a way such as we have never yet imagined. God has arrows in his quiver, sharper and more wasteful than those which for so many melancholy ages have been piercing the hearts of the King's enemies,—the last still the sharpest, and most destructive.

He has "bright designs," deep-treasured up in his "unfathomable mines of never-failing skill,"—the last still the brightest and most glorious! These prophetic hints are but glimpses of coming splendour; yet what a splendour! What a future do they disclose! What a universe!—bright all over with the effulgence of manifested Godhead! Perfection every where—perfection all the more perfect, because coming forth from previous imperfection and ruin!

God has thus not only manifested himself by telling us what He has done in this world of ours, but by making known what he yet intends to do. He has not hidden from us what he designs to accomplish, in order that, by admitting us into His counsels, we may more fully know himself, and see even now somewhat of those manifestations of his character which shall yet come into visible development in the ages to come.

How much may we learn of God even now, standing afar off, and looking into the distant future, of which we can only have the dim outline presented to us! But how much more shall we learn hereafter, when we shall see these things as they are, and Him as He is! Our God is no “unknown God” even now, but he is to be yet more fully known hereafter. His only begotten Son has manifested much of Him to us already, when coming in the shame and sorrow of the humbled Son of Man; He is yet to manifest Him more, when He appears the second time in the majesty of immortal glory, as the King of kings and Lord of lords.

The history of the past is not written with great minuteness of detail. It did not seem fit to the wisdom of God to do so; neither would this have been practicable or profitable. What is given us in Scripture is not a full narrative, neither is it an abridgment: it is what may be called selective history. It is entirely episodic, but then the episodes are of God’s own selection. The events and characters singled out, and recorded as worthy of memorial, are such as God saw to be most expressive of his purpose—most fitted to carry out the original design he had in view. God is the selector of these, and he is at the same time the Being for the illustration of whose character these fragments have been chosen and preserved. Now, what is true of the historical record, is

equally so of the prophetic. It is even more strictly selective and episodic; and it is so for the same reasons, and upon the same principles as in the former case. It is God himself, the self-manifesting, self-revealing, Jehovah, that we also there behold. [See on some of the above points, the able *Lectures on Prophecy*, by the Rev. James Kelly—HB]

As both history and prophecy are written upon this principle, we mean that of selection, there is peculiar care required for their right understanding. There are so many chasms every where, so many links wanting, that the tracing of a complete and correct outline becomes a matter of extreme difficulty, a matter calling for minute and patient scrutiny of the Word of God.

There are various plans for connecting these links which God has seen fit to leave thus separate. It is plain that man’s reason can help us but little, for it cannot enter into the mind of God: “the world by wisdom knew not God.” Nor will the completest theological system carry us over the difficulty; for systems are, at the best, imperfect, and at so many points leave us helpless, running us up at once to the purpose of a sovereign God. Besides, we are too apt to stretch systems beyond their legitimate end, and, instead of bringing them into contact with the Word, to be moulded into more accurate and perfect form, we bring the Word into contact with them, that it may be interpreted according to their laws; instead of fashioning the human according to the form of the divine, we too often cast the divine into the mould of the human, making texts to bend to systems, instead of systems to texts.

The true way of getting at the connected view of God’s purposes, as spread out before us in these prophetic selections, is to keep our eye upon his design, to get hold of his idea.

What is it that makes the vast and intricate machinery of the manufactory intelligible? It is being acquainted with its principle and object. To discover God's leading purpose or aim is to get the real key to all the apparent discordancies of his Word. Keeping this before us, we shall be able to see the unity and connexion of events which otherwise seem hopelessly perplexed and corrupt. Man's systems are strait, awkward, angular, sure in many cases, not exactly to fit many texts, if too rigidly applied. But THE IDEA which they contain, in so far as it is really God's, will admit of a much more perfect application, without violence done to any portion of his Word. Even with reference to the past, schemes and systems will often be found at fault; much more in reference to the future. They are often insufficient measuring-rods for Genesis, much more for Ezekiel or the Apocalypse.

We do not dislike system. Far from it. We count it right, scriptural, and profitable. And could we get hold of Jehovah's system, all would be well. [Had he been given to think a bit more about this expression, Bonar would not have worded it this way. Men do not "Get hold of Jehovah's system"; Jehovah's system gets hold of men, or there would be no salvation. Mr. Bonar proves elsewhere that knew this.—CCM] In so far as our systems approach to this, they are good and helpful. But then, in so far as they fall aside from it, in so far as they are dissimilar to it, to that extent they not only obscure our views of it, but prevent our understanding of Scripture, nay pervert our interpretations. A perfect system would harmonise with every jot and tittle of the Word of God, but an imperfect one will necessarily be found at variance with many portions of it. In proportion as our system approximates towards God's, in that propor-

tion will such dissonances cease, and the whole system be in unison with the whole Word. But unless we are prepared to maintain that our system is complete in every joint and ligature, as well as entirely accurate in the symmetry of its structure, we shall find how perilous it is to set it up as our infallible standard, by which we are to weigh or measure the meaning of each passage, pronouncing interpretations sound or unsound according to their agreement with or opposition to our scheme.

