

# The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. I.

TIDWELL, TEXAS, APRIL 1, 1901.

NO. 1.

TIDWELL, Texas, March 9, 1900. Eld. J. M. Perkins, Dear Brother in Christ: As I am confined to the house with rheumatism and a hurt received some time back, I thought I would write a few lines for your disposal. While I have written a few articles for the "Trumpet," the "Review," the "Primitive Baptist" and the "Gospel News," yet in all that has been written on the subject of Predestination, I have never yet written an article for publication on that subject. I think it is hurtful and wrong to make a hobby of any one point of doctrine (even though it be the truth) to the exclusion of all others, yet I think we should preach a full gospel and not shun to declare the whole counsel of God. But I think it is the best, yea, the wisest and only scriptural course, when speaking on this or any other subject (and especially when we know that some of the dear saints differ from us), to be kind and gentle and meekly instruct them. It has been said that "good words do more than hard speeches." The warm sunshine on a spring morning will make the farmer pull off his overcoat, while all the blustering winds of winter will only make him draw it closer to him. If we would do like Solomon, we would seek to find out acceptable words, yet we should not go so far in that direction as to forsake the truth. He says, "The preacher sought to find out acceptable words, and that which is written is upright, even words of truth." I think this would be a wise course for all of God's ministers, and I desire to follow it.

With this much said, I now desire to say something on the subject of predestination. I desire that after my departure my friends may have my views on this all-important subject. I think that the statement in the London Confession of Faith with reference to this subject is highly correct, i. e., that "this high mystery of predestination should be handled with special prudence and care." How well I shall be able to succeed in doing this, will be left for your readers to judge.

Predestination means a previous purpose or a previous determination. Webster defines it as the "purpose of God from eternity respecting all events." I accept this as its true meaning. Yet Webster was only a man and must not be considered as infallible in divine things.

This doctrine can never be understood as long as we try to measure it by anything short of God himself. The nearer we come to an understanding of him, what he is, and the nature of his divine attributes, the nearer we will come to a full and complete understanding of this doctrine.

1st. God is eternal. Hence, his purposes or determinations must also be eternal, if he is eternally perfect in all of his attributes. I shall not claim that his purpose is an attribute, but it is the outgrowth (to say the least of it) of wisdom. And here I would note that when I say wisdom, that I do not mean knowledge. Wisdom is one thing and knowledge is another, as you will find by consulting the 11th chapter of Romans. Wisdom in man is that natural attribute by which he is enabled to study or investigate and find out things which he would not otherwise know. Hence, when he gets to the limit of his wisdom, his intellectual powers in an investigation he can go no farther; he has found out all he can know. But if his wisdom is perfect, he will have seen through all things from the first time it was created. And the first time it was created, that the knowledge of the heavenly things is eternal. Hence, if God is perfect, he will have seen through all things from the first time it was created.

knowledge, for then I would set up for a time a God of wisdom without any knowledge. But I will say that in the order of thought, wisdom is the real basis or foundation of all knowledge. Wisdom is the basic attribute of the Deity, by which he is governed in all his other attributes. Without wisdom, power would be misused, love would be without a true guide, justice and judgment could not exist, mercy would be a misnomer; in fact, chaos would reign supreme, and "God" would be a name for nothing. So then, wisdom being the foundation of all that is right, I desire upon this foundation to build my structure.

It has been suggested by some that if we could prove that the first transgression was predestinated, then the predestination of all things could be established. So to this end I shall first direct my attention. In the first place, I would ask, did not God know that if he made Adam as he did and placed him where he would be subjected to the evil influence of the serpent, that he would transgress? If not, where is the perfection of his wisdom? If he did, why did he make him and place him thus? Was it because he was not able to make a perfect man? One that would not yield to temptation? One that could not be corrupted? If so, where is the perfection of his power? If he did not have the power then, and has never, nor will never increase in power, will he ever be able to take a poor, fallen wretch and make a perfect and incorruptible man out of him? I suppose, however, that all who claim to be Primitive Baptists will admit that he had both the wisdom and power to have had it different, if he had wanted it different, but this would be an admission that he did not want it different, which would be to say that he wanted it to come to pass as it did. These are self evident facts. If God wanted it to be different from the way it came to pass, is it not remarkably strange that he arranged things so that he knew that it would not work out as he wanted it when he could only have thought how he wanted it to be and said let it be so and it would have been so? It is a self evident fact that needs no argument to prove it, that either the introduction of sin into the world was according to God's purpose, or else the whole covenant plan of redemption, the advent of Christ into the world, all of his righteous life, all his sufferings and death, his resurrection and ascension are not the result of God's free and independent purpose, for it was to redeem man from the consequences of this act and its outgrowth that all the above took place. Hence, if the transgression was not a part of God's eternal purpose then it follows that the covenant of redemption owes its existence (not to the free and independent purpose of God outside of any extraneous influence, but) to the act of a man by which it was made necessary and a way opened up for it to enter. So in the order of thought it would stand thus: 1st, God determined to make a man. 2nd, He saw that man would transgress. 3rd, He devised a plan of redemption. This cuts God's purpose in two, and sets them thus: 1st, God's free and independent purpose to create man. 2nd, God's knowledge of man's independent act in transgression. 3rd, God's necessitated purpose to redeem man, influenced by what he foresaw. If we follow this stream to its end where will it empty? If God had rather sin had not entered the world then it follows that there has never been one single act, or creature, or thing, in this universe that has been as God originally would have had it; because, every act, creature, or thing has been in some way affected by sin, which God had rather had never existed. Hence, the earth, with which we are living, is a cursed place.

God would rather have had different. Not even one act of the holy son of God was as God would rather have had it for his acts were to redeem sinners, when God had rather there had been no sinners to redeem. Nor throughout all eternity can anything be as it would have pleased God to have had it, for it will be one eternal song and shouts from redeemed sinners praising him for their redemption, when God had rather that man had not sinned, then there would have been no redemption from sin and no shouting of praises by redeemed sinners. I shall trace this stream no farther at present, for I see from its course that it empties into the broad ocean of infidelity.

But all of the above is true and much more that might be said, if God did not purpose that sin should enter the world. It is said that God foreknew that man would sin and he ~~therefore~~ made arrangements to meet it. But stop my brother, this "THEREFORE" is what I object to. It says that the foreseen act of man was the cause of God making the covenant, so you see at once that if this act of man was not embraced in God's purpose then the origin of the covenant is owing partly (to say the least of it) to something outside of God, or his purpose. This branch empties into the stream which we have just left, so we will quit it. You say that God foreknew that man would sin, so say I. But I would ask upon whom did this foreseen act of man then depend? Man was not yet created, and his existence depended yet wholly upon God and the fulfillment of his purpose, and surely none can think that man's act could ever have been had there been no man to act. So then, this foreseen act of man could not have been any less dependent upon the fulfillment of God's purpose for existence than was the plan by whom it was to come. Having thus far confined myself to what seems to be self evident facts and irresistible conclusions, I will now notice some scripture on the subject.

I will first call attention to Gen. i:28. "And God blessed them and God said unto them, be fruitful and multiply and replenish the earth and subdue it." Now, the word replenish means to fill up. From this it will be seen that instead of God meaning for them to remain in the garden, he meant for them to fill up and inhabit the entire earth. To this we add the 29th verse, "And God said, Behold, I have given you every herb-bearing seed which is upon the face of ALL THE EARTH, and EVERY TREE in the garden which is the fruit of a tree yielding seed, IT SHALL BE TO YOU FOR MEAT." In the first place, we see from this, that man was intended to inhabit the entire earth, from the fact that the fruits that grow on all the face of the earth were to be for meat to him. And in the second place, we see that the fruit of every tree on earth was to be to them for meat. Some questions might arise in our minds right here. Was there any such a tree in all the earth that yielded fruit as the tree of knowledge of good and evil? If so, was it to be for them for meat? If not, what does the above language mean? But I will pass this for the present.

We next call attention to Acts xvii:24-26. "God who made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all, and a noble heart, and all things; and hath made of one attached herself to the earth and hath determined regret (through her iniquity) and the bounds of men's habitation; it is clearly seen from this as well as from Gen. i:28, that God's purpose was to fill the earth with his people."



# The Advocate of Truth.

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ELDERS J. C. SIKES and J. R. HARDY,  
Editors and Publishers.

TIDWELL, TEXAS, APRIL 1, 1901.

all the face of the earth. This is what Paul says that he made them for. Much might be said right here, but this article is going to grow to lengthy, so I must pass on. I will now call your attention to Gen. ii. v. "And there was not a man to till the ground." The next verse tells of God watering the earth and making man. Now, what could we reasonably conclude from the above scripture, was God's purpose for making man? I think all reasonable men would say, "to till the ground." The other passages referred to show that God purposed that man should dwell on all the face of the earth and all of the fruits of the various trees thereof should be to them for meat, while this one shows that God purposed that man should till the ground. Some say, "O, yes, this is all true, but it is because God foresaw that man would transgress, that he purposed to scatter them on all the face of the earth and have them till the ground." But then we would be forced to admit one of two things, i. e., that this foreseen transgression was a part of God's original purpose, or else the cause of this purpose to scatter them on all the face of the earth and that they should till the ground, was outside of both God and his original purpose to make man. This again resolves itself into the absurd position which we have already noticed: 1st. That God freely and independently purposed to make man. 2nd. That He foresaw that man would not do as He wanted him to. 3rd. That God was governed in all of His other purposes concerning man, both for time and eternity, by the foreseen act of man rather than His own sovereign and independent will and choice. But I must quit this part of the subject and notice for awhile the reason why God created all things. It is said by Solomon that "The Lord hath made all things for himself, yea even the wicked for the day of evil. From this we learn that he made all things for himself. It is said in Revelations that "Thou hast made all things for thyself and for thy pleasure they are (now exist) and were created." From this we find that they were all created for his pleasure, and they are still existing for the same purpose. In Colossians it is said "All things were created by him and for him." This is enough to prove that God had a use for all that he created. Now it is admitted by all that some men come into the world sinners, they live in sin and they die in sin and go to eternal perdition. Will someone please tell me whether or not God's purpose in creating them is or will be fulfilled in them?

