

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.

TDWELL, TEXAS, MAY 1, 1901.

NO. 2.

THE MODERN PREACHER.

O money, O money, thy praises I sing;
Thou art my counselor, my God, and my king,
It is for thee I preach, it is for thee I pray,
And make a collection twice every Lord's day.

I have candles and all sorts of dresses to buy,
For I wish you to know that I think my church high;
I don't mean of structure, of steeple, or wall,
But so high that the Lord doesn't reach it at all.

I have poor in my district who need some relief,
I preach to their poverty, and I pray for their grief,
I send my box round to them morning and night,
And I hope they'll remember the poor widow's mite.

I gather my knowledge from wisdom's great tree,
And the whole of my trinity is in pounds and d's.
Pounds, shillings and pence are all that I crave
From my first step on earth, to the edge of the grave.

My pay, may be hundreds, or thousands a year,
Double it, triple it, still I am here
With my box or my bag collecting your brass;
I'll not do like Jesus did—ride on an ass.

I'll have carriages; and horses, and servants, and all;
I'll not take it afoot, like Peter and Paul;
I'll not do like John, live on locust and honey,
So out with your purses, and down with your money.
Money is my creed, and I'll not pray without it,
The heavens are closed against all those who doubt it,
For this is the essence of the present religion,
Come regular to worship, and be plucked like a pigeon.

Fools sometimes ask what I do with my money;
They might as well ask what bees do with honey,
I answer them all with a wink and a nod,
Three-thirds to myself, and the remainder to God.

And when I am dead and buried to rest,
Place a box on my grave—it's my latest request,
That friends may all know, who come for reflection,
That I can't rest without a collection.

—Selected.

WHAT IS IT THAT SAVES A SOUL?

CONTINUED FROM LAST MONTH.

in His own eternal mind, without impeaching either His wisdom to contrive, or His power to perform. If, then, all that God does, "according to the counsel of His own will," it is plain that the salvation or damnation of souls must form a part of His eternal purpose. If all things that take place flow in a channel cut out for them, follow each other according to a fixed order, and form as much a part of God's universal government as every wheel contributes to the movement of some complicated machine, then salvation must be included in the one great original design. To say that God appoints some things, but not others, decrees temporal events, but not spiritual, watches over the fall of a sparrow, but leaves a man's immortal soul to chance, random, and haphazard, is as barefaced an assumption as for an ignorant rustic to examine one of Watt's steam engines, and say "This boiler, this fly-wheel, this piston Watt planned; but this parallel motion, this governor, this self-registering valve, this beautiful precision of every movement, he left to chance. His master-mind forgot *this* part of the machine, and omitted *that*; and all this exquisite arrangement and nice adaptation is the result partly of skill and contrivance, and partly of haphazard, luck and fortune. No less vainly of haphazard, luck and fortune. No less vainly and ignorantly do all talk who deny salvation to be a complete plan, harmonious in every part, and having its origin, progress, and end in the will and purpose of God alone. Because we cannot perceive the harmony and beauty of the one great whole; because there are objections and difficulties; because we cannot comprehend the object and bearing of every part, are we at liberty to deny that salvation is one great harmonious plan? As well might the ignorant rustic, above mentioned, fail at every wheel and movement in the steam engine, the use and beauty of which he could not comprehend.

If salvation, then, as a whole, be one grand harmonious plan, all the parts and branches of sal-

vation must be of the same nature. Say that a part is not harmonious, and you say the whole is not so, for the harmony of the whole depends on the harmony of the parts. These branches, or parts then, demand our careful attention, and if we can show them to be complete, we shall do so of the whole.

1. The first branch, then, of salvation, is the manifestation thereby of the glory of the Triune Jehovah. Nothing can be so dear to God as His own glory. Nothing less than the manifestation of it can be the supreme end of all His actions. The origin of all created beings, from the brightest angel to the grovelling worm, can only be ascribed to the desire which Jehovah has to manifest thereby. His own eternal glory. Salvation, therefore, which is the greatest act of God, must be traced up to the same source. "To the praise of the glory of His grace," says Paul, (Eph. 1:6) "wherein He hath made us accepted in the beloved." And again (verse 12) "that we should be to the praise of His glory, who first trusted in Christ." And "that He might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory." (Rom. 9:23). Now, if salvation at all rest on the will of man, and depend for its final success on the power and ability of the creature, it is evident that not a single soul might be saved. Nay, if it did so depend, there is not the slightest doubt in the mind of those who experimentally know the fallen state of the creature, that no one *could* or *would* be saved. Unless then salvation be a decreed, fixed, unalterable, irreversible plan, it is clear that God might be disappointed of the glory which He has proposed to Himself to accrue His great name thereby. And if we only allow that He sees the end from the beginning, and knows beforehand every event which is to take place, which Arminians themselves acknowledge, it is evident that looking forward to and foreseeing the disappointment of all His schemes, He would have stopped short, and never would have devised the plan of salvation at all. Nay, to carry the argument one step farther, if God could, by the resistance of the creature, be defeated by the revenue of His own glory, He would never have called this world into being or formed man from the dust of the earth. We plan schemes, in the result of which we are disappointed, because we cannot foresee future events; but if we were gifted with the foreknowledge of all things, we should only commence such undertakings as we were sure we could execute. Let no man, then, ascribe that folly to God, which he would not do to a fellow creature.

