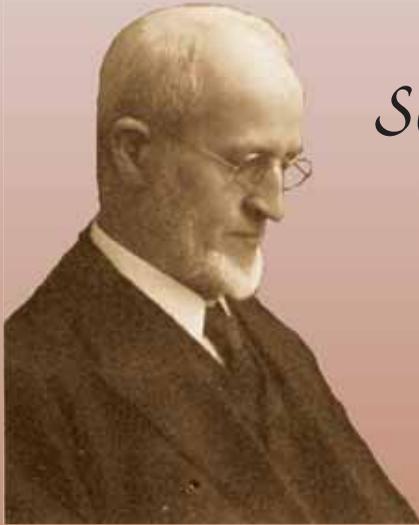


# STANDFAST



*Some Polemic Writings  
of  
J.K. Popham*

Introduced by

J.R. Broome



# STAND FAST

being some of  
The Polemical Works

of

J. K. Popham

Pastor of Galeed Chapel Brighton 1882-1937  
Editor of the *Gospel Standard* 1906-1937

With an Introduction  
by  
J. R. Broome

2006  
Gospel Standard Trust Publications  
12(b) Roundwood Lane, Harpenden, Hertfordshire  
AL5 3DD, England

©Gospel Standard Trust Publications  
2006

ISBN 10 : 1-897837-71-2  
ISBN 13 : 978-1-897837-71-9

Printed by  
*Olive* Press Limited  
73, The Green,  
Stotfold, Hitchin, Hertfordshire  
SG5 4AN

# CONTENTS

Introduction.....	5
Moody and Sankey's Errors versus The Scriptures of Truth .....	17
Divine Sovereignty.....	29
Preaching the Gospel to the Unconverted .....	43
The "NewTheology" Versus the Holy Scriptures.....	56
The Keswick Convention in the Light of the Doctrines of Grace .....	59



## Introduction

The reprint in 1990 of *Valiant for Truth*, the life of J. K. Popham, written by 'his own son in the faith,' J. H. Gosden was not an exercise in reviving an interest in the past history of the Gospel Standard Denomination. It had a deeper import than that. Writing in 1928 at the age of 81, Mr. Popham said, 'the Lord is good, but the ministry among us is in a serious condition, my own is. "And the glory of the Lord went up from the midst of the city and stood upon the mountain which is on the east side of the city" (Ezek. 11. 23), is a solemn word, and to me it appears to be now having a fulfilment with respect to our denomination and the people of God in the land.'

What would he have felt nearly 80 years later if he could have been spared to view the present scene? But the present scene, he saw coming. He was not without an understanding of its cause. In the same letter he wrote, 'Is this state of things Fatherly chastisement, or for some evil thing among us? This is one of my burdens. My own case is far from satisfactory. "They shall bring forth fruit in old age," is to me a solemnly trying word as I view my barrenness. John 15 tells me how I can be fruitful, but the union and the abiding in Christ are the vital points. I desire a living, not a mechanical union to the true Vine.'

The reprint therefore had a purpose as it speaks in the words of Scripture recalling the past manifestations of the Lord in our midst, 'Remember therefore from whence thou art fallen.' (Rev. 2. 5). None can read the life of this man of God, and stalwart defender of the truth, without being made solemnly aware of the glory that has departed (1 Sam. 4. 22), and the divine judgement hanging over us. 'Repent and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent.' (Rev. 2. 5).

For over 60 years from 1870-1937 the voice and pen of J. K. Popham were powerful in the Gospel Standard denomination, and, 'He being dead yet speaketh.' (Heb. 11. 4). He was sent of God, brought in from outside, always looking to 'the rock from whence he was hewn,' to be a leader in the difficult times [from 1870-1940] of solemn declension, vital separation and bitter controversy. He combined the gracious qualities of John Bunyan's two characters, Mr. Valiant-for-Truth and Mr. Standfast, and when he came to his end (17th June 1937) could say with Standfast, 'I see myself now at the end of my journey, my toilsome days are ended. I am now going to see that head that was crowned with thorns, and that face that was spit upon, for me.' The weapons of his warfare were excellent. 'Great-Heart to Mr. Valiant-for-Truth, "Let me see thy sword." So he showed it to him. When he had taken it in his hand and looked thereon for a while, he said, "Ha! it is a right Jerusalem blade." (Isa. 2. 3). The Lord's servant had 'a right Jerusalem blade,' in his ministry and writings and he used it lovingly and affectionately in the defence of the Truth and the preaching of the Gospel. Writing in 1934 he said, 'Occasionally Solomon's bed is before me and the duty of the men around it, and their swords. Woe is me that I am not valiant.' (Song. 3. 7, 8). In that same year he wrote regarding the denomination, 'The absence of God from us is but little felt, or if and where felt, not much confessed. We as a poor body much need His gracious return. It may be His will to give me rest before the crisis comes, which I believe is coming.'

The Centenary Meetings of the Gospel Standard held in London in August 1935 raised his hopes 'that the remnant might yet be revived, and some of the younger people see the Lord's returning glory, as we who are near the end of our pilgrimage may not see. Oh it will be wonderful to see the power and glory of God among us. The degeneration which I see is most painful; our young people do not know it. What changes I have witnessed! What divine goodness I have been the recipient of.' Regarding his own church, Galeed, Brighton over which he was Pastor for 55 years (1882-1937), he wrote towards the end of his life, 'Galeed is not today what it was

some years ago, and I am very troubled about it.' Commenting on Mr. Popham's end, Mr. John Gosden said, 'He left the ship of the Church not in a storm, but in a treacherous calm.'

Today [2006] his warnings sound out across the years with a prophetic ring. Preaching at Galeed in 1915 he said, 'We are in a day of great charity, as we talk of universal love, when that long exploded but revived and persistent error of putting sincerity in the place of truth, is thought much of. If a man be but sincere in anything he professes, then he is right: that is the charity of the day. But the Word of God is strict. "I am the Way." If you are right you will have to bear the shame of the cross. If you are going to heaven you must leave Egypt. If the Lord unchurches churches, as I believe He will many, can any poor children of His escape that judgement? Yes. How can they be accounted worthy? Only in one way, in the Person, blood and righteousness of Jesus Christ. Pray, that God may account us worthy to escape the judgement that is coming on Zion generally. When the most fine gold shall be quite dim (Lam. 4. 1, 2), when her outward bulwarks in divine doctrine shall be disregarded, pray that we may escape that judgement.'