God's purpose in time and all created things is, I think, for the manifestation of his own glory. In other words, to manifest himself in all of his divine perfections and manifestly glory himself in all of his attributes. Now, we read of his own eternal purpose, his immutable counsel, the counsel of his will, etc., so in the order of thought we say that God held a council in eternity. He was guided by wisdom, and consulted his own will. In this council was considered all things that he now works after the counsel of his own will. As a result of that council the world was created and all things therein. Now look at this creation as it fell from the plastic hand of the creator. Is it not wonderful? Yea, marvelous? But how many of the attributes of the Deity do you see manifested in this wonderful work? Only two, wisdom and power. Wisdom to contrive this wonderful plan and power to perform it. Wisdom and power are here manifested as being infinitely great, but love, mercy, justice, wrath, and his immortal purity is yet unknown to man and must remain so as long as man remains in his state of innocence. He can love man just the same in his upright as in his fallen state, but love cannot be manifested in its fullness so as to glorify God in this attribute.

Love them that love you what reward even the Publicans have the same? Could not be manifested in its fullness. "Peradventure for would even dare to die," so it is a god man it would have done no more love than perhaps some men would have done, so that it must be true that for God's love to be manifested in its fullness man must fall.

it is said that "God commandeth his love towards us, in that while we were yet sinners Christ died for us," also, that "God who is rich in mercy, for his great love wherewith he loved us even when we were dead in sin, hath quickened us together with Christ." Here we have his great love most gloriously manifested on fallen man. Next we come to mercy. The above text says, "But God who is rich in mercy—" Yes, he is rich in mercy, but how can mercy be bestowed on one who is not a sinner? How could the great richness of God's mercy ever have been manifested without a transgressor? But man transgressed and now God can make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Yet notwithstanding the greatness of God's love, and the richness of his mercy, they must have been forever unknown and unappreciated if man had not become a sinner. These two most glorious attributes, however, could not reach the case of, nor benefit, a sinner at the expense or exclusion, of justice. Justice, in its greatness, could not be manifested in a world of sinless, upright beings, but when man transgressed she laid her iron hand upon him; love nor mercy cannot reach him only through justice. Behold what unrelenting justice. Before she will swerve one jot or one tittle she will take the heir of heaven, the only son of the supreme judge, who sits upon the great, white throne, and slay him for the crime.

Love and mercy, guided by wisdom, offers him as a ransom. Justice, guided by wisdom, accepts him in behalf of all for whom he became surety. But God continues to show his wrath and make his power known on the vessels of wrath fitted to destruction. Through all of this we can see God in his true character. His attributes are most gloriously manifested in the creation of the world and his dealings with sinners, and I feel sure that this course has been no second choice with him. Man may determine to do a thing and seeing that it will not work out as he desired it, should make some subsequent arrangements to meet and rectify in measure this foreseen, yet undesirable, event. But the all-glorious eternal "I Am," has never been so hard-pressed as that. But this is exactly the light he must be held in by all who hold that he did not purpose that sin should exist. They must divide his purposes into two sets, anterior and posterior. His anterior purpose being his purpose to create all things, which purpose would be absolutely free from, and independent of, and in no way influenced, or hampered by, any unpleasant foreseen event, which was coming up outside of his purpose. His posterior purpose being all such as relate to man as a sinner. The covenant of redemption. The punishment of sin. In fact, all of his dealings with man as a sinner from the morn of transgression to the eve of eternity would come under the head of his posterior purposes, being made as the result of, and to meet and deal with an unpleasant foreseen event, which was coming up outside of, and in no way attributable to his purpose. Such a petty God may do to speculate upon, but it is not the God before whom the four and twenty elders fell down in wonder and admiration, and cast their glittering crowns before his throne, shouting, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." The man who believes that the transgression was a foreseen event not embraced in God's eternal purpose, and that the covenant was made to meet this exterior foreseen event, must admit that God has anterior and posterior purposes. And that his anterior purposes are based on an interior cause (the counsel of his will), and his posterior purposes are based on an exterior cause (an unpurposed foreseen event). We are all bound to admit that in the order of thought God's knowledge of man's transgression was based on his determination to make man, for had there been no determination to make man there would have been no knowledge that there would be a man to transgress, and if there had been no knowledge that there would be a man to transgress there would have been no covenant made to redeem man from transgression. So we are forced to either take the position that it was all from start to finish embraced in God's eternal and unchangeable purpose, or that he has anterior purposes based upon interior causes, and posterior purposes based upon exterior causes. This latter is Armenianism straight, so you can see at a glance that I believe in the predestination of all things. I shall not try to add to the strength of this doctrine by the use of the term "Absolute," nor diminish its force by the use of the term "Permissive."

I have neither time nor inclination at present to enter upon this subject, for my article has grown so lengthy already. But I will say that here in

with reference to the first transgression, it is also true with reference to every other event of time. This is my first, and may be my last, upon this subject, but I desire to record my views upon it before I go hence. With me it is either an Almighty God who works all things after the counsel of his will, or no God at all. I fail to find any standing room between this and atheism.

If this scribble should help any poor, halting child to a better understanding of this profoundly deep and mysterious subject I would be glad to hear from them.

With love to all the household of faith I remain a poor, unworthy sinner, saved by grace if saved at all.

JONAS C. SIKES.

Knob, Texas, Feb. 12th, 1901.

THE ADVOCATE OF TRUTH, Tidwell, Texas.

Dear Brethren in Tribulation:—Feeling that the time has come that all lovers of truth should take a bold stand in its defense, I hope THE ADVOCATE OF TRUTH will boldly and fearlessly stand upon the foundation of the apostles and prophets, shunning not to declare unto all the counsel of God. I have witnessed so much strife and confusion in religious papers (so called) that I have been opposed to them for some years past but have taken a different view of the subject of late. Those of our own household (as we hope) that have taken a different view on some points of doctrine from us, have taken advantage of the press to call us all manner of hard names, trying in that way to prejudice the minds of our brethren against us, therefore we are forced to make our defense, and the truth written is equal to

CONTINUED ON SEVENTH PAGE.

## Abstract of Principles

—OF—

### THE ADVOCATE OF TRUTH

Published at Tidwell, Texas, in the interest of the Old School Baptist cause.

- 1st—We believe in one God who is the Father, the Word and the Spirit; Who is the absolute sovereign over all worlds, creatures and things; Who created all things for the purpose of His own glory; Who governeth and disposeth of all creatures and things according to His own eternal purpose and the immutable counsel of His own will, and the working of His mighty power whereby He is able to subdue all things unto Himself to the most holy ends for which they were created.
- 2nd—We believe that God hath decreed in Himself from eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass, yet so as thereby He is neither author of sin nor hath He fellowship with a creature; neither is violence offered to the will of a creature; nor yet is the liberty or contingency of second causes taken away, but rather established, which appears His wisdom in disposing all things, and His power and faithfulness in accomplishing His decree.
- 3rd—While it is a fact that God has embraced in His decree all things by His unchangeable and wise counsel, yet most holy, righteous and sinless decree so that all things work for His glory and the good of His people; yet it is also true that all men under the influence of Satan and the corruption of their own hearts, do often violate God's holy law with evil intentions to satisfy their own carnal lusts and are both accountable to God and justly punishable for their sins.
- 4th—God's infinite wisdom and divine foreknowledge are immutable and boundless that nothing can take place different in any way from the way He thought that would be and thereby deceive Him.
- 5th—We believe that God chose His people in Christ Jesus before the world began (when as yet there was none of them) and made a covenant with Christ for their redemption from all iniquity, which covenant was ordered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.
- 6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit and the life of Christ in them and are evidences of their gracious state and that all the graces of the spirit and all their acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ, and that they are so far unable to go beyond in good works or do more than is required of them, that the most godly and pious fall short of much which they in duty are bound to do.
- 7th—We believe that the gospel was ordained of God for the good of his children, to instruct them and to comfort them and to stir up the grace that is in them and put out their duty to them, and is mighty through God to save them from error and from false doctrine and all deceitful snares of wicked and designing men.
- 8th—We believe in the resurrection of the dead, both just and unjust, and that they are so far unable to go beyond in good works or do more than is required of them, that the most godly and pious fall short of much which they in duty are bound to do.



## "PATIENT IN TRIBULATION."

"And not only so, but we glory in tribulations also; knowing that tribulations worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."—Rom. v. 3-5.