*[Below, Mr. Bonar, continuing, gives examples of three of man's religious systems. See Editor's Note following the end of his article.—CCM]*

Begin at the lowest in the scale of systems—the Socinian. It fits in to so few passages of Scripture, and is at variance with so many, that its meagreness and unscriptural nature soon become apparent. Whatever man's reason may think of it as a system, still it is at war with such a mass of Scripture that either it or the Bible must give way. The only idea in it that is worth, is that God is ONE. This is what it professes to maintain. And the unity of God is a scriptural truth. But there Socinianism halts. That idea will carry us a certain way, but what light does it cast upon those passages which speak of the Son being God, and the Holy Spirit being God? None. There it gives way. And the moment we begin to apply the system to such passages as those alluded to, its lameness is felt. It is palpably and grossly defective.

Ascend a higher level. Take Arminianism. It will fit in to a far wider range of passages than Socinianism, but then it is still at war with many. It has purged itself of the grosser blasphemies of the other, but still it has retained so many imperfections that when brought into contact with a numerous class of texts, either it must be greatly modified or they must be

explained away. Its range is too narrow for the infinite compass of Scripture. It has not a little of truth in it; some of its leading ideas are scriptural: but it is so sadly imperfect in many points that it gives way when brought to expound Scripture. It is not the mere shape and mould of the system that is defective. That would be of less importance. But some of the ideas which it embodies are inconsistent, not only with special texts, but with God's great pervading idea and purpose, self-manifestation. It utterly fails to express this mighty idea. It stammers grievously and incurably in attempting to utter this grand, original, eternal purpose of the Triune Jehovah.

But, rise to a loftier level still. Look at Calvinism. It is, in its connected shape, man's system; yet we believe it to be a system containing and giving utterance to more of the great ideas of the Bible than any other that has ever been chiselled out by the hand of man. In its leading ideas it is divine; in its formulae for expressing these, it is human. In the former respect we may call it complete; in the latter we may safely admit its imperfection, an imperfection necessarily arising from man's efforts to express in his own words, and develop in his intellectual forms, the thoughts and purposes of the eternal Jehovah. With the former, we believe no text will ever really be found at variance; with the latter, not a few, peradventure, may be so found. The former we would carry with us every where in our researches into Scripture, assured that thus there will be light shed upon our path; the latter we require to apply more cautiously. For we may with all confidence say, that while no passage of the Bible will be found at strife with Calvinism, some passages may be discovered not perfectly harmonising with Calvinistic formulae.

There is no system ever promulgated that gives so free and rich an utterance to that grand purpose—that mighty idea of God—self-manifestation—as what is called Calvinism. Every part of it is built upon this, and brings forth this into conspicuous view. And it is just because this system never loses sight of God's great original idea, that it is so useful and so invaluable as our guide to the exposition of the word of God. Whatever part of Scripture you are seeking to expound—historical, preceptive, doctrinal, or prophetic—take it with you, and you will find the calm, steady, accurate light which it casts even upon hard passages, as well as the satisfactory way in which it furnishes us with links for connecting together what appears sometimes isolated and disordered.

Prophecy no less than doctrine receives light from this system. The future as well as the past bears its impress in every part. From the beginning to the end of God's workings in his universe, the same principles are acted on, the same idea is developed, the same purpose is unfolding itself—self-manifestation. In the ages to come, God is the same ALL AND IN ALL, and man the same nothing, that they have been in the generations that are past.

\* \* \*

#### **EDITOR'S NOTE AND COMMENTS:**

Mr. Bonar, in his closing remarks, gives examples of three of man's religious systems within *Christianity* in its broadest sense: Socinianism, Arminianism, and Calvinism. After disclaiming the former two, he, solid Presbyterian that he was, naturally sided with the last. Of necessity, Mr. Bonar must truly say that he is a Calvinist.

Primitive Baptists are not Calvinists, but in a wider sense, like it or not, most Baptists are classified as "Calvinistic," "Calvinists," or "hyper-Calvinists," because historically the

Baptists have stood firm on what have been called “*Calvinistic principles*”: the absolute sovereignty of God, absolute predestination, man’s total depravity, unconditional election, the atonement’s being limited to the elect and effectual for them alone; irresistible grace, the preservation and perseverance of the saints.

Baptists have these doctrinal points in common with Calvinists. Freewill Baptists are a notable exception to these doctrinal positions; there are others.