Ninety years have passed since that sermon was preached in 1915, two World Wars have been fought and we now live in the Nuclear age. Gospel Standard Churches have been unchurched in large numbers throughout the country. In 2004, our Central London Church in Shaftesbury Avenue, Gower Street Memorial Chapel, which was the scene for many years of the work of the Gospel Standard Committees and the General Meetings every year in April, was closed and sold. J. K. Popham would have preached in the original Gower Street Chapel and seen its closure and the move to Shaftesbury Avenue in 1917. 'The outward bulwarks in divine doctrine are being disregarded.' Universal charity of which he spoke is prevalent in the nation and denomination. Every effort is made to smooth over differences and blend truth and error. But the great leaders of the Gospel Standard Strict Baptists, William Gadsby, J. C. Philpot and J. K. Popham stood firm for the defence of the truth and for vital separation. William Gadsby in his day vehemently

opposed the Open Offer and Duty Faith teaching of Andrew Fuller. J. C. Philpot defended the doctrine of the Eternal Sonship and the firm stand he made led to the separation of the Gospel Standard Churches as a denomination in its own right. J. K. Popham led the churches in the first half of the 20th century in a period of spiritual decline, having seen better days in the post Philpot era of the 19th century. These men were warriors.

The biography, *Valiant for Truth* reveals James Kidwell Popham in 1875 (at the early age of 28) taking up his pen to resist error. The error was Arminianism, the free-will of the Sankey and Moody campaign, which had come in its tour of Britain to Liverpool, where he was at that time Pastor of the Strict Baptist chapel. In his own Arminian days as a Congregationalist he had raised his hand against God and in bitter enmity exclaimed regarding Election, 'If the God you speak of is the God of Heaven, I neither want to know Him nor to be where He is.' He says of this, 'I have many scars on my heart, but the largest and deepest is that which the above terrible speech made; it was the expression of the unbridled passion of my alienated nature.' Under deep conviction for this sin, the Lord blessed him with the word, 'All manner of sin and blasphemy shall be forgiven unto men,' (Matt. 12. 31) and followed it with the words, 'Go and pray.' J. K. Popham says, 'I prayed, I know I did.' Later under the ministry of Mr. de Fraine, the Pastor of the Strict Baptist chapel at Lutterworth, free grace was powerfully opened up to his soul in a sermon preached at Nottingham from Romans 5. 2. He was baptised by Mr. de Fraine on 5th July 1868 and received into the Lutterworth Strict Baptist Church, and shortly afterwards was blessed with the full and complete pardon of all his sins through the application of the words, 'For as much as ye know that ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.' (1 Peter 1. 18, 19) 'Thus,' he says, 'I learned the doctrines of grace,' for they were, as I afterwards found, implicit in my

experience.’<sup>1</sup> This divine teaching armed the Lord’s servant, to pen his first tract, entitled, *Moody and Sankey’s Errors versus the Scriptures of Truth*. J. H. Gosden says of him as a controversialist, ‘He was no trifler, no unprincipled combatant, no mere rancorous fault-finder, no idle, carping critic, but was moved with a jealousy for the honour of God and with the highest of purpose to defend His truth.’<sup>2</sup> This first pamphlet ran through thirteen editions including one in Dutch. It brought him many friends, some in Holland, who felt his analysis of the ministry of these ‘evangelists’ was correct.

He quotes D. L. Moody as saying to his congregations, ‘Christ has purchased them, if only they will give themselves to Him; He put away their sins nearly 2000 years ago, but they may yet die in them through unbelief.’<sup>3</sup> In this he exposed the errors of Universal Redemption and Free-Will and says, ‘Every religious movement must be judged more by its doctrines than by what we usually see paraded – results.’<sup>4</sup> He asked, ‘Where in all Mr. Moody’s preaching do we find any of the doctrine of eternal election?’ He had with him in this contest an ally, Dr. John Kennedy (1819-1884) of Dingwall, a Scots minister, author of *The Days of the Fathers in Ross-shire*, who wrote a powerful pamphlet entitled *Hyper-Evangelism* condemning Moody’s practice and teaching. Deeply revealing and of significance was the attitude of C. H. Spurgeon. I. H. Murray in his paperback, ‘The Forgotten Spurgeon’ says, ‘It is impossible for us to agree with Spurgeon in putting Moody down on the Calvinistic side.’<sup>5</sup> C.H. Spurgeon proceeded in his ‘lack of serious concern about incipient doctrinal defects’<sup>6</sup> to preach on behalf of D. L. Moody and invite him to preach at the Metropolitan Tabernacle.<sup>7</sup> As J. K. Popham and Dr. Kennedy wrote against Moody and Sankey in 1875, C. H.

<sup>1</sup> J. H. Gosden, *Memoir & Letters of J. K. Popham*, 1938, p.10

<sup>2</sup> *Ibid.*, p.229

<sup>3</sup> page 17

<sup>4</sup> page 19

<sup>5</sup> I. H.. Murray, *The Forgotten Spurgeon*, *Banner of Truth* 1966 pp.178-9

<sup>6</sup> *Ibid.*, p.182

<sup>7</sup> A. Dallimore, *Spurgeon*, 1985, p. 166

Spurgeon leapt to their defence and said, 'We are happy to have our friends here in London because somehow or other they manage to get the popular ear. Our brethren have got a grip of the masses, and they preach the Gospel.'<sup>8</sup> What Gospel did they preach? J. K. Popham's conclusion was, 'Truth is fallen in the street.' 'Fundamental errors, preached and sung, cannot produce a true Christian.' For his pains J. K. Popham was called an 'unregenerate blasphemer' and was equally labelled a Hyper-Calvinist, as he had been long before.

When Spurgeon died on 31st January, 1892, Moody wanted to go to London to stand 'by the grave of him who had done so much for me.' Unable to do so he sent Sankey to represent him. Sankey said, 'When coming from my own land to this country, it has always been my custom to visit this Tabernacle to have my torch lighted.'<sup>9</sup> J. K. Popham writing in February, 1892 solemnly says, 'I could never follow people in their judgement about Spurgeon. The little that seemed right was so counteracted by the much that (as judged by the Scriptures) was undoubtedly wrong, that I always felt I must not praise him on spiritual grounds but leave him to the just judgement of God.'<sup>10</sup> Describing Moody & Sankey and their followers he wrote, 'By the galvanizing apparatus these men are using, they succeed in evoking "mere emotion," and this is called conversion and these galvanized, but dead souls, are then called Christians. Oh horrible profanity! A shocking caricature of a true Christian of God's living army.' (Ezek. 37.10)<sup>11</sup> What a vast gulf existed between J. K. Popham and C. H. Spurgeon in their view of the Moody and Sankey revival. Who was true to the Scriptures of Truth? J. K. Popham and Dr. John Kennedy were the ones who had 'a right Jerusalem blade,' and were the victors in this contest with error.