Paul, the inspired, wrote wonderful things relating to our salvation in the fifth chapter of Romans, as also in 1 Cor. xv, the two embracing the same central truths of sin and salvation, death and life, by Adam and by Christ, as representing sinners justly condemned in Adam, and the same sinners freely justified in Christ. Herein is revealed the whole fullness of the gospel of salvation. In this gospel the man Adam is embraced as the sinner saved, and the man Christ as the Savior. "By man came death, by man came also the resurrection of the dead." Sin brought death to men, righteousness brings life to men. Sin and death are by the one man Adam, unto all men in him; righteousness and life are by the one man Christ Jesus, unto all men in Him. All who are in Adam are created in him; all who are in Christ were chosen in Him, and through Him foreordained to be conformed to His perfect and holy likeness. "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." Each result follows the one disobedience, and the one obedience, with absolute certainty, unto the sinfulness of the many related to Adam, and unto the righteousness of the many related to Christ. For in both cases, the sinfulness of many, and the righteousness of many, are because of previous relationship, relationship so close and vital that all in Adam die, and all in Christ shall be made alive. To His own, Christ said, "Because I live, ye shall live also." So, on the other hand, because Adam sinned and died, all his people shall sin and die also, because they are in him and of him. "As is the earthy, such are they also that are earthy."

Thus it is true that sin and death, with all their woe and curse, come unto the children of men through Adam; so is it alike true that righteousness and life, with all their joy and blessing, come unto the children of men through Christ. The Holy Spirit revealed it to Paul, that as all men in Adam die, even so all men in Christ shall be made alive. He speaks of the dissolution of man who is mortal, and of his resurrection out of death unto immortality. For it is a blessed mystery of godliness, that the children of men, who are the creatures of God in Adam, were predestinated unto the adoption of children by our Lord Jesus unto God Himself, and they are therefore the children of God as born again, born of the Spirit, having received the Spirit of adoption, whereby we cry, Abba, Father. Thus, though we were the servants of sin under the law and its curse, yet now in Christ Jesus are we no more servants, but sons; and if sons, then heirs of God through Christ.

It is thus made and manifested that "we glory in tribulations also." In no other way could we do this. So Paul says what is true in our experience when he saith, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." This is a mysterious union of complex natures in the people and children of God, who are both the members of Adam and the members of Christ; yet so has the God and Father of his people and children foreordained them and put them forth. Sin reigns in them unto death, therefore, and they are brought into great tribulation, distress, affliction and sorrow, and the cry is made to go up from their burdened and suffering hearts, "O wretched man that I am! who shall deliver me from the body of this death?" Then, in the depth of this tribulation, they joyfully exclaim, "I thank God, through Jesus Christ our Lord. So then, through Jesus Christ our Lord, I myself serve the law of God; with the mind I myself serve the law of God; but with the flesh the law of sin." It is in view of all this truth, or because of it, and in this way that "tribulation worketh patience" in those who are thus moulded and taught. God is thus refining them, but not with their riches, for he hath chosen them in the furnace of affliction, and forms them for the purpose that they should show forth His praise. The Lord is the refiner and purifier of His people and children, that they may bear the perfect image of the heavenly Man.

shall bear the image of the heavenly Man only. In thus saving His people from their sins, and all that sin brings upon them, they must through much tribulation enter the kingdom of grace and glory. In this way did Christ himself go before them, through tribulation, suffering and death unto sin in the flesh, and enter the kingdom of His Father. So must they follow Him in His steps, as a man of sorrow and acquainted with grief, drink of His bitter cup, offer up unto God their prayers, with strong crying and tears, and be made conformable unto his death. For the suffering Christ says to His followers, "I am the way, the truth and the life; no man cometh unto the Father, but by me." So they must be made like Him in His sufferings in their flesh for their sins, and die indeed unto sin, that they may live unto God in the life of Jesus. So Paul says, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." (together with Him.)

Now, in this hope of His glory, we rejoice in tribulations also; for it is in this consecrated way unto God the Father, the way our dear dying Redeemer went, that we are brought into patience, or submissive endurance, and experience of our need of mercy and grace, and into the abiding hope in Christ; the good hope through grace that maketh not ashamed; because the love of God is shed broad in our hearts by the Holy Ghost which is given unto us.

In all this way of weeping and supplications, tribulations many, and deep afflictions, grace reigns through righteousness unto eternal life by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we shall live together with Him. Therefore, in His infinite love and rich mercy unto His afflicted and poor people, whom He hath appointed unto these afflictions, Paul says, God graciously sanctifies their manifold temptations and great tribulations through His spirit of love and taught, the Comforter. In this way of holiness the Father brings His dear children into the faith and hope in Christ His dear Son, in whom, believing, they rejoice on their way, and are meekly reconciled unto God, whom they love and serve in meek submission. "We have peace with God through our Lord Jesus Christ, by whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God." In this divine work and way of the Lord with His people, His word of truth is fulfilled in their experience, which says, "They that sow in tears shall reap in joy." "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. \* \* \* And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation." To His sorrowing disciples Jesus says, "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world." For us He has overcome the world, and every foe, and death, the last enemy. So to His people, Jesus is the Resurrection, and the life. He is their redemption unto full salvation.

All this way unto the Father of glory, His people are made to walk in, because they are all taught of God in their experience of this way of salvation unto holiness, and therefore every one of them comes unto Christ, in whom they shall be made righteous and perfect by His obedience and through His sufferings, into which they shall be brought. So they are as He was in this world; and they shall also be as He is in the world to come. His sufferings unto death in the flesh shall be fulfilled in every one of His members, which brings them into tribulation and sorrow, even the exceeding sorrow of death for sin and unto sin in their flesh; and then also, His resurrection unto life and holiness and glory shall be fulfilled in them and to them through Him and with Him, and they shall behold His glory and be like Him. This shall be the full consummation of the choice and predestination of God in them, as He revealed it to His servant Paul. This is most surely a sorrowful way of salvation to the saved, their sins, as they find in their personal experience, to cry to God in their

he blessedly asys, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." These are precious truths to us in our tribulation and sorrow. The sorrow and mourning, as the clouds and rain, are before the sun of righteousness arises unto us with healing beams of peace and joy. This is the experience of the dear children of God, who are called into the fellowship of Christ's sufferings, to whom it is given in the behalf of Christ not only to believe on Him, but also to suffer for His sake. Their sufferings and trials often sorely perplex them, and they fear that they are alone, and that surely none of the children of God are ever brought into such depths of affliction as they are made to experience.

This was the bitter experience of my dear daughter, after the Lord called to Himself her mother and youngest brother within three days. In one of her sorrowful letters to me, about a month after this great sorrow came to us, dated May 26, 1880, she said, "My Dear Father:—You said in your letter, 'The hand that wounds can heal.' Unless that hand gives comfort and peace, no earthly hand can do so. I know that, 'Whom He loveth, He chasteneth.' But are His children not chastened with one hand, and comforted with the other? If I am a child of God, why can I not trust? He has promised His children strength for any trial. I sometimes come to the conclusion that for the past nine years I have been deceived. Can it be possible that God would permit such a thing? I try to be submissive and resigned, but it seems to me that I never can be. It is an utter impossibility for me to tell my feelings. I have suffered agony almost beyond endurance. You speak of my 'sorely tried faith.' I have thought often, that surely no one was ever tried as I have been. For I have suffered till I felt that it would be a relief if my mind could become a blank." That was a time of overwhelming affliction to us: but the dear suffering Christ said, "I will not leave you comfortless, I will come to you," so did He fulfill His blessed word to us in our sorrow, and my daughter was again comforted in her faith and hope in the Lord, so that her troubled questionings were answered with peace, and she did sweetly trust in Him, as in the time of her first rejoicing in Christ as her redeemer. It has never been my privilege to behold such sweet and perfect patience as was given to her in her last long affliction, so that her peaceful and lovely face looked Christ-like and heavenly. So true is it that "tribulation worketh patience," and has its heavenly fruitage in the "hope that maketh not ashamed; because the love of God is shed broad in our hearts by the Holy Ghost, which is given unto us."

In tribulation and hope

D. BARTLEY.

In this issue of the ADVOCATE OF TRUTH we publish a portion of a treatise on the subject, "What is it That Saves a Soul?" by J. C. Philpot, of England.—Ed.

I am authorized by Eld. J. H. Fisher, to say that anyone wanting the Baptist Watch Tower, either for 1900 or 1901, can have it for 25 cents. If it is more convenient, they can remit the amount (25 cts) to me, and I will turn it over to Eld. Fisher. He is also authorized to collect for THE ADVOCATE OF TRUTH.

J. C. SIKES.

## OBITUARY.

By request of my dear brother, Eld. W. B. Sikes, I will attempt the sorrowful task of writing an obituary notice of his beloved and loving companion, Mrs. Cely Ann Sikes, who fell asleep in the arms of her blessed redeemer, on October 25, 1900. She was the daughter of J. N. and M. C. Powell, and was born and raised in Marshall county, Tenn. She was married to W. B. Sikes in the spring of 1869. To them were born ten children, nine of them (five boys and four girls) yet living. She was a kind and dutiful wife, loving and affectionate mother, and a noble, devoted Christian. She had never attached herself to any church, but was a strong believer in salvation by grace. She seemed to regret (through her sickness) that she had not joined the church. She did not fear to die. Her last words



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TIDWELL, TEXAS, APRIL 1, 1901.

