

will accomplish that which I purpose." We know God chooses what is to be accomplished but we know that God uses means. If God intends somebody to be saved He will send a messenger to them. We know that. This fellow Lee I spoke of he started a new seminary -- I think they had 5 students; I think they have one now-- not sure. He started a seminary and they issued a paper giving their standards and the main thing in their standards was to take these five points and present them in the most extreme way. He said that along with the public call which is addressed to everyone, there is a private, secret call, and this secret call is irresistible. Whoever ~~is~~ this secret call comes to, he is saved. It reduces life to utter fatalism! as he expresses it. There's no Scripture for it. But, Oh, it took these terms and carried them to a crazy extreme. It's easy to take one phase of God's activity and carry it to an extreme so that you seem to deny other phases. That is done by too many people. But I think these terms lend themselves to that. I think this term irresistible grace-- of course, I mean it gives a false impression. Because everybody resists the grace of God! We resist it. And God follows us, and you might say the grace of God pursues you until it takes you over. There's no goodness in you that leads you to be saved. It's God's wonderful working. But you do resist it and He overcomes your resistance. But the term gives a false impression. It gives the impression, Let's just sit here and if God saves us fine, if he doesn't well we can't help it, that was His plan from the beginning! Eat drink and be merry, we are lost anyway. It's not Calvinism. But it can easily be supported by the wrong use and wrong understanding <sup>of</sup> these terms which as far as I can see were simply made in order to make an acrostic.