Mr. Popham's and Dr. Kennedy's writings on the Sankey and Moody revival are reviewed in the *Gospel Standard* for 1875, pages

---

<sup>8</sup> Ibid., p.165

<sup>9</sup> Ibid., p.235

<sup>10</sup> J. H. Gosden, Memoir of J. K. Popham, p.323

<sup>11</sup> page 28

211-223, where some of the worst excesses of D. L. Moody are quoted such as, 'It is just as easy to lay hold of Christ for salvation as it is to put the hand to the pocket to see that one's watch is safe.' Mr. Popham proceeded in the same year to approach this error with a positive declaration of the doctrines of grace, publishing the substance of two sermons preached to his own people at Liverpool under the title *Imperishable Grace*.<sup>12</sup>

In 1878 Mr. Popham published a small work, *Thoughts on Regeneration*. A lengthy review of it appeared in the *Gospel Standard* in 1878, which gives considerable extracts from it, but we have been unable to trace the original work to republish here. Of it Mr. Popham wrote, 'I have been induced to publish the following for two reasons. First because regeneration is the root of all true religion—natural religion with all its attractions, erroneous preaching with all its eloquence, with all its power, can never give life to a dead soul. My second reason, is that among the blind followers, of perhaps, still more blind leaders, there may be some of the "blind people who have eyes." (Isa. 43. 8) .... To them I would be useful.' It is clear in this work that he was still answering the errors of the Sankey and Moody Revival and counteracting its effects, by demonstrating exactly what it was to be 'born again of the Spirit,' thus exposing the dangerous easy-believism of the Revival.

Writing first of the *necessity* of regeneration, he says, 'It is first of all to be found in the Eternal God. It is necessary because God willed it .... The new birth is necessary because God has decreed it.' Of the cause of regeneration he writes, 'The Father's kindness and love are the eternal moving cause, the person of Christ the meritorious cause, the Spirit the immediate all-powerful cause.' Speaking of the *nature* of regeneration he says, 'It is a mighty change, a passing from death to life, from darkness to light .... In this work God is found of them that sought Him not .... It is not the repairing of old nature, but the creation of the hidden man of the heart.' Speaking of Free Will teaching he says, 'They say that the Holy Ghost will save them, if

---

<sup>12</sup> J. H. Gosden, *Memoir of J. K. Popham*, p.291

they will allow him. Imagine a grain of sand saying to the hurricane that lashed the sea into foam and uprooted trees, I have permitted you to turn me over.' J. K. Popham was a firm believer in the doctrine of the effectual call. Writing of the evidences of regeneration he speaks of its fruits in faith, in the knowledge of God, His Holiness and His Law, living desires, prevailing prayer, love to the Lord, His Truth and His people, a knowledge of forgiveness and a good hope through grace. Somewhat different was this from the Sankey and Moody Revival Free-Will teaching which centred regeneration around a decision for Christ, whilst stating that nothing of a spiritual nature was necessarily felt at the time of the decision.

The year 1886 saw the publication of another pamphlet entitled *Divine Sovereignty*. J. K. Popham wrote on the subject of the relationship between divine sovereignty and man's responsibility. It is a subject which stands as a dividing line today between Gospel Standard Churches and modern Reformed Baptists and Presbyterian Churches which have developed in this country in the last 20 to 30 years. J. K. Popham took a position identical to William Gadsby and J. C. Philpot. He maintained from Scripture that it was every man's duty according to the Law written in our hearts, 'to reverence the Divine Majesty with an implicit belief and perfect doing of whatever he has revealed to be believed and to be done.

But as J. K. Popham says, 'This honouring of Christ as God is quite apart from, and does not involve, a saving knowledge of Him.'<sup>13</sup> In this outward honouring of Him all are responsible wherever the Gospel has been preached. (Matt. 11. 21-24, John 15. 22, 23). Here in accepting the divine revelation in creation, the written word and the divine revelation of the eternal Son of God is our duty and our responsibility, and our breach of duty renders our punishment necessary. But 'whether to be inflicted on the guilty person himself or on a Surety provided for him by God—all this depends on divine sovereignty'<sup>14</sup>

---

<sup>13</sup> page 40

<sup>14</sup> page 40

He denied the enigma as enunciated by L. Berkhof. 'If it be objected that we cannot fully harmonise the indiscriminate and sincere offers of salvation on condition of faith and repentance with the doctrine of particular atonement, this may be admitted, with the distinct understanding that the truth of a doctrine does not depend on our ability to harmonise it with every other doctrine of Scripture.'<sup>15</sup> He wrote, 'It has been said that divine sovereignty merges with man's responsibility in some way, whereas the truth is that the latter is determined by the former which stands infinitely above it and alone. God's sovereignty and man's responsibility are two different subjects dwelling in beings infinitely separate.... Sovereignty is an essential attribute of God, responsibility in man grows out of an obligation imposed on him by God. If one should be found who thinks that these two may be merged into one it may be permitted me to remind him of the Lord's silencing address to Job....' (Job 38. 4-12: 42. 5-6).<sup>16</sup>

J. K. Popham did not accept that the Lord had laid on all fallen men and women a duty savingly to believe in Him. He did not accept that ministers could sincerely offer salvation to all men and women while knowing that Christ's redeeming work was particular and solely for the elect. 'I pray not for the world,' (John 17. 9). 'Go into all the world and preach the gospel,' (Mark 16. 15) were not in conflict, but encompassed within the sacred harmony of, 'Father I will that those whom thou hast given me be with me where I am.' (John 17. 24) The preaching and the atonement could never outstrip the sacred will of Christ in election. Such had been the error of Richard Baxter, Andrew Fuller and others. An atonement which was neither particular nor universal resulting from a false concept of man's responsibility, was denied by him. Man was responsible for the great sin of unbelief but he could not be held responsible for rejecting 'a well-meant offer' of salvation, which God had never made, on condition of a faith which God had no intention of giving him, for 'By grace (that is sovereign grace) are ye saved through

---

<sup>15</sup> L. Berkhof, *Systematic Theology, Banner of Truth*, 1959, p. 445

<sup>16</sup> page 32

faith and that not of yourselves, it is the gift of God' (Eph. 2. 9) That offer to all indiscriminately was insincere, since the gift of faith was dependent on God's sovereign grace in election. This error had originated in France in the Amyraldian heresy. It found its way into the Westminster Confession of Faith (1648) and was copied from there into the 1689 Particular Baptist Confession of Faith. It was denied by Joseph Hussey (1659-1726) in *God's Operations of Grace but no Offers of Grace*, and by William Rushton of Liverpool in his *Defence of Particular Redemption* (1831), also by William Gadsby and William Huntington in their writings and ministry.