*SALUTATORY.*

To all who love the doctrine and ordinances of King Emanuel, together with all who have an humble hope in Jesus of a blessed life beyond, Christian love and salutation: We are not wholly insensible of the grave responsibilities which we assume upon entering the editorial field. We realize that without the guiding hand and comforting spirit of our merciful God, that our efforts will only be a lamentable failure at best. The path of the public servant, in this distressing time for beloved Zion, is fraught with many cares and sorrows. Every step forward in the pathway of duty, seems to bring him in contact with new complications. How these complications may be defeated, peace and union augmented, the cause of Christ honored, the name of Jehovah exalted and glorified, and yet, His little ones not offended, is our prayerful inquiry. We are poor, sinful, dependent creatures; unable to keep one of the least of our heavenly Master's commandments, without His directing spirit and reigning grace. Those who know us best, will be farthest from expecting perfection from us. We desire that THE ADVOCATE OF TRUTH may be a medium of correspondence for the household of faith; that all its communicants will strive "to keep the unity of the spirit in the bond of peace;" that in their communications they will search to find out acceptable words, even words of truth; that the unadulterated truth of God may gleam on its pages, without fear or favor. We do not expect everybody will be pleased in every particular, neither are we seeking to please men. It is our indispensable duty to preach and write the truth; but it is not our business to make men believe it. Some will doubtless wonder why we began the publication of a paper. Our answer to such is, we hope it is the love which has been implanted in our hearts for the cause and kingdom of Christ, together with a desire to exalt the name of God above every name, and extoll His praise for all His mercies to sinful man. Humbly invoking the blessings of Almighty God to rest upon us, and an abundance of His grace within our hearts; entreating the brotherhood to exercise freely toward us, that noble Christian virtue of forbearance, we meekly press forward with fear and trembling in the work that lies before us.

H. & S.

LET NOT YOUR HEART BE TROUBLED.

I feel some impression of mind to drop a few thoughts on the above language of the Savior. It will be remembered that He spoke these words to His disciples only a short time before He was betrayed into the hands of His enemies, that He might go as it was foretold of Him. Before leaving them, He gives them some assurance of His love and faithfulness toward the objects of His love, and begins His instructions by saying, "Let not your heart be troubled." This is a time of great tribulation, to which the blessed Savior refers, "such," says He, "as was not since the beginning of the world to this time, no, nor ever shall be." He further tells them of the many sore trials through which they should pass; how they should be hated of the world, because they were not of the world; how they should be put out of the synagogues; that they (the enemies to the cross) would even think they were doing God service in killing His followers; how they should weep and lament; how they should be scattered; how, in the world, they should have tribulation. "But," says Jesus, "I have overcome the world. Let not your heart be troubled. For I have overcome the world, and the power is now in me, and the glory shall be mine."

wander, in your meditations, over the dark and gloomy scenes, that are painted in no uncertain language of the Savior? These events before mentioned, together with myriads of others, were as perfectly plain to Christ's view of the future, as though they had already transpired; and were equally as certain of fulfillment in His providence. How different Christ's method of procedure from that of ours! If we should tell anyone to be not troubled, we would assign as the reason, there is no danger. But Jesus proceeds immediately to tell them the dangers and troubles they shall meet, thereby fortifying them against the sorrows that awaited them. Did Jesus mean by foretelling these events to His disciples, that they might, by the use of their "free will" (which some would have us believe they possessed) so change the course of events, so modify the law of cause and effect, that these foretold events would not come to pass? I think not. Did He mean by forewarning them of these things, to induce them to such perfect obedience, that, instead of the sore trials mentioned by Him, they should always rejoice in the sunshine of His presence? Certainly not. Then what? There is a "needs be" for all of these things. They are unchangeably determined in the great mind of Jehovah. According to the universal law of cause and effect, to which every creature is subject, the events mentioned by the Savior, must come to pass.

Then, the comfort that they were to receive, was not found in the thought that they could evade these exceedingly great distresses; it was not in the thought that the world might become evangelized, and their oppressors become their helpers. It was found in the blessed thought, "The Lord God omnipotent reigneth." "Weeping may endure for a night, but joy cometh in the morning." This carries us away from self trust. These meek and humble followers of the Lamb, now realized that evil days had overtaken them, and they were stripped of all self reliance, for there was no avenue of escape from them. But they were not left without hope; Jesus tells them that He has overcome the world. Their confidence is centered in Him, to bring them through all these trials. Their joy, then, shall be made full through the victory which Christ shall give, and not in that which they shall procure. They were stripped of every vestige of a hope of peace and happiness in this world. The inspired Paul says, "And now, behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Kind reader, does it not occur to you, that if you had power over your will to incline it either this way or that, with all these bonds, afflictions and distresses in the path before you, that you would choose the smooth road and miss all of them? I think I certainly should; and reasoning from analogy, I am constrained to say, that all who are exercising that much alluded to "free will," are traveling the smooth road. All of the volunteers are on that side of the conflict. They are not on the defensive, but the attacking side. Are they in company with Paul? No, Paul says, "Necessity is laid upon me; yea, woe is me if I preach not the gospel." Are they in company with Jeremiah? No, Jeremiah says, "But His word was in my heart as a burning fire shut up in my bones, and I was weary of forbearing, and I could not stay." Yes, all of the soldiers in Christ's army are conscripts. There is not a volunteer in all His ranks. Simon Magus did volunteer his services, but Peter informed him that he had neither part nor lot in the matter. He not only volunteered his services, but offered to pay his way besides; but instead of gaining the advantage and profit which he had hoped to, it seems that his conduct only revealed the fact that his heart was not right in the sight of God. But to return to the subject. When we contemplate the sore trials and bitter persecutions through which the apostles and early Christians had to pass, we can but wonder why it should have been thus; and some have even supposed, the God had not intended to do with them, but a careful study of the

fulfillment of the command to "Go ye therefore and teach all nations." Then, God had something to do with it. Although the persecution was wrought by wicked hands, and enemies of Christ, yet God overruled it all to His glory and to the good of His people. He made the wrath to man praise Him and the remainder of wrath He restrained.

My mind is impressed with the thought, that there is a striking similarity, in many respects, in the present time and that to which we have been alluding. "There are many whose hearts have waxed cold." "They have not submitted themselves to the righteousness of God, but are going about to establish their own righteousness." There is theft, carnage and bloodshed on every hand; there are wars and rumors of wars; there are famines, pestilence and sword; men disregarding their oaths; professing Christianity for advantage, using it as a cloak to conceal their unholy practices. "They lead captive silly women," and make merchandise of the souls of men. The Church of Christ is in a confused state within, while the forces of anti-Christ are seeking to effect a union, and without the interposition of divine providence, such union may yet be effected. And should the time ever come, that they can concentrate their power, well may the church dread the consequences. I would not wish to discourage any of the little children of God, but I would warn you and fortify you against impending dangers. I take consolation in the thought, "That the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." And should those evil days come upon us, my heart's desire is, that I may rejoice with the apostles that I am counted worthy to suffer for Christ's sake. Then, "Let not your heart be troubled." The Mighty God is at the helm. "And if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heaven." H.

*ADULTERY.*

Shall a man put away his wife for every cause, and marry another, and be entitled to membership in the church of Christ?

The above question is one of great importance to the Primitive Baptists at the present time. It used to be answered invariably, by them, in the negative. But of late it seems that they are getting very slack on this matter, and in some instances are taking in parties, having two or three living companions. Jesus says, "Whosoever shall put away his wife, except it be for the cause of fornication, and shall marry another, commiteth adultery; and whosoever marrieth her which is put away doth commit adultery." Here we have the testimony of King Jesus; from whose righteous decision there is no appeal. He is our law giver, and our governor, and His word should be final in all things. He does not say that if he is converted after he has put away his wife, and married another, that she then becomes his rightful wife, and he may continue to live with her, and not be an adulterer. This, however, seems to be the view taken by some on the matter: and as a result, they are stocking the churches with adulterers and adulteresses, and causing widespread confusion and dissatisfaction among our poor people. Now, in order to make the matter clear before my readers, I will ask a few questions.

Which one of the two women to whom he is married is his scriptural wife before conversion? I think all will say the first one. Then, does his conversion disannul his first marriage, and destroy his relationship to his real scriptural wife? She is said to be flesh of his flesh and bone of his bone. Does conversion destroy this relationship? If it does, then, why not every newly converted married man look him out another wife, seeing that his relationship to the first one is dissolved? If conversion does not destroy his first marriage, and destroy his relationship to his scriptural wife, but does change his relationship to the one that is not scripturally his wife, and make her his; then, is not a fact that a man may have two or three scriptural wives at the same time? it



marriage, and consummate another, then, an alien sinner might leave his wife and take up with another woman, without any formal ceremony; and when he is converted she becomes his scriptural wife; and the church could not refuse to receive him into the fellowship of the body. On the same hypothesis, a man might steal a horse, and afterwards be converted, and the horse would be his rightful property. Let us search and try our ways, and turn again to the Lord.