2. Our feeble faculties being unable to grasp the mind of Jehovah as one harmonious whole, we are compelled to ascribe to Him a succession of acts, which succession has no real existence in Him who is one eternal now, "The same yesterday, to-day, and forever." Thus we speak of the regard which God has to His own glory, as the *first* act in the scheme of salvation, and His eternal love as the *second*. But in His infinite mind, there is neither first nor second, future nor past, price nor position. When we say, then, that *Eternal Love* is the second moving cause of salvation, we use the language demanded by our feeble minds, and do not mean thereby to ascribe to God any such imperfection as a succession of motives implies.

Love, then, is a cause of salvation. But if Jehovah be perfect and unchangeable, His love must be of the same nature. The more pure, the more unwavering, the more unalterable that love is, the more it approaches to perfection. To be fickle, to move from object to object, to be damp-

ed, discouraged, destroyed, alienated, or in any way impaired by external circumstances, takes from the purity of love. The fond wife that clings to her husband in spite of ill treatment and neglect, that loves him in disgrace and ignominy, that wears his image on her heart, though he be transplanted as a felon, or hanged as a malefactor, commends herself to our admiration as a pattern of conjugal love. The tender mother, who yearns after her profligate son, and waters her midnight pillow with tears of love towards him, though her heart is well nigh broken by his licentious habits, we at once admire as an example of maternal affection. The strength, the unalterable nature, the purity, the disinterestedness of these two instances of human love, go instinctively to the heart. Now, shall we measure the purity and perfection of creature affection by a certain standard, and throw that rule aside when we measure divine love? If the love of God to the sons of men be fickle, changeable, dependent on circumstances, influenced by their conduct, alternately given and taken away, then we must say boldly that the love of God is imperfect; and if the love of God be imperfect, then is God Himself imperfect too. But if God loves those whom He loves, eternally, infinitely, perfectly, then he must love them unchangeably and unalterably. Does God, then, love all men? Did He love Esau, Pharaoh, Saul and Judas? He tells us himself that "He hated Esau," (Mal. 1:3) and Paul declares that this hatred was "before the children were born, and before they had done any good or evil." (Rom. 9:10-13). We must come then, to this conclusion: That God loves some and hates others. But is there no moving cause in the individuals themselves? Are not some good and others bad, some obedient and others disobedient, some who deserve love and others who deserve hatred? If all men are equally fallen, equally vile, equally involved in condemnation and transgression, there can be in them no original difference. If some are saved and others lost, some eternally happy and others eternally miserable, we must look for the cause of this difference as existing somewhere else than in the persons themselves. And let us argue the matter as long as we will, if we once admit original sin, and the fall of man, we must still come to the same conclusion, that the difference made between the saved and the damned originates not in them, but in God; in a word, that He freely hates some, and freely loves others.

3. But the existence of love can only be made known by action. Love is a hidden principle in the bosom, as far as regards those by whom it is felt; but with respect to those to whom it is felt, it can only be manifested by some outward conduct. Thus love is the spring of salvation, as salvation is the fruit of love. The one is the cause, the other the effect; the one the inward motive, the other the outward action. But we measure love by the trials it will undergo, the sacrifices it will make, the sufferings that it will endure for the object of affection. By the same standard we measure the love of God towards the children of men. *Redemption*, therefore, is continually set forth in the word as the test and proof of the love of Christ. "Christ loved the Church and gave Himself for it." (Eph. 5:25). "Who loved me," says Paul, "and gave Himself for me." (Gal. 2:20). "Hereby perceive we the love of God because He laid down His life for us." (1 John 3:16). If redemption, then, is the fruit of love, the effect of it, and the expression of it; if love is limited and particular, redemption will be limited and particular too. The effect cannot be no more than the cause,