Twenty years later in 1906, J. K. Popham, by then Editor of the *Gospel Standard*, found himself faced on a denominational level with this same controversy - God's sovereignty versus man's responsibility and how should ministers address the unconverted. While controversy may appear essentially unprofitable, yet it has the effect of making truth shine more clearly against the dark backcloth of error. This was true in 1906 and is equally true now a hundred years later; these subjects are still an area of debate and misconception. The Gospel Standard denomination is said by some not to preach the Gospel because its ministers do not offer Christ indiscriminately to the unconverted. Accusations are made that Gospel Standard ministers preach only to the elect. J. K. Popham published a small treatise in 1906 entitled *Preaching the Gospel*. He followed this two years later in the January 1908 edition of the *Gospel Standard* with an *Address to the Unconverted*. This address and the former treatise were reprinted as a booklet in 1908. These publications were important doctrinal statements of the Gospel Standard denomination's position and have remained so ever since.

J. K. Popham's position was that those who accused Gospel Standard ministers of not 'preaching the gospel' were guilty of this very error themselves, since the indiscriminate offer of Christ is not preaching the Gospel. Christ's command to 'Go into all the world and preach the Gospel' entailed preaching 'the whole counsel of God.' 'Preach the Word' was not synonymous with 'a well-meant offer of Christ' to the ungodly. In re-stating this truth regarding the

preaching of the gospel, J. K. Popham was following in the footsteps of William Huntington, William Gadsby (Works Vol. 1), John Kershaw (See 'Autobiography', Gospel Tidings 1986, p. 317-320 on his visit to Scotland), John Warburton ('Mercies of a Covenant God' p.2.), J. C. Philpot, John McKenzie, William Tiptaft and many more ministers of the Gospel Standard Churches who for nearly two centuries have preached in this way, and on account of it have been designated Hyper-Calvinists, and at other times have been accused of being Antinomians, both of which epithets they reject.

In 1907 J. K. Popham produced a small pamphlet entitled *The New Theology versus the Scriptures of Truth*. This was an answer to R. J. Campbell, a well-known minister of the period, who caused considerable contention in 'Christian circles' with his denial of the Inspiration of Scripture, the fall of mankind, the virgin birth of the Lord Jesus Christ and His vicarious atonement, and preached a heresy that man's 'inner consciousness is God, making man and God to be one.' Mr. Popham described his teaching as blasphemy. His pamphlet had a circulation of 28,000 and was translated into Dutch. It was composed entirely of Scripture verses. Today in so-called 'Christian circles' such blasphemy still rears its ugly head. Church of England leaders have in recent years denied the virgin birth and the resurrection. Closely following on the enthronement of such a bishop, York Minster, the scene of the enthronement was struck by lightning and set alight, causing Editors of national newspapers to speculate on a manifestation of divine judgement against such blasphemy.

1930 saw J. K. Popham writing against the Universal Redemption and Free-Will teaching of the Keswick Convention. He quoted Dr. Scroggie in his address entitled, 'The Gospel of Recoverability' as saying, 'Christ is the Redeemer of the whole world and we are living in a redeemed world. Every man, woman and child in the world is redeemed.' His response to this error was, 'A redemption which

leaves some of the redeemed in the power of the slave-master is not redemption. It is an unmitigable blot on the character of God.<sup>17</sup>

J. K. Popham was involved in defence of the truth, often in heated controversy, to the end of his life. In 1934 he called for a re-signing of the Articles of Faith by all Churches on the Gospel Standard list in the face of considerable opposition. He was no mean theologian. His polemical writings reveal the grace he was given to 'earnestly contend for the truth,' without fear or compromise. 'He was moved with a jealousy for the honour of God and with the highest of purpose to defend the truth.' [J. H. Gosden]

Yet there was the other side. 'Broken-hearted and hungry sinners found in his ministry a tenderness which emanated from constant personal exercise and from the abiding power of a gracious word conveyed by the Spirit to his soul in his first days of preaching: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity."' <sup>18</sup> May the Lord be pleased to raise up again those who have both the face of a lion against the enemies of the truth, and yet the meekness and tenderness of a lamb towards the "mourners in Zion."

---

<sup>17</sup> page 60

<sup>18</sup> J. H. Gosden, Memoir of J. K. Popham, p. 285

# CHAPTER 1

## Moody and Sankey's Errors versus The Scriptures of Truth

### Preface to the First Edition

**I**t may be enquired by some why I have presumed to write against this movement ? My reply, in the first place, is that I have only exercised my right as an Englishman to criticise a movement which is now before the public. Secondly, my profession as a Christian, my position as a minister, my adherence to the Calvinistic view of the five points, and, especially, as I hope, the teachings of the Lord in my heart, have impelled me to it. Far removed, by natural disposition, from a desire to rush into a controversy, and obtrude myself on the public, I would gladly have remained silent had any other person come forward to combat those errors which have lifted their heads so high since the advent of these "Evangelists" in England. But finding all silent, and observing the kind of gospel Mr. Moody preaches; that he practically tells his hearers that Christ purchased them, if only they will give themselves to Him; that He put away their sins nearly two thousand years ago, but they may yet die in them, through unbelief; that He appeased the wrath of God, and that God loves them not, but to-morrow they may die under His hot displeasure; that heavenly mansions are prepared for them, but they may be all untenanted, and will be if they don't believe; I prayed the Lord to slay this Goliath of Free-will, (which thus makes the decree of God the Father, the merit of God the Son, and the teachings of God the Holy Ghost, hang upon itself for their efficacy) with the stone of divine truth; even though slung by a hand which, in itself, is feeble and unsteady.

### **Preface to the Second Edition**

In sending forth this second edition of my little tract, I wish to observe that it was originally written for circulation in Liverpool alone, therefore, no means were adopted to send it abroad.

But the Lord has ordered it otherwise; for many copies have found their way not only into the counties adjacent to Liverpool, but also into some of the more distant ones. I am astonished to find that the first edition has run out in less than a month, and there is still a demand for them. I do desire to acknowledge the goodness of the Lord in giving my feeble effort to glorify Him, such acceptance as it has met with from those into whose hands it has fallen, and I pray that it may still have His blessing.

The alterations that have been made in this edition were necessary to remove the local character of the tract. In all other respects it is the same as the first.

Errors of every description are rife in this day of blasphemy and rebuke, and none are more to be dreaded than those which have for their supporter Moody and Sankey. I felt, when they came to Liverpool, necessity laid upon me, as one who hopes he has obtained mercy to be faithful to withstand them, doing so "as of the ability God has given."