Jesus said, "Have ye not read, that He which made them at the beginning, made them male and female, and said, for this cause shall a man leave his father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God has joined together, let not man put asunder." This putting asunder by man, refers to the divorcing of them by law; and shows that there is no law on earth that can destroy their nuptial relationship. When He had said this, the Pharisees asked Him, "Why did Moses then command to give a writing of divorcement, and to put her away?" He answered them, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away doth commit adultery." It was because of the hardness of their hearts, that Moses suffered it. Shall we suffer adultery in the church, because of the hardness of men's hearts? Israel was not a spiritual kingdom, but the church of Jesus Christ is. It should be composed of spiritual subjects, whose hearts have been made tender by the operation of God's spirit. Hence, there is no reason for suffering adultery in the church, on account of the hard-heartedness of her subjects; and to do so is to violate the law of Christ, and bring the church down to the level of the world, and make it a cage for every unclean and hateful bird. As for me, I would not pastor a church that would tolerate it.

We have always claimed that the Scriptures were our only rule of faith and practice; and they are very clear on this subject. So let us, as the church of Jesus Christ, follow its teachings on this subject. "Awake, awake; put on thy strength, O, Zion; put on thy beautiful garments, O, Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean." May we all awake to our duty, and let each one say, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

If, because a man obtains a hope while living in adultery, makes it right for him to continue therein, and have a home in the church; then one might be running a saloon, a gambling house, or any other sinful practice, and obtain a hope, and have a right to continue therein, and become a member of the church. If this be so, then, dear brethren, why exclude a man from the church, who has obtained a hope, while he is still in the same condition? "O, thou Jew, thou art a jewel!" S.

The following question and answer appeared in the Gospel Messenger in July, 1884. We give it space in the ADVOCATE OF TRUTH, hoping that it will be profitable in this evil day:

Dadeville, Ala., February 6, 1884.—Eld. M. Mitchell:—If a man and his wife get along so badly in their marriage relation as finally to agree to separate, and each makes application and obtains a divorce from our courts, neither of them being Baptists at the time, but afterwards the man marries another woman while his first wife is still living, and then the woman to whom he is last married makes application to the church for membership, can she be received according to the law Christ has given for the government of His church? Please answer this question.

"Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." See Mat. v. 32, and xix. 9.

If, then, whosoever marries a divorced woman is guilty of adultery, the same is true of one who shall marry a divorced man. She and he both are living in adultery according to the divine law. The laws of our country justifying such marriages, when tested by the divine standard, are nothing short of legalized adultery. It may be said, that if one is born of the Spirit during the time he or she is living in this adulterous relation, it is evidence that the Lord has forgiven him or her, and, therefore, the church ought to receive such. But if this argument is valid in this case, it would be equally good in all cases of sinful and disorderly conduct. If one has been a thief, a drunkard, a reviler of the truth, or an extortioner, and the grace of God has abounded to him in his conversion to God, shall he continue in these evil practices in order that grace may continue to abound? God forbid. How could such a one show that he was dead to these things while he continued to live practically and daily in them? If it is right and scriptural to deal with and expel from church fellowship, a member who is living in adultery, surely it would be wrong to receive any who are known to be living in that adulterous relation.

However loose human laws may be upon the subject of marriage and divorce, they cannot disannul or make void the law of Christ. This law commands: "Let not the husband put away his wife."—I. Cor. vii. 11. "Let not the wife depart from her husband"—Verse 10. But in case a wife cannot live with her husband, in consequence of cruel treatment, general improvidence, or seeking to control her in her sacred duty to God, and she shall depart from her tyrannical and unbelieving husband, "let her remain unmarried, or be reconciled to her husband." She is not, even in this case, allowed to apply to the laws of men for a dissolution of the sacred relation of husband and wife.

In some of the Northern and Northwestern States, marriage is regarded as nothing more than a very loose co-partnership business, which may be dissolved for any little whim at the option of either of the parties. Legislation is based upon this principle, and divorces are so on the increase that one-seventh of the marriages in some of the states for the past few years were subsequently divorced.

In regard to the case as presented by Bro. Grimes, it matters not how moral or chaste the lady may be in other respects, nor how bright her experience of a change, so long as she lives in continual violation of the law of Christ, no church could receive her and maintain gospel purity and order.—M.

#### THE VERY ELECT.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Mat. 24:24

This is the Savior's language, found in His answer to three questions propounded by His disciples; viz: Tell us when shall these things be? (referring to the destruction of the temple), and what shall be the sign of Thy coming, and of the end of the world?

Our purpose in this article is to express a few thoughts on the Elect, mentioned in the foregoing quotation.

We think the bible speaks of three elections; but when we speak of three elections we do not intend to convey that idea, which a succession of events would indicate. But we adopt this language as best suited to our infinite comprehension.

All of these elections were established in the "Everlasting Covenant and ordered in all things and sure." Not only the elections, but everything necessary for the accomplishment of the end, to which they were chosen or elected. As I said, we cannot ascribe a succession of operations to God; but all of His election is eternal. If God eternally chose or elected certain characters to a definite end, then it logically follows that he chose also, eternally, all of the necessary means to arrive at the desired end. Nothing short of this would be commensurate with His infinite wisdom. Then, if he eternally chosen every necessary means

ing His election from its incipency to the final and everlasting culmination.

1st. Christ is represented in the scriptures as the elect: "Behold my servant whom I uphold, mine elect in whom my soul delighteth," etc. Isa. 42: 1. Again: "Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded." (1 Pet. 2: 6.) These evidently refer to Christ. He was chosen of God to redeem His people from their sins, as He often stated while here on earth. This needs but little argument as I know of none who deny Christ being chosen of God, especially among those professing christianity. No Primitive Baptist would deny that Christ fully and completely accomplished that end to which He was chosen; neither can they consistently affirm that there ever existed a possibility of Christ not doing the very things for which he was elected.

2nd. There are a definite number of Adam's offsprings who are elected of God to receive an eternal inheritance in ultimate glory; who shall stand, not in their own good works, but in the imputed righteousness of Christ, "who is made unto them wisdom, righteousness, sanctification and redemption." David said "blessed is the nation whose God is the Lord; and the people whom He has chosen for His own inheritance." Paul said "blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He has chosen [elected] us in Him before the foundation of the world, that we should be holy and without blame before Him in love." (Eph. 1: 3-4.) Paul addressed this letter to the saints at Ephesus and to the faithful in Christ Jesus. The faithful embrace all who were blessed with faithful Abraham. This language of Paul not only sets aside the idea of people being elected to eternal life when they believe in Christ; but it also shows the end to which they were elected, i. e., "That they should be holy and without blame before God in love." We believe all embraced in this choice or election will not fail to be presented before the Father perfectly holy and blameless, when Jesus, our faithful High Priest, delivers up the kingdom to the Father "without spot or wrinkle or any such thing," with the blessed words, "Behold I and the children which Thou hast given Me."

3rd. There are a definite number embraced in the number elected to an eternal inheritance through Christ, who are elected unto obedience: Peter says, "Elect according to the fore-knowledge of God, the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. 1: 2.)

As I have said but little or nothing about those who were not elected unto eternal life, so I shall say but little about those who were not elected unto obedience; suffice it to say each of them have been brought into this world for purposes of God's glory, and cannot depart hence until such purposes be accomplished. Now, I shall not argue that any portion of God's children are disobedient at all times, neither shall I affirm that any of them are obedient in every respect, and walking in the right way at all times. But I shall affirm that there are some of them, and that number few compared to the great number professing His name, who are eternally chosen of God, to hold up the standard of truth, and earnestly contend for the faith in the midst of a crooked and perverse generation; who have not "gone in the way of Cain nor run greedily after the error of Balaam, nor perished in the gainsaying of Core," who will not bow the knee to the image of Baal, who cannot be turned back to the fleshpots of Egypt, and who will not fall down and worship the golden calf, though it be made in the camps of Israel, and out of materials found among them. I repeat, these are few; but there ever have been a remnant who would tell the truth, though it were at the peril of their lives; who could not be carried about by every wind of doctrine, nor be deceived by the new isms that men by cunning craftiness would invent to decoy God's humble poor from their reliance on Him. These are they who, I think, the bible denominates, "The Very Elect." Jesus says that it were possible these false Christs and false prophets would deceive the very elect, with their great signs and wonders; but leaves us with the consoling thought that it is not possible. In the antediluvian days, when wickedness was so prevalent, and the sons of God were taking unto themselves wives of the daughters of men, according to their own choice, old Noah, as a mark of distinction, was called a preacher of righteousness. When he saw that the world was corrupt, he refused to be carried



Egyptian kingdom could offer, and refusing to be called the son of Pharaoh's daughter, chose rather to suffer affliction with the people of God than to dwell in the tents of wickedness for a season. When an intensely heated furnace, or a lion's den was made the receptacle of the ancient Hebrews, they persistently refused to bow to or worship any save the true and living God. When Elijah was brought face to face with the eight hundred and fifty false prophets he proves that the Lord is God. Afterward when pursued by his enemies he supplicated unto the Lord saying, "They have killed Thy prophets and digged down Thine altars, and I am left alone, and they seek my life." But the Lord assured him that seven thousand have been reserved, who have not bowed their knee to the image of Baal. And Paul tells us "Even so at this present time also, is there a remnant according to the election of grace." This remnant according to the election of grace, we understand to refer to the same characters, called by the Savior, the very elect. Paul, in the 11th chapter of Romans, goes on to explain this election by saying, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." The rest of who? the world? No, the rest of Israel; for Paul says again, "That blindness in part is happened unto Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved," etc. (Rom. 11: 25-26.)