Even modern Arminian Missionary Baptists, whether they like it or not, are called *Calvinistic* for the slim reason that they hold to the last of the “five points of Calvinism,” the doctrine of the Preservation of the Saints (“once saved, always saved”).

I have known Missionary Baptists, who, although Arminian to the core, insisted they were Calvinists, based only on their clinging to the “once saved always saved” belief. They deny *Total depravity*, claiming all men have the free will and ability to “accept Christ” and to please God. They deny *Unconditional Election*, insisting God only chose people whom He foresaw (or foreknew) would choose Him. They deny Christ’s effectual *Limited Atonement*’s saving His people, instead saying Christ died for all mankind, equally and without discrimination, and the application of His atonement is “up to you.” They deny God’s *Irresistible Grace*, saying the sinner may resist God’s grace to the point that God Himself cannot save him. Like their little sister Conditionalism, they claim to believe God predestinated “only the good things.” Then, when it comes to the *Preservation of the Saints* (which in effect is interwoven with the other “Calvinistic” points as an integral part of them), they say, “Oh yes, we believe ‘once saved always saved.’” Like the seven women of

Isaiah 4, who would take hold of one man (in this case, John Calvin), they say, “We will eat our own home-baked Arminian bread, and wear our own homemade free-will apparel: only let us be called Calvinists, or Calvinistic, to take away our Arminian reproach.”

The Primitive Baptists, who have never been reduced to such straits, leave it to others to call them “Calvinist” or “Calvinistic” or not, as they will. It makes precious little difference; we have been called better things, and we have been called worse.

Over ten years ago, we printed in *The Remnant* (January-February, 2001, pages 7ff) documentary evidence that John Calvin was influenced doctrinally by the (Ana-)Baptists of his day. Rome held Anabaptists, Calvinists, and Calvin himself all equally worthy of death. When he left Roman Catholicism with his protest movement, Calvin for a time sought out others whom Rome was persecuting. Doctrinally he found some common ground with the Anabaptists, who had never come out of Rome’s religion because they were never in it in the first place. The Anabaptists and the Calvinists could not unite for a number of reasons: The Anabaptists insisted on a regenerate membership, no infant sprinkling or immersion, baptism of all converts (not “re-baptism,” because Anabaptists/Baptists recognize neither alien immersion nor infant sprinkling as *baptism*), and congregational government of the church, among other things; and at the time, most Anabaptists were still premillennial, while Calvin brought with him infant sprinkling, a board of elders to decide church policy, and many more of Rome’s trappings and traditions, including the amillennialism of Origen and Augustine.

It is to God’s praise that Andrew and Horatio Bonar, as Presbyterians, left Rome’s

amillennialism behind and fearlessly returned to the ancient, prophetic, New Testament “premillennial” doctrine of the first few centuries of the church era.

### **THIS THING ABOUT PROPHECY...**

Sometimes the questions come thick and fast: Why is there this sudden interest and emphasis on prophecy in the pages of *The Remnant*? What is “amillennialism,” “postmillennialism,” and “premillennialism”? Is the modern nation of Israel prophetically significant? Why have not more of our pastors and elders mentioned these things?

As Primitive Baptists go, and as Baptist history goes, there is nothing sudden about our interest in prophecy. The interest only seems sudden because this subject has been neglected among us for several centuries. This omission has been noticed by many of the brethren, the more so in view of major events transpiring on the earth today. Many of our brethren who have written to us by mail or by e-mail have expressed a realization that these things are generally not being addressed in Primitive Baptist writings and sermons. Our readers have generally expressed a deep appreciation for articles by Elder Mattingly, Elder Gingerich, Mr. Bonar, and others (*e.g.*, Elder Mewborn, (recently deceased on March 13, 2012), in his paper, *Zion's Landmark*) who have addressed prophetic issues.

The apostle Peter said, “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, ‘Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation’ (2 Peter 3.3f).” Our correspondents well know that, contrary to the scoffers, all things are NOT continuing as they were from the beginning of

the creation. From the beginning of the creation, we did not have Japanese radioactive fallout all over the USA contaminating crops, grasslands, cattle, water, and our food, the air we breathe, our very bodies. We did not always have the heretofore richest country in the world’s history on the verge of economic collapse and a Communist-Socialist takeover.

Our days have not always been “as it was in the days of Noe [Noah] and Lot (Luke 17.26-30).” “Since the fathers fell asleep,” “from the beginning of the creation,” we have not always had insane butchers beheading Christians (of whatever denomination, *Christians* in the broadest, most charitable sense of the word), and crying out for the destruction of two specific countries from the face of the earth: Israel and the USA. From the beginning of the creation we have not had over half of the children in our country conceived outside of the marriage bond and born out of wedlock. We have not always had, sanctioned by the government, the murder of hundreds of thousands—who can count them? some say millions—of fetuses, including full-term babies, for the mere convenience of wicked parents who, for one reason or another, do not wish to face the fruit and responsibility of their adultery and fornication.