### **Moody and Sankey's Errors Versus The Scriptures of Truth**

**I**ndifference with respect to a movement which, like an impetuous torrent, has rushed through Scotland, and found its way into many parts of England, which has seized the minds of men and awakened their sympathies, which claims to have God for its author, and His glory, in the salvation of sinners, for its end, will, perhaps, be considered a sin against the interests of true religion. But opposition to this movement will doubtless be looked upon as rancorous bigotry. Disclaiming the bigotry, I am bound to say I am

opposed to the religious movement of which Messrs. Moody and Sankey are the leaders. I am opposed to it because I fail to see what Mr. Moody so confidently asserted at Birmingham that the present work is God's. Every religious movement must be judged more by its doctrines than by what we usually see paraded - results. The teachings of its leaders must be brought to God's word, and tested by it. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If these teachings be contrary to the word of truth, then it becomes the imperative duty of all God's people to testify against the errors. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." "But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed." "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." "Go not after them, nor follow them." Eph. 2; John 10. 11; Gal. 1. 8; Matt. 24. 23; Luke 17. 23.

If God were in this movement, would not the teachings of its leaders be in accordance with the word of truth? But where are the cardinal doctrines of the Bible to be found in their teachings? Are they not either ignored or pushed aside to make way for their pet notion of "sudden conversion?"

Where, in all Mr. Moody's preaching, do we find any declaration of the doctrine of eternal election, that decree of the eternal God which secures some men from everlasting woe? and, yet, this is one of the great doctrines of the Bible. Rom. 9. 11; 11. 5, 7; Eph. 1. 4, 11; 1 Thess. 1. 4; 1 Peter 1, 2, and, indeed, throughout the whole of the scriptures it is seen as a clear and beautiful light. But such a doctrine as this, which takes salvation out of the hands of man, and places it in the hands of Omnipotence and of sovereign grace, would not suit these man-made revivals, for then Mr. Moody would not have, as at Birmingham, four thousand "converts" to exhibit, "in a conspicuous position, especially set apart for them," at Bingley Hall. Nor could he have made a pedestal of the weakness of his converts,

and, standing above them in conscious superiority, lugubriously tell them that he could foresee many of them would be tempted to fall away when he departed! Pity he could not see it needful and right for him to remain with these helpless "converts" of his, to charm the evil spirit who would tempt many of them to fall away when he was no longer near to protect them! Nor could he have entreated these converts "to put themselves down for a dozen," at least, of fresh converts.

If Mr. Moody had received the doctrine of election into his heart in the love of it, he could not, I repeat, have used the above expressions. But, it may be objected, to preach the doctrine of election to such congregations as Messrs. Moody and Sankey preach and sing to, would be altogether out of place, that it might so abused, that it would drive the majority of hearers away. I reply, that the Lord Jesus, of whose meekness we hear so much, opened His ministry in Nazareth by proclaiming this truth, and could only save His life by a miracle, because of the enmity His preaching stirred up in the minds of His hearers, that He told the Pharisees over and over again that they were not His sheep, that that was the cause of their not believing in Him. And shall we censure the lips of truth and wisdom by saying such a doctrine ought not to be preached? "But," one may say again, "the times are so much altered." True, but is the gospel? Are its doctrines less true, less imperative, less profitable?" If all scripture is profitable for doctrine, then the doctrine of free, unconditional election is profitable, for it humbles proud nature, it declares that all men are aliens from God, and that He will dispense His mercy in a sovereign manner, freely, and where and when He will. "For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have, compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Rom. 9. 15, 16. But Mr. Moody cannot bear this doctrine, for the glorious blaze of it would put out his sparks and leave him in darkness.

But I must remember that I am writing a tract and a protestation.

My second point and ground of objection to this movement is, *that the mighty and invincible work of the Holy Ghost in a sinner's heart is practically denied.* I know there is no verbal denial of His work. But the sovereignty, the invincibility of it, are, I maintain, practically denied. This work is variously described in the scripture, but in each description the two glorious qualities I have mentioned are clearly seen. His work in the heart is compared to the blowing of the wind, and that "where it listeth"; to a gift, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." John 3. 8; Ezek. 36. 26, 27. See also Ezek. 37. 1, 14. We see what the scripture teaches on this solemn point; now let us look at the teaching of Mr. Moody.

Taking for his text John 3. 3, Mr. Moody remarked that "Regeneration was coming to Christ as a poor, lost, ruined sinner, and taking life from Him." What is this! a *dead* soul *walking* to Christ for life! The *act* and *motion* of life the cause of that life! No mention of the eternal and ever blessed Spirit's gracious work on the soul, no; but the dead sinner's ceasing from certain specified work, and commencing another, or rather others, "coming and taking." Regeneration, then, is a dead soul, performing the most active functions of life! Truly this is strange blindness. Had this teacher ever been under the teaching of the Holy Spirit, whose divine person and work he ignored, while preaching upon a subject which especially sets forth that person and that work, who would have known that in regeneration the soul is passive. "Of his own will begat he us with the word of truth" James 1. 18. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man but of God." John 1. 13. As men contribute nothing to their first birth, so neither to the second; as no man generates himself, so neither can he regenerate himself; as an infant is passive in its natural generation, and has no concern in it; so passive is a man in his spiritual generation, and is no more assisting in it. It is a maxim that will hold

good, *nil dat quod non habet*, nothing can give that which it has not. (Dr. Gill) This is the teaching of the scripture; but the teaching of this "Evangelist" is totally different. According to Mr. Moody there is no need of the astonishing grace and power promised in Ezek. 37. 12,13, for all that is required to regenerate is within the dead sinner's power, it is ceasing from one work and commencing another! Dr. Kennedy, in his very able tract, "Hyper-Evangelism, another gospel, though a mighty power," written against this same movement in Scotland, says on page 16, "After some strong sayings about the necessity of regeneration in one of the leader's addresses, the question was put, 'How is this change to be attained?' And the speaker answered the question by saying; "You believe, and then you are regenerated," and in confirmation he referred to John 1. 12, forgetting the verse which follows. Ah! but would not the recollection of that most important verse have been fatal to this anti-scriptural theory of "regeneration by faith?" for it takes conversion out of the meddling hands of man, and exposes the hollowness of the question. "Now who will take the gift this night? and thus be regenerated!"

In the next place I find Mr. Moody's teachings respecting sin are lamentably defective. To be sure he speaks of sin, and tells his hearers that they must "come to Christ as poor, lost, ruined sinners." But this is nullified by what is said about sin elsewhere. "My wife," he said at one meeting, "has a little boy, who on one occasion got possession of a pair of scissors. His sister tried to get them from him, but failed. She then got an orange, which she held before the little fellow; he dropped the scissors for the orange - he got something better. And so it is with the gospel. You give up your sins, and in Christ you find that which is infinitely better."