We have mentioned a few characters above, whom we think were of the very elect, and we wish to further state, that this doubly chosen people are not all Israel, nor all the people of God, but are spoken of as a remnant. Now a remnant is what is left. So this remnant is what is left of the followers of Christ, after the number has been reduced to the least number possible, by the combined powers of the world and satan, in their deceptive, decoying and persecuting processes. Let us for a few moments examine this remnant. Isa. 1: 9 says, "Except the Lord of hosts has left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gormorrah. The prophet is here speaking of Israel, and after reciting their ungodly walk, tells of the utter destruction of them all, had it not been for those whom the Lord had reserved. Again the Lord speaks of a day, when He will gather the remnant of His flock. That was the gospel day; and He gathered them at His coming, and delivered unto them the kingdom, which they have unto this day. With the kingdom, they were given the keys. These keys were not to lock and unlock the door with; but to bind and loose in the kingdom. When Jesus gave this kingdom in charge to this remnant of His flock, He told them that they were the salt of the earth; "a city that is set upon an hill which cannot be hid." Paul again quoting from Esaias, says, "Though the number of Israel be as the sand of the sea, a remnant shall be saved." This is that remnant according to the election of Grace; and John records, "These are they who have come up out of great tribulation, and washed their robes, and made them white in the blood of the Lamb." These are they who would not receive the mark of the beast in their foreheads, nor get their hand. These are they who will fear, and contend for the ancient landmarks though pope, priest, potentate, council or what not advice to the contrary. These are they whom Christ calls the very elect.

I wish to close this article by saying that I am well aware of my imperfections; and have never felt to set myself as a standard for God's people; and any who might differ from me on this or any other subject will not incur my enmity thereby. My desire and motive is, I hope, to search for the unadulterated truth of God, and lovingly and boldly contend for it to the edification of afflicted Zion, and to the glory of God.

H.

Eld. J. C. Sikes, Tidwell, Texas. Dear Bro: By your request, and the help of the Lord, I will try to write a piece for your paper; and to do so, I will take up my experience and call to the ministry, together with my labor since I commenced to preach. I was raised up a poor orphan boy; my father having died some three months previous to my birth, leaving my mother in almost destitute circumstances, owing to the fact that the country had just passed through a struggling war, which had left almost every home a complete wreck. So my mother struggled daily to support three helpless

I studied every opportunity, and thereby got a little book knowledge. I continued to labor hard, having a desire to accumulate something, and the Lord blessed my efforts, and I soon began to think that I was going to be one of the greatest men in the whole country. I had become very profane, and drank right smart, participated in every worldly amusement conceivable,—and I want to say right here, that then, I thought I was as good as anybody, and much better than many people, claiming christianity, but oh! I had not yet seen what I was. So I, at about the age of sixteen, began to go where my mind dictated to me. So I went to hear the Methodist, Mission Baptist, and Primitive Baptist; but one seemed to do me as much good as the other. The only difference was the amusement that I could have at the Methodist and Mission Baptist meetings: so I joined the Sunday school and enjoyed that, as there were lots of young people there, until I missed one Sunday, and they put a fine on me; that I disliked, as it did not look to me Christ-like; so I quit them, and my mother had told me, that that would be about the good I would accomplish. So on I went better satisfied than ever. I knew that I was a heap better than the Sunday school attendants. So pretty soon my grandfather brought a boy to his house to raise, and he and I became very much attached to each other. In fact, there never were brothers that thought more of each other than we did; and in a few years he came to live at our home. So we worked, eat and slept together; and we had all kinds of worldly amusements during the last year he stayed with me. Just before the close of the year, he and I went one summer, to visit one of my cousins, that lived about two miles away. So that day, her husband, being a jolly good fellow, got out his playing cards, some whiskey, and his violin. So we had all the fun we wanted. But now the day was gone, time to go home; so Willie and I started, and on the road home, Willie spoke to me in very rough and profane language (doubtless he had spoken to me a thousand times in the same manner before) but this time it came to me like a "thunder clap," and all at a sudden things changed their appearance to me, and I said to him, "Willie, I don't want to be with you;" and I just turned from the big road that we were in, and turned into the forest. I traveled through the thick woods some half a mile, and the first thing that I can remember after I left the road is, I was on my knees praying and praising God for his goodness and mercy; but the distance and time from the road to that precious place, is a link out of my life: but when I raised up, behold, what a beautiful sight my eyes did behold! The whole heavens were perfectly illuminated with the purest bright light my poor eyes have ever yet beheld; and suspended between the heavens and the earth was the form of a man, arrayed in pure white, and something seemed to gently whisper, "this is Jesus," and oh, my poor soul! I arose from there the happiest I had ever been before. Really I cannot describe it. None can know, only those who have passed through the same. So for about five minutes I was not thinking of the worthless and perishing things of this old sinful world; but about this time, up comes poor Willie, the great companion I had left in the big road, his heart broken, thinking he had caused it all; but I began to try to assure him that such was not the case, that I was made happy, that surely it was the Lord. So this satisfied him, but, my dear people, satan soon arrived on the scene and began to preach me a sermon, telling me that I was only bewitched, and that Willie would go home and tell my mother and everybody else.

Oh, my Lord's dear people, have you been this road? I did not know what to do. I hated to ask Willie to not tell it; in fact, before I got home, I had quit saying anything at all; but sure enough, when we got home, Willie told mother of it. Aunt Mollie Thomason was at our house, and they, she and mother, came to me to talk to me, but oh, how I did feel! Mother told me that it was the good work of the Lord, and that the Lord would lead the way, and that the Lord would

me, and I went on the next year; I had a few seasons of rejoicing, but as soon as they were over I would go on rolling sin under my tongue as a sweet morsel. Pretty soon after completing my engagements in the store, I with a partner took a stave contract on the Ouachita river. While staying up there, I commenced going to Sunday school again, and big protracted meetings. I met with the woman who soon became my wife, she being a member of the Missionary Baptist, I, of course, went there, and soon became a Sunday school teacher; though I was not professing anything; but still, you see, they used me for a teacher, and I am persuaded in my own mind, that I was as good a teacher as they needed; for none of us knew the true teaching of the Bible then. So on I went, bringing my wife back to my home at Fordyce, my timber job being completed. So about three years after we were married, my wife, having gone to see her parents and stay some two weeks, and I was to come up a week later. So, in about five days after she left, a young lady across the street from us died; and oh, how it did shock me! It looked to me like all of my sins arose up before me, and that hell was my just portion: that there might be hope for some, but as for me, my case was beyond reach. I was in awful agony of mind, and started to my father-in-law's, with my gun to hunt. When I got up there, the first day I hunted very well contented; but that day the Missionary Baptists started up a protracted meeting, and my wife's people asked me to go. I went, and that night the preacher commenced to talk about sinners, and what an awful hell there was awaiting such characters, and that all that wanted to go to heaven, and to be prayed for to come and give him their hands. Lots of them went up, and I, feeling lost and ruined, went up too. They told me, they could do me lots of good, that they could be the means of my salvation. So I continued to go each night; and I would notice, them that went up at night, during the day seemed jolly; but, for my life, I could not be: could not sleep at night; there was no rest, for poor me, and I want to say to you, my companions in tribulation, I believe I was in the very worst kind of a hell. But now back to the protracted meeting. About the third night, the preacher came to us, and asked us to go to certain ones in the congregation, and get them to come. I, for one, went, together with some others, but when I got there I could not say anything. Something seemed to say, "you better get yourself right, before telling others how to do." So I went immediately back to my seat, and while sitting there, I became completely disgusted; one of the preachers got up from his seat, and told the people that unless they would give up their hearts to God, God could not do anything for them, then said, "Now, let us all engage in prayer to God." Oh, my God! said I to myself, you have just told these people, that God has done all He can, and now why ask Him to do more, and if He has not done all He can, why represent Him in such a manner to these people? It did look to me like a child could have seen such base contradictions. So I went back no more. The next day the South Arkansas Primitive Baptist Association was to commence at Chapel Hill church. I told my wife when I got back home that night, I was going to the old Baptists the next day to hear them, and see how they preached. I could not sleep hardly any that night, so next morning I got up feeling awfully stupid. I told my wife, I did not know whether I would go or not. I went off in a side room and tried to go to sleep, but could not; so I got up, and pulled out for the Association; and greatly to my satisfaction, I believe, I heard the gospel, the power of God unto poor sinners, through the earthen vessels of Elders B. L. Jaunders and Daniel Westall. They preached the just for to redeem sinners; that He had died the debt; that He took away all their sins. Oh, my, think of that! There was comfort there to poor me. Did something that I could not do, and raised again for my justification, and made with God, as He said.



for the wonderful works He had done for me, and not for what I had done for Him. All I had done, was to sin against Him, so to Him was due all the praise. There I found the people of God—a people that do worship God in the spirit—so I continued, seemingly, perfectly happy for about four weeks, and the Lord let me down, to learn, in the flesh dwells no good thing.