Or consider changes in the weather patterns: “Tornado Alley” has moved from western Texas and Oklahoma to the entire eastern part of the USA. That has never happened before. Ask the survivors of Tuscaloosa and Joplin.

Forest fires rage out of control by *men* (but not out of *God's* control) as never before.

We could go on, but for now, I trust the point is made. In our next issue, Lord willing, we hope to have more to say about prophecy and the life-and-death issues affecting every person on Earth (Mark 13.20).—CCM

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We are assured that postal rates and mailing costs will only increase. We must ask \$3.00 *per book* for mailing costs, no exceptions. **This cost may increase again in the year 2012 to compensate for the U. S. Postal Service's rate increase, which is already here as of this writing (January, 2012).**

The chart on page 17 summarizes our sale prices.

This is an excellent opportunity to round out your library or to buy extra copies of these historic books for loaning or for gifts.

**Please consider purchasing one or more sets for donating to public libraries (church, city, county, state, or a college library). See note on page 19 of this issue ("On Donating Books to a Public Library") for more information and suggestions.**

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<b>Book Title &amp; Author</b>	<b>Old Price</b>	<b>Sales Price</b>	<b>Sales Tax (Texas only)</b>
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<b>Christ-Man in Type, by D. Bartley</b>	\$8	\$4	0.27
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This book of 65 pages and seven chapters is **only available as an e-mail attachment**. Order it from [d.kenneth2@att.net](mailto:d.kenneth2@att.net) and say "REQUEST FOR BOOK" in the subject line.

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### PSALM 110

A Psalm of David.

**The LORD [JEHOVAH] said** unto my Lord [ADONAI], Sit Thou at my right hand, until I make Thine enemies Thy footstool.

2 **The LORD [JEHOVAH] shall send** the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies.

3 Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth.

4 **The LORD [JEHOVAH] hath sworn**, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 **The Lord [ADONAI] at Thy right hand shall strike** through kings in the day of His wrath.

6 He shall judge among the heathen, He shall fill the places with the dead bodies; He shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall He lift up the head.

## ELDER PHILLIPS ANNOUNCES:

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**T**he following is an outline of principles the readers of *The Remnant* may expect to see maintained in this publication. Under no circumstances do the publishers or writers for *The Remnant* seek to delineate herein a standard of doctrine or views to be imposed upon the readers. Rather, we set these principles before the readers that they may know what general principles guide our efforts. All attempts at declaring articles of faith will be marred by prejudices and frailty, and ours are by no means any exception.

We believe these principles are, in the main, harmonious with the articles of faith published by predestinarian associations and churches of the old order of Baptists known as Primitive, Particular, or Old School Baptists the world over.

1—The eternal existence, sovereignty, immutability, omnipotence, and perfections of Jehovah God; He has revealed Himself as the Father, the Son, and the Holy Spirit, and these sacred Three are One; Jesus Christ was and is God manifest in the flesh, and in Him dwelleth all the fullness of the Godhead bodily;

2—The Old and New Testaments in their original languages are the verbally inspired word of God, and they are the complete and only valid guide of faith and practice; the King James Version is the preferred English translation;

3—The will of the eternal God is the first cause of all causes;

4—The absolute predestination of all things;

5—The eternal personal election of the redeemed in Christ, before the world began, and their eternal, vital union with Him; their number is fixed, certain, and sure, and can neither be increased nor diminished; their fall in

their federal head Adam into spiritual death, total depravity, and just condemnation; their utter inability to recover themselves from this fallen state;

6—The blood atonement and redemption by Jesus Christ are for the elect only, and are both efficacious and effectual in accomplishing the will and purpose of God to reconcile His people unto Himself;

7—The sovereign, irresistible, effectual work of the Holy Spirit in quickening the elect of God; the new birth is by the direct operation of the Holy Spirit without the use of any means;

8—The final preservation, perseverance, and eternal happiness of all the sons of God, by grace alone;

9—No works are good works other than those which God Himself has so designated; none of the works called good are left up to men to perform or not, at the creature's discretion; nor do the works of the creature, either before or after regeneration, result in merit accruing to his account in God's sight;

10—The peaceable fruits of righteousness are the certain result of God's working in His people both to will and to do of His good pleasure, and His people will be found walking in paths of righteousness for His name's sake;

11—The separation of church and state;

12—The principles outlined in the Black Rock Address of 1832;

13—The bodily resurrection, first of Christ, and also that of all the dead;

14—The final and eternal judgment; and,

15—The bliss of the redeemed and the torment of the wicked are both eternal and everlasting.