An illustration should bear some proportion of truth and fitness to the thing to be illustrated. It is not so in this case. Sin is not spoken of in the Bible as something extraneous, belonging to an entirely different substance from the sinner. It is plainly declared to be a component part of his nature. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed

can be." Rom. 8. 7. "The old man, which is corrupt according to the deceitful lusts." Eph. 4. 22. "And you hath he quickened, who were dead in trespasses and sins." Eph. 2. 1. "But I am carnal sold under sin." Rom. 7. 14. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17. 9. "Behold, I was shapen in iniquity and in sin did my mother conceive me." Psa. 51. 5.

If Mr. Moody had felt the guilt and power of sin in his conscience, and known what an evil thing and bitter it is to sin against God, he could not talk so lightly of it.

Speaking of the Revivalists when in Scotland, and their teachings, Dr. Kennedy says: "A vague, brief sense of danger is all that is required at the outset; and converts are taught that, once they have believed, they are not to remember and mourn for their sins. "Why raise up your sins again to think of and to confess them?" their leading teacher said to them; "for were they not disposed of nearly two thousand years ago? Just believe this, and go home, and sing, and dance." But if the Lord makes a sinner possess the iniquities of his youth, and sets his secret sins in the light of His countenance, (Job 8. 26, Psa. 90. 8) by the application of the law to his conscience, he is under no necessity of raising them up, and he finds it is impossible for him to dispose of the burden of them in the way prescribed. Think of and confess them he does, and cries to the Lord in the language of the Psalmist, "Hide thy face from my sins, and blot out all mine iniquities." The teaching of the Holy Ghost cuts down all that presumption, "Go home, and sing, and dance." A view of God as a holy, sin-hating God, in the law, makes the sinners' comeliness turn into corruption within him: "When the commandment came sin revived, and I died." Rom. 7. 9. His mouth is stopped, and he is brought in guilty before God. Clouds of guilt, and the terrors of the Lord rolling over his soul, make him exclaim, "I am undone." Looming in the distance is the judgment seat, clothed with the terrible majesty, glory, power, and immutability of God in the threatening of the broken law. "What now can he do! God against him, the throne prepared for judgment; can he lightly,

or presumptuously say "Christ died for me," and "go home, and sing, and dance?" No. Sin is an evil thing, and bitter to him, wormwood and gall, and he craves and waits for the inward witness of the Holy Ghost: and finds in due time, the truth of God's word, "They shall not be ashamed that wait for Me." Isa. 49. 23. It is not true that a person can give up his sins, and take Christ, as the child the scissors. Can he drop his carnal mind? "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." "Hurried with violent impressions from the devil, into the service of idols." (Dr. Owen's paraphrase) Therefore, "no man can say that Jesus is the Lord, but by the Holy Ghost."

It is a mournful thing that any person should profess to be a teacher of religion who manifests the grossest, the most entire ignorance of the very rudiments of Christianity. And still more sad that thousands should have to listen to such a teacher. But they love to have it so. The one comes with a cry of "Peace," the others say "Prophecy smooth things." But, without doubt, God is greatly dishonoured by such teaching, and He will say to all false teachers, "Who hath required this at your hands?"

How can the Redeemer be realised if there be no apprehension of and sorrow for sin?

"Only acknowledge thine iniquities," saith the Lord.

"That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Ezek. 16. 63.

"Just believe this, and go home, and sing and dance," say those who are wise above what is written.

"No," say these Revivalists, "do not raise up your sins to confess them, for were they not disposed of two thousand years ago?"

Reader, which is the good and right way? The Lord give thee understanding.

It is truly awful to see the dishonour done to Christ by the preaching and singing of these "Evangelists." Where are the scripture evidences that Christ is knocking, and has "knocked many times already," at the heart of every person to whom Messrs. Moody and Sankey may speak or sing? If He desires to dwell in this or that particular heart, what shall hinder? Mr. Moody is singularly unfortunate in his illustrations, or rather they are remarkably unscriptural. He tells us, "A woman in Glasgow got into difficulties. Her rent was due, but she had no money for the landlord. A Christian man hearing of her trouble went to her house with the kind intention of helping her. He knocked at her door, but in vain; there was no door opened. He had to return without completing his mission. Learning afterwards who it was that knocked at her door, she exclaimed, "Why, I thought it was the landlord, and I was afraid to open the door!" Then follows the application, concluding with the remark, "And, now, He comes! bringing the gift of salvation to the door of your hearts. Will you receive the gift?" Here is the unfitness of the application, the poor woman did not know the knock of the gentleman who went with help; but Christ says, "My sheep hear my voice," and it is indeed a mighty and sweet voice. John 10. 27, see also Psa. 29, 4. Here is the untruthfulness of it, that Christ will go away from any heart to which He approaches. If He comes, it is with a fixed purpose, and He will not repent of that, it is indeed with a gift, and that He will not repent of. Num. 23, 19. Rom. 11, 29. Besides, if He comes to a dead sinner it is not to ask him to open his heart, but to breathe life into the soul. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." John 5. 25. Neither does He come to a living, burdened, guilty, ready-to-perish soul, to offer pardon, but to pardon actually, and remove the guilt. And when He comes to one who is in prison, in his feelings, and who fears the pit will shut her mouth upon him, it is not to offer liberty but give it: for He is sent to "proclaim liberty to the captives, and the opening of the prison to them that are bound." But a gospel so sovereign in every branch of it, so mighty in its application - leaving man nothing to boast of - is

hated by those who have not been under the humbling, but saving teaching of the Holy Spirit.

Assuming that it is the will of God that every creature should be saved, which is not true, men have made the conversion of sinners an art, and have resorted to all sorts of unscriptural methods to compass their end. "Sadly forgetful" of Him who said "I kill, and I make alive," they are "madly bold" in their efforts to wrest God's special work out of His hands. We have the new doctrine of Regeneration by faith, singing theology, sudden conversions, the enquiry room, sensational advertisements, such as: "February for Jesus, Liverpool for Jesus, body and soul for Jesus, &c." And when these new appliances have completed the task allotted them, we have an exhibition of the work done!

One of the sad features of this movement is that it is approved and followed by so many ministers. Oh, where is the deep, experimental religion of our Puritan Fathers and ministers, and where their profound knowledge and ardent love of the scriptures, which would not permit them to allow to pass unchallenged, and with impunity, such gigantic errors, which strike at the glory of God, and the root of true religion!