In November, '94, I was received into the fellowship of the Primitive Baptist church, baptized by Eld. Daniel Westall; and I want to here state, that I felt at that time, that I had discharged one of the duties that Jesus commands us, when He says, "If you love me you will keep my commandments"; and I rejoiced that it was His love that moved me to obey. I was soon chosen clerk of the church, and served as such until our church disbanded, and went back to the church they were of originally; and during my service as clerk, it seemed to me, that the Scriptures were so plain. Soon it came to my mind, that I would have to preach; and oh, how I would sink from under such thoughts! I would try to throw them off, but I could not keep them from coming back. I would almost faint when thinking of having to preach. I was both illiterate and ignorant so far as preaching. At last the brethren and the ministry got to asking me to get up and talk, and oh my! it seemed as if I would die. Oh, my Brother Preachers, was it thus with you? And then after the services were over, it would seem like I hated that I did not say something, and it would seem like right at that time I could preach, and the impression grew stronger. At last I got into an argument with an infidel, on my way to meeting, and talked with him until I got to the place of meeting. I was so wrought up from talking with him, that nothing would do the church, but that I must talk for them, and the first thing I knew, I was up and talking away. I do not know what I said, but the church said, "The Lord supplied me by His spirit, to preach Jesus," so there in conference Eld. Wm. Bradley moved, that I be liberated to preach with the ability that God gave me. I preached for two years as best I could. Sometimes I would have good liberty, sometimes none, sometimes I have had to come down out of the pulpit in total darkness and dismiss the congregation; then I would feel like making into the wilderness, and spending the remainder of my days there, but that, I could not do: there was a power there, that was superior to my natural powers. That great God that rules in the heavens above, and the earth and seas beneath, learns his ministers, that He has chosen them in the furnace of affliction; that they are not sufficient of themselves: but that their sufficiency is of Him. Oh! I would say to all that may read this, that my experience in this life is, that poor frail humanity is entirely dependent upon God to preach, sing, or praise Him in any way; without Him we can do nothing. No, not even have a pleasant thought. So every good and perfect gift comes from above, from the Father of light: and without this light, it's all darkness. This has been my experience through life. I was ordained to the full work of the gospel ministry the first Sunday in September, 1900. The Presbytery was composed of Elders J. H. Draper, J. D. Best and W. S. Broom, together with Deacons John Mitchell and A. M. Peterson, and now I am going on with the power and liberty that the Lord may see fit, in His wisdom, to give me; and when He sees fit to make it dark, it will so be, and when He sees fit for the light to shine, it will shine. So you see, my dearly beloved, I am trusting in sovereign grace and grace alone, for by the grace of God I am what I am. My dearly beloved, I ask all that may read this, to remember me, a poor unworthy sinner, saved by grace, if saved at all, in time as well as eternity, for there is no salvation outside of Christ.

Yours in hope through God,  
V. R. HARRIS.

Fordyce, Ark., Dec. 30. 1900.

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the truth spoken. I am decidedly opposed to using harsh words and such appellations as some are doing, it looks too much like popery. But I have always been in favor of a fair investigation on all points where there is a difference among brethren, whether it be Faith or Practice, and here let me say, in all my researches I have not been able to find at any period, the church a perfect unit on all points, and when that time comes the gifts of the church will cease to be of use. Paul says these gifts were useful till we all come in the unity of the faith. I will say, there has never been, in my judgment, trouble and division in the church over such a little difference as the one we are to pass through, and I feel thankful that the opposite party, alone, is responsible for the trouble, as to ourselves, we have ended that all the difference between

us was our exposition of the word, predestination, and not a difference in doctrine. We have never found in any language anything that led us to believe that God is the author of all He predestinated should take place. The scripture does not teach it to my understanding. I can find no more force in predestination than foreknowledge. As to two salvations, or a conditional timesalvation, and an unconditional eternal salvation, will say I have never found in all the scripture, neither in my experience, anything that has indicated a plural in salvation, and therefore I can not believe it. Again, if the two salvation doctrine is correct and true, there must be two Saviors, which I fail to find in the scripture. Therefore, one Savior, and salvation by Him. I never could understand how any one could have a hope of entering the paradise of God, without salvation in time. As to the term "Can't help it," I do not know that I understand it, but will say if that is thrown at us because we confess that we are sinners and cannot help it, then I am ready to plead guilty. For by the disobedience of one man many were made sinners. All of Adam's posterity. No one is able to go back six thousand years and undo what our federal head done. If they have reference to the outcropping of sin that is in our members, then I would ask, has any one got above Paul in a spiritual standpoint? He said he found in his members another law warning against the law of his mind, bringing him into captivity to the law of sin. Language will admit of no other conclusion. But a captive is overcome again. He said to the Corinthian brethren, the spirit lusteth against the flesh and the flesh against the spirit, and these are contrary the one to the other, so that ye cannot do the things that ye would. Are Christians more able to overcome sin in this age than in the apostolic age? We answer, no. But Christians in all ages have the same experience in sin and grace. If this is the view of a "can't help it," then I plead guilty to that charge.

I have tried to set forth my views in as few words as possible. I hope that no one will look on this as an article from an enemy, neither think that I have a desire to stir strife, for God, before whom I stand, is judge, that I have no desire in that line. If I know my desire it is the peace of Zion and her children. I hope there is no animosity in my heart toward any people, as people, but I hope my heart has been prepared to receive and love the truth and to hate falsehood, and oppose it wherever I find it. And now, in conclusion, will say, I feel that I desire to see all striving to keep the unity of the spirit in the bonds of peace, but I never expect to see those who cannot bear opposition to their views, striving to that end. We have surely witnessed this to our sorrow in the past few years. I want to say further, I hope THE ADVOCATE OF TRUTH and all its correspondents will follow after the things that make for peace, the things whereby one may edify another, and I pray the God of peace to be with you and establish you in every good word and work. Bear one another's burdens and so fulfill the law of Christ. Yours to serve in the Gospel of Peace,  
JOHN H. SMITH.

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were, "I know that I am saved if I was chosen in Christ before the world began." She was born September 9, 1852, and died at her home in Fannin county, Texas, on the date above mentioned. The unworthy writer, together with Elder J. W. Segler, conducted the funeral services, and tried to comfort the sorrowing relatives and friends. I would say to the sorrowing family:

Weep not for her, she is at rest,  
O, blessed sleep in Jesus' breast,  
Where sin and sorrow cannot come;  
O, blessed thought! at rest, at home.

Her blessed spirit winged its way,  
To that bright world of endless day,  
To sing the song that angels sing,  
In halleluiah to her King.

There robed in white, and crowned with gold,  
Forever telling—yet untold—  
The story of redeeming grace,  
And see her Savior face to face.

There saints and angels, robed in white,  
Are her companions and delight;  
To Jesus Christ, her Priest and King,  
She now and evermore will sing.

When time is done with us below,  
We, to that blessed world, shall go  
To join our loved ones, gone before,  
And shout and sing forever more.

—JONAS C. STILES.

WHAT IS IT THAT SAVES A SOUL?

Well may every sensible sinner desire a true and satisfactory answer to a question of such importance. Well may every one who has tasted the wormwood and the gall, been pierced with the sting of sin, groaned beneath the curse of the law and trembled at the judgment to come; well may every such guilty, self-condemned wretch "kiss his lips that giveth a right answer" to the all-important question, "How shall man be just with God?" (Job 9:2.)

To answer, then, this question aright, we must view salvation under two points: 1. Salvation, considered as an act out of us, 2. Salvation, considered as an act in us. As the former precedes the latter, we will give it its due preference. And as "none teacheth like God," (Job 36:22) and as he is "the Father of lights," (Jas. 1:17) "the Fountain of life," (Psa 36:9) and the only wise Jehovah," (Jude 25) may both writer and reader have grace given them to look up unto him for that "anointing which teacheth of all things, and is truth, and is no lie." (Jno. 2:27.)

1. Salvation, then, is to be considered first, as an act out of us, as an eternal, irreversible transaction, originating in the mind of Jehovah, and utterly independent of the creature. To suppose that any new plans, any before-unthought-of schemes, any alterations of purpose, any improvements of an originally imperfect design, can take place in the mind of Jehovah, is to cast one of the greatest insults on the wisdom and power of the Tri-une God which the creature can offer.

If He is All-wise, no new thought can arise in His mind; if He is All-powerful, no unexpected obstacle, no unlooked-for contingency, no unforeseen emergency, can defeat His purpose; and if He is the source and spring of the very existence of the creature (Rom. 11:35), neither the will nor the power of the creature can be stronger than He. We consider him to be the most skillful engineer who can calculate beforehand, with the greatest accuracy, the movement and effect of every wheel and cog of some new piece of machinery, and whose hand can execute, with the greatest nicety, the invention of his mind. We call him the ablest general who plans best before the battle every manoeuvre which he means to perform, and who executes with the greatest precision and success his original design. To miscalculate, to be defeated by some unlooked-for obstacle, to stop short on account of some unforeseen hinderance, stamps a man as a bungler. To err in his original estimate, impeaches the skill; to be unable to execute his plan, argues defect of power in an architect. Now, shall a general have a plan, an engineer have a plan, an architect have a plan and shall God not have a plan? Shall we measure a man's skill by the wisdom of his design, and his power by its execution; and shall we not measure the wisdom and power of God in the same way? Shall we consider him a dolt and a fool who has no regular system of business, no organized plan of managing his affairs, no fixed hours of work, no pre-concerted series of operations? And shall we not tremble to ascribe all this folly to God? A Manchester cotton factory could not go on for a week, if it had not some system of operations, some regular plan, which assigns to every wheel its work, and to every band its place. And yet, men are to be found of such daring impiety, as to ascribe to the only wise God, a confusion, a disorder, a negligence in the management of the eternal destiny of man, which, if acted upon in this great town, would shut up its busy factories, beggar its vast population, and turn its crowded streets into a habitation of dragons and a court for owls.