It is, however, almost amusing to see how very quietly these "Reverend" gentlemen sit at the feet of this great Revivalist to be lectured, and told to smile more, and then more converts may be made, that a whole family had been brought to Jesus by a smile, that they ought to have courage, for God never used any man to do a great work who had doubts and fears! I wonder if any of their minds reverted to poor doubting Gideon, to trembling, fearful, backward Moses, to Elijah, who fled from the face of a woman, to Jeremiah, who said "Ah, Lord God! behold, I cannot speak; for I am a child", or, to mention no more, to Paul, who said, "Without were fightings, within were fears." We can understand the great Dr. Owen's reply to one who had expressed surprise that he should go to hear Bunyan preach, viz., that he would part with his learning for Bunyan's grace. But what has Mr. Moody to give these gentlemen, that they should sit at his feet? Echo answers, "What?" But they

deserve, most richly, all the humble pie they have to eat in this business. And yet there is a more serious view to be taken of the matter. Does not their support of Moody and Sankey stamp their characters? Does it not prove that, with respect to them, "Truth is fallen in the streets?"

We hear much of results, of the number of converts these "Evangelists" make. It is, therefore, an important question as to what kind of being this sudden convert is.

Without doubt there will be a proportion between the means used and the results obtained. The training will be seen in the scholar. Of old it was "Like priest, like people." So is it now. If the leader be blind, so will be his followers; for, assuredly, none with sight would go after him. And yet the blind leader and his disciples say, "Are we blind also?" And truly they have a light, but it is darkness; and great indeed is the darkness, Matt. 6. 23. To all such the Holy Ghost, by the mouth of Isaiah, says, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow." Isa. 50. 2.

The parable of the sower is not applicable to this religious movement, since Mr. Moody has no good seed to sow. To be sure he reads the word of God, but then he endeavours to expound it, and this exposition is nothing less than a fouling of the pure waters of truth. Ezek. 36. 19.

Fundamental errors, preached and sung, cannot produce a true Christian. It is, moreover, very clear that some believers in this movement have not a high opinion of the religious character of the "convert." For at a breakfast conference at the Adelphi Hotel, Liverpool, they expressed an opinion that it would be better to instruct him, and so change the "mere emotion to life and action," than to continue the revival meetings to make more converts, after Messrs. Moody and Sankey were gone away.

By the galvanising apparatus these men are using, they succeed in evoking "mere emotion," and this is called conversion, and these galvanised, but dead souls, are then called Christians! O horrible

profanity! O shocking caricature of a true Christian, of God's living army! Ezek. 37. 10.

Well might the Holy Ghost, by the mouth of Jeremiah, say: "Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them, therefore they shall not profit this people at all, saith the Lord." Jer. 23. 32. This solemn passage will apply in many cases where there is no suspicion of its application.

But as these false prophets cannot profit God's people, so neither shall they for ever hurt them, nor cause them to err. See Ezek. 34. also Rev. 9. 4. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads"; and Isa. 27. 2, 3, "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment, lest any hurt it, I will keep it night and day." The Lord will save the afflicted people, but the false prophet, and the fat shepherd, he will feed with judgment. He will prove His own blessed word true, but in so doing he will make it manifest that, "A lying tongue is but for a moment." Therefore, "A poor man is better than a liar."

## CHAPTER 2

### Divine Sovereignty

#### Preface

This little attempt to set before the Lord's people the Scripture representation of God's sovereignty is not made with a view to controversy. Long exercised myself about this important doctrine, and knowing that many other persons are so exercised, I have felt moved to seek the good of my brethren by proposing for their consideration thoughts on the subject which have been as a live coal to my own heart, as a guiding light in my understanding, as a humbling influence shed on my soul. I would fain walk in the spirit of Paul's exhortation: "Look not every man on his own things, but every man also on the things of others" (Phil. 2. 4). I know my insufficiency for this undertaking, and have sought, and still seek, the help of the Holy Ghost. It is His most gracious work to reveal the things of God, to lay them open to faith in His own light, set them on the heart with His own unction, and when they are to be expressed, to move tongue or pen by His own unerring teaching. Great indeed is the mercy, great the honour, when a sinful man is enabled to speak or write, certainly as to measure far beneath Paul, yet as to the nature of the things to be spoken of, as truly as he, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2. 13). It may be thought by some to be bordering on presumption in me to attempt to treat so awful and profound a subject as God's sovereignty, and indeed I should justly expose myself to the charge of arrant presumption if I dropped one word which would even savour of a suggestion on my part that I had dealt deeply or fully with the heavenly subject. I pretend not to fathom the unfathomable. "Who by searching can find out God?" He who can be comprehended by man is but a man. But if anyone be under the

Spirit's most gracious teaching, it is certain that some right, though faint, apprehensions of the Almighty, some true sense of what is for His honour and the proper abasing of the creature will fall on his humbled heart and understanding. With fear and reverence will such a person turn to see the great sight that is presented to his astonished gaze. If I cannot fathom all the depths of the ocean, measure the volume of its waters, nor understand all its currents, influences, and power, at least I may look on as much of it as my eye can reach, I may admire the summer sun kissing its surface ripples into myriads of sparkling gems, I may lave my feet in its brim, I may swim in a little of its depth. So, though the fulness, depth and workings of divine sovereignty are infinitely beyond my created capacity, yet if gleams of it have fallen on me; if through the tender mercy of God sovereign love has melted my hard heart, subdued my stubborn will, and captivated my wild affections; if, too, it has been given me to perceive in its own heavenly rays how all things are under the moving, guiding, controlling power of that glorious attribute, it may not be amiss in me to endeavour with Christian modesty to set before others what I have thus tasted, handled, and felt.

The following pages were partly written before Mr. Hazlerigg's tract, "RESPONSIBILITY," appeared. My first impulse on seeing it was to abandon the thought of finishing them, but on my expressing this impulse to a friend, it was observed in reply, "There is room for two witnesses." Feeling the force of the observation I completed what had been begun. It will be seen that I have not copied Mr. Hazlerigg; I hope it will be felt that I have not clashed with him. The Lord condescend to accept the mite now cast into the treasury.

### Of God's Sovereignty

**I**n handling so important a subject as divine sovereignty it is needful, at least desirable, to state definitely what is intended by the term. God's sovereignty is His absolute and inviolable right and

power over all creatures. It stands alone; orders, permeates, and fixes all things.

Let us briefly notice the above terms.

1. That God's sovereignty is absolute and inviolable the Scriptures prove abundantly. It is unlimited, untouched by any influence outside Himself. "Is it not lawful for Me to do what I will with Mine own?" (Matt. 20. 15.) "Jesus saith unto him, If I will that he tarry till I come, what is that to thee?" (John 21. 22.) "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" (Dan. 4. 35.) "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. 4. 2). "Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places" (Psa. 135. 6). See also 1 Cor. 8. 6; and Isa. 40. 14-17. To possess such a right and power is a part of what it is to be God. Touch divine, absolute sovereignty and you injure eternal Deity.

2. In His awful sovereignty Jehovah is alone. "To whom then will ye liken Me, or shall I be equal? saith the Holy One" (Isa. 40. 25). He will not give His glory to another, nor His praise to graven images (Isa. 42. 8). Solemnly and with all-silencing majesty He asks, "Is there a God beside Me? Yea, there is no God; I know not any" (Isa. 44. 8). "With whom took He counsel?" (Isa. 40. 14.) He "worketh all things after the counsel of His own will" (Eph. 1. 11). He alone is the "I AM THAT I AM" (Exod. 3. 14). Deity is not communicable. Eternity, infinitude, omnipotence, omniscience, justice, goodness, are God's alone, and so He is alone in His sovereignty. "Who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6. 15).

3. Divine sovereignty orders and permeates all things. It stands infinitely above all things. "With whom took He counsel?" It determined creation, but it can never become part of it. It has been said that divine sovereignty merges into man's responsibility in some way. Whereas the truth is that the latter is determined by the

former, which stands infinitely above it and alone. God's sovereignty and man's responsibility are two different subjects, dwelling in beings infinitely separated. The one, the "blessed and only Potentate," the "great and dreadful God"; the other, poor, finite man. Sovereignty is an essential attribute in God; responsibility in man grows out of an obligation imposed on him by God. If, now, one should be found who thinks these two may merge into one, it may be permitted me to remind him of the Lord's silencing address to Job in his perplexing trials: "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Hast thou commanded the morning since thy days and caused the dayspring to know his place?" (Job 38. 4-12.) In that chapter and the three following, there is a view given to Job of God's infinite sovereignty, right, and power, which brought him trembling into the dust before the divine Majesty; and if the Holy Ghost should deal with the objector's conscience by the Word of truth, there can be no doubt that he will humbly use as his own Job's language in reply: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42. 5, 6).

This glorious sovereignty permeates all things. Nothing is without it. The limit of divine working is that which sovereignty has ordered. The Lord works all things after the counsel of His own will. His own works and the works of men are subject to His will. "Thou couldest have no power at all against Me, except it were given thee from above" (John 19. 11). The wheels and rings of this sovereignty are "so high that they are dreadful." "Whithersoever the Spirit was to go" as a determining influence and power over all things, "they went;... for the Spirit of the living creature was in the wheels" (Ezek. 1. 18, 20). "Shall there be evil in a city and the Lord hath not done it?" (Amos 3. 6.) Without the sovereign Ruler of heaven and earth a lying spirit cannot go forth and deceive Ahab, a man so devoted to destruction (1 Kings 22. 19-23); nor a legion of devils "enter into" a herd of swine (Mark 5. 12). If I am asked on what ground this dealing, this permission of sin and evil can be right, can be

reconciled with divine goodness, I answer on the ground that God did it, Who will not do iniquity; and the Scriptures abundantly prove that He permits sin and evil for His glory. Introduce fallen, corrupted reason into the solemn business and you at once introduce confusion. May I, may all the Lord's people be enabled to slay the beast Reason, as Luther speaks, humbly believing that He who has made all things for Himself, yea, even the wicked for the day of evil, cannot be other than infinite holiness, justice, and goodness. Blessed with grace and its triumph over his reason and natural judgment, Job looked beyond the Sabeans and the Chaldeans, the consuming fire and the roaring wind, each of which wrought destruction and brought desolation, and viewed God and said, "Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave and the Lord hath taken away; blessed be the Name of the Lord" (Job 1. 21). Who, possessing faith, can look on the revolutions, changes, and seeming inequalities in providence, and not acknowledge the hand of the divine, sovereign Ruler? It is His hand that holds the cup which is full of mixture. It is not in man that walketh to direct his steps. Saul seeks his father's asses, but he is all the while moving towards Samuel, who is to anoint him king. Ruth's hap, as she gleaned in the field after the reapers, was to light on a part of the field belonging to Boaz, of her father-in-law's kindred; but who guided her steps? "A man's heart deviseth his way, but the Lord directeth his steps." "The lot is cast into the lap, but the whole disposing thereof is of the Lord." He exercises His saints by His sovereignty in holy, wise, strange providences; shows them how foolish, weak, and dependent they are; teaches them to call on Him for everything; and causes them to find many a mercy in as unlikely a place as the fish's mouth was to find the tribute money for Himself and Peter. And what a sweet and humbling wonder it has been to some of us to find ourselves linked to the Lord in certain providences.

4. The Lord God has fixed all things in His inviolable sovereignty. Though to our limited view in respect of the issues of things, "Time and chance happen to them all," and though competing, contending

men can see no further, yet, in respect of God's foreknowledge and determinate counsel, "To everything there is a season, and a time to every purpose under the heaven" (Eccles. 9. 11; 3. 1). Except that God had sovereignly fixed it, we can discover no reason why the Egyptians should afflict Abraham's seed 400 years (Gen. 15. 13). The greatest, the most eventful birth—the only vicarious one—the world has seen, was fixed in respect of time and in all things relating thereto. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law" (Gal. 4. 4).

Never can redeemed sinners, worms of earth, whose everlasting happiness has been fixed, whose birth, position, steps, dangers, and deliverances have been ordered by sovereignty in love, praise the Lord enough for this high and glorious attribute. To all living in rebellion against God divine sovereignty can but be abhorrent; but it is none the less true. For whether we will or not, "The Lord God omnipotent reigneth."

I have thus briefly gone through the terms laid down at the beginning of my paper, proving them, I trust, by the Scriptures. Happy are all who can, in a gracious, believing heart, receive this doctrine of divine, immutable, glorious sovereignty, and say in adoring love to the Lord, "Thy will be done in earth as it is in heaven. ... For thine is the kingdom and the power and the glory for ever. Amen" (Matt. 6. 10, 13).

Having set forth the doctrine of divine, immutable, glorious sovereignty, I now invite the careful, prayerful attention of my spiritual readers to the contemplation of it in two vast and important particulars, 1st. In salvation, 2nd. In punishment. For it is on these points, I fear, that many who profess to believe the sovereignty of God practically disallow it.

1. In salvation. In infinite condescension, and for the display of His wisdom, goodness, and power, the eternal God decreed to create "all things." For His "pleasure they are and were created." In Himself, absolutely considered, there was no necessity for creation. He alone is independent, and therefore sufficient for Himself. No creature can add to Him, so no creature is needful for Him.