We cannot, therefore, no, than the cause, God does, He d is accord

settled  
BE CONTINUED



## THE RELATIONSHIP BETWEEN GOD'S PREDESTINATION AND THE EVENTS OF TIME.

Elsewhere in this issue will be found an article, written by me on the subject of predestination, which has been published twice in the Gospel News. We give it space in this paper, because we have been requested by a good many to do so. And, as it does not treat the relationship between God's predestination and the events of time, I thought it would be well enough to write an article on that subject. I do not expect to make a hobby of this point of doctrine, but I want in the outset to set my views on it clearly before the people, that they may know exactly where I stand. And, as the Fulton convention has endorsed the London confession of faith, and all unlimited predestinarians have endorsed it all the while, I reckon none of them will object if I quote from it for a starting point.

It says, "God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and UNCHANGEABLY, all things whatsoever comes to pass. Yet so as thereby, is God neither the author of sin, nor hath He fellowship with any therein: neither is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away; but rather established, in which appears His wisdom in disposing all things, and His power and faithfulness in accomplishing His decree." While the above extract shows that our ancient brethren believed that God has UNCHANGEABLY decreed all things whatsoever comes to pass, yet, they have just as clearly asserted that it was in such a way as to not make him the author of sin. There is but little reason now, for me to make a very strong defense of the above position, since the strongest opponents of the doctrine have recently met in counsel and adopted the above stated position as their views. If there are any who are arguing that God is the author of sin, or that He influences or causes any to sin I know not of it. But if there are any, they are not in harmony with the above extract, and they have no right to trouble Israel with their doctrine.

While I believe that God has freely and unchangeably decreed all things, yet I believe that He has decreed to do some things Himself, to cause some things to be done, and to allow some things to be done. But according to the above confession (and I believe it) it was all unchangeably decreed of Him. In the crucifixion of Christ, God removed the restraint, which had prevented His enemies from putting Him to death, from the time of His birth, and allowed them to carry out their wicked designs. Yet, neither forced nor influenced them to do it. All they needed was an opportunity, and He gave them that, and they carried out His purpose, with no intention of fulfilling His purpose at all.

The apostles in their confession of faith, all with one accord lifted up their voices and said, "Of a truth against thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilot, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." Here it is positively asserted, that they were met to do just what God had predetermined to be done; yet, He did not force, cause, nor influence them to do it; neither did they think to do His purpose in the matter; but they only went to accomplish their own wicked designs. Does this make God the author of sin? I think not. But if He had either forced, influenced, or authorized them to do it, then He would have been the author of it. Some say, however, that the above text refers only to the suffering and death of Christ, and not to what those wicked men did; but the text says, "They were met to do whatsoever God's hand and God's counsel determined before to be done." It is what they were met to do, that this text is talking about, and not what Jesus did. He did the suffering and dying; but what did they do? They swore out false charges against Him. They arrested Him. They laid hands on Him.

They spit upon Him. They smote Him with their hands. They platted a crown of thorns and put it on His sinless head. They robbed Him with scarlet and purple, and bowed down before Him in mock derision and said, "Hail! Thou King of the Jews." They led Him forth to the rugged tree. They nailed Him to the cross. They gave Him vinegar and gall for water. And they pierced His blessed side. All of this, they did. This is what they were met to do, and the text emphatically says, "They were met to do what God had determined before to be done." Peter said, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Some claim, however, that God delivered Him, hence it was no sin. But we will examine the record on the matter, and let it settle it. Jesus said unto Pilot, "Thou couldst have no power at all against me, except it were given thee from above, therefore, he that delivered me unto thee hath the greater sin."

X (Dear brethren, don't say any more that God delivered Him, for whoever did it committed a greater sin than Pilot's sin. But notwithstanding the fact that it was a great sin on the part of the one who delivered Him, yet, it is also a fact, that God had determined that it should be done. This is undoubtedly proven by the above text. Now, dear brethren, if the two cases above referred to were predetermined of God, and, yet, He is not the author or influencer of those sins, then the charge must forever fall to the ground, that this doctrine makes God the author of sin. In the case of Joseph's brethren selling him into Egypt, Joseph told them that they indeed thought to do an evil against him, but the Lord meant it for good. So it is in all that He does, causes or allows to be done; He means it for good. Hence to charge Him with being the author of sin because He meant or purposed for those things to be for good is to charge Him foolishly.

When the Sabeans and Chaldeans had taken away all of Job's property, and his children were destroyed, he blessed God and said, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." In all this Job sinned not, neither charged he God foolishly. No, he did not say because God had determined to try him, and for this purpose had determined the destruction of his children and his property, that He was the author of sin; but he did say, "That He is in one mind and who can turn Him and whatsoever His soul desireth, even that He doeth; for He performeth the things that are appointed for me, and many such things are with Him, when He hath tried me I shall come forth as gold."

Now, in all of the above scripture, it is clearly evident that God had a purpose in what transpired; yet, it is also clear that He did not cause or influence those wicked men to do what they did. They acted willingly and voluntarily in the matter, without any thought whatever of fulfilling any purpose of God. This is also proven by the following scripture:

"O, Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down in the mire of the streets. How be it he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." Notwithstanding the fact that God had determined that this king should come up on Israel, and kill and scatter them, and take away their property; yet this king did not mean to carry out any purpose of God, neither did he think in his heart that he was so doing; but he meant to gratify his own carnal lust; hence, he was justly punishable for his crime, and the Lord said, "Wherefore it shall come to pass, that, when the Lord hath performed His whole work upon Mt. Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

Some claim is not drawn from this text to prove that a man for

purposed should be done; but in this case He says He will do it, and I feel to say, "Great and marvellous are Thy works, Lord God Almighty, just and true are Thy ways, Thou King of Saints." "Nay but, O man, who art thou that repliest against God?" "Vain the attempt when flesh and blood would strive with their Creator God, when mortal man presumes to be more holy, wise, or just than He." We read in the eleventh chapter of Daniel of much wickedness, which God says shall come to pass; and three times we are told in this chapter that these wicked things shall be at the time appointed; three times we are told that the men who do them, shall do according to their will; and in the 36th verse, we are told, "That the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done."

It does look like this is clear enough to forever settle our minds on this subject. While it is positively asserted, that these wicked things are determined, and shall be done, and that, too, at the time appointed for them, yet, it is just as positively asserted, that those who do them shall do according to their own wills, and carry out their own wicked designs. God neither authorizes nor influences men to do wickedness, but He both authorizes and influences men to do right. Thus we see at a glance the difference in His relationship to righteousness and unrighteousness. If this is not the truth, then I must confess that I do not know the truth. This is exactly the views of all the unlimited predestinarians with whom I have been associated. And it is exactly the views set forth by our brethren in 1689; and it is very wrong for any one to claim to believe the London confession of faith, and denounce others as heretics and fatalists for advocating the doctrine set forth therein. I endorse every word in that confession relative to the doctrine of predestination. It is neither too strong nor too weak for me. We expect to stand square on the doctrine as our fathers have set it forth, and ask all who love that kind of doctrine to stand by us. We don't expect to have any quarrels or disputes in this paper over the doctrine, but we expect to give our views in kindness and gentleness, yet plainly; and we ask all of our correspondents to do the same. If we want peace, let us "seek peace and pursue it." Let us all labor for peace, and ask the Lord to help us. "Give us help from our troubles, O Lord, for vain is the help of man." S.

### OBITUARY.

It is with a feeling of sadness that I try to chronicle the death of our much esteemed Bro. G. I. Majors, son of W. J. and Lucy Majors. George was born December 29th, 1867, in Chattahoochee county, Ga., moved with his parents to Fannin county, Texas, in 1877. He remained with his parents until he was 22 years of age, and was a perfect and obedient boy; then he was married to Miss Olivia Badgett, December 18th, 1889, joined the Primitive Baptist church in 1897, in which he lived a consistent member until he died at his home near Rattan, in Delta county, Texas, January 22nd, 1901. He leaves a wife and one son, father and mother and three sisters and a host of friends to mourn his loss. But we know by his Godly walk and conversation, that our loss is his eternal gain. Yes, while we miss him greatly, and his absence brings to our hearts sadness and sorrow, can't we, dear bereaved ones, look with an eye of faith and see him as he is flying around the throne of God in eternal joy, peace and happiness? Then ought we not to rather rejoice at the thought, that he is done with trouble, sickness, sorrow, pain and death, while we are yet here exposed to all? But he is free; he is in the sweet presence of Jesus, there to remain in endless joy, peace and happiness. Oh! what a blessing it is to know that our kindred and friends who have gone before, will rest and remain with Jesus throughout the ceaseless ages of eternity, and what a blessing too, to have a sweet hope that ere long we will join them, never to part any more, but will sing the song of redeeming grace. Then we would say to the bereaved ones to weep not, but try to be submissive to the will of Him who worketh all things after the counsel of His own will, and it won't be long until we too will be called home, where troubles will cease and hope end in reality. Yours in affection, G. I. Majors.