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nor the action than the motive. But is redemption a complete act, a finished work? If it is the execution of an original plan, and executed, too, by incarnate Deity, it surely must be as perfect as its Author. But is that work perfect which is uncertain and contingent, which depends on the fickle caprice and changeable will of a creature, and that, too, a fallen creature? Did the creature of the world depend on the co-operation of man? Can he cause a single blade of grass to grow, or make one hair black or white? Is the co-operation of man admitted into any one of the acts of God? If such a thing were possible would not the admixture of the work of the creature stain and mar the whole? If redemption be universal, and only a portion saved, is it to be called a perfect work? If redemption springs from love, if redemption be universal, love will be universal; but if any be lost, if any be in hell, for whom Christ died, their redemption was in vain, and all Christ's love to them was in vain. He paid their debts, and still their debt is due. He loved them, had power to save them, did all He could to deliver them from hell, came down upon earth for the express purpose of bearing their sins in His own body on the tree, rose from the dead for them, and ascended up into Heaven as their High Priest and Advocate—and after all He can't save them—after all this mighty, this infinite, unmeasurable expenditure of love, sufferings, tears, groans, agony and blood, they perish in their sins, and are cast into hell. Is Christ really and truly God? Has He all the attributes of Deity? Is He all-wise and all-powerful? Does He see the end from the beginning, and know all things, past, present and to come? Did He know when upon the cross, who would be saved and who would be lost? Then, what a waste of love, what a needless expenditure of suffering, what a needless amount of agony, if the effect of all He then suffered hung upon the free will of the creature, and millions were never to benefit by all that He then endured for them. But did Christ die for the sins of all mankind? Then he bore the sins of the men of Sodom and Gomorrah; of the host of Pharaoh, that perished in the Red Sea; of Korah, Dathan and Abiram, whom the earth swallowed up; of the seven accursed nations of Canaan, and of all those who perished in the universal deluge. But all these had died in their sins. Was a chance given them in hell? Did Christ bear their sins on the cross, and afterwards go down into hell with offers of grace to the damned? Had free will another opportunity, another day of grace, another season allowed it for the exercise of its mighty powers? Jude tells us that such as these "are set forth for an example, suffering the vengeance of eternal fire." (7.) Paul says that "they were destroyed of the destroyer." (1 Cor. 10:10). But if Christ died for all, He died for these, and if He died for these, there must have been some purpose, something to be done, some effect to arrive from His bearing their sins. If He died *not* for them, then redemption is no longer universal. We have found out millions for whom Christ did not die. A limit is at once set to the universality of the texts so often quoted in favor of universal redemption. If He *did* die for them, then they either receive some benefit from His death, or they do not. If they receive any benefit, then souls already in hell, who have died in their sins and perished under the wrath of God, are saved. And if *some* why not *all*? The pains of hell will surely have taught them to use their free will better than they did upon earth, and an hour's experience of the burning lake will have made them close in with the offers of grace. Christ would not knock so long in vain at the door of their hearts as the Wesleyan ministers say He now does at the hearts of their hearers. If the damned, they tell us, had the same offers as we, how gladly would they embrace them. If Christ, then, died for them, hell has long ago been dispeopled of its ancient inhabitants. Cain, Pharaoh, Saul, Ahiophel, Esau, and thousands of others, whom the scriptures represent as the enemies of God, are now in Heaven, singing the praises of the Lamb. But if Christ did *not* die for all these, then redemption is not universal, a limit has been set to it, and it is what we contend for—particular.

Thus we conclude and believe from the Scrip-

tures of truth, that Christ "laid down His life for the sheep," "was once offered to bear the sins of many;" "sanctified the people with his own blood;" "loved the church and gave himself for it;" and "bore the sins of His elect family in His own body on the tree. As the names of the children of Israel were borne on the breast plate of the High Priest (Exod. 28:29), so do we believe that Jesus bore on His heart the names of His elect when He hung upon the cross, and atoned by His blood for all their sins and transgressions. He paid their debts to the utmost farthing, satisfied the most rigorous demands of eternal Justice, suffered in body and soul the full weight, measure, and tale of the sins of His people, and left not a single sin of theirs unexpiated or unatoned for. Godhead gave dignity and merit to the sufferings of mankind, and thus Immanuel, God with us, became the all-sufficient Savior of all that were given to Him, loved by Him, and redeemed by Him.

4. The last branch of salvation as an outward act, which we have space to consider, is the imputed righteousness of the Son of God, which is unto all, and upon all them that believe. The law of God being the transcript of His eternal justice, could no more be broken with impunity, than that God would cease to be God. Unless therefore, that law were perfectly obeyed, either by man, to whom it was given, or by a Surety, who should stand in His place, that holy and just law must pour out its penalties and curses on the disobedient to all eternity. If this is true, then Christ was made under the law, and perfectly obeyed it, either for the whole of the human race or for a part of it. If for the whole, then all men are justified, all men have obeyed the law through their Surety, all stand before God complete in Christ, without a spot or blemish, or any such thing. The doors of Heaven are opened for all, and all the race of Adam shall sit down in the wedding garment at the marriage of the Lamb. But if this be not the truth, and though *all* have broken the law, and only a *portion* be saved, then we must come to this conclusion, that only those are justified for whom Christ as a surety obeyed the law, and that it is Israel only who are justified in the Lord, and shall glory.

PART II.

Thus far have we traced salvation as an external act, as something done for us, and done out of us. In these covenant engagements and transactions, we had no participation as living agents. They were planned and executed before we had any existence, except in the predestinating mind of Jehovah. As the tree pushes out its buds, which buds had an existence in the tree before they came into visible growth, so do the predestinating purposes of a Triune God bring us into being, that we may enjoy the benefit of all that was done for us, when we had no existence but in the mind of Jehovah.

And this leads us to speak of salvation as a work wrought *in us*, as a mighty act whereby that which was originally and always ours becomes a personal reality, an enjoyed possession, a received inheritance, as an heir is invested, when he arrives at age, with that property which was his own, long before he was put in possession of it.

God is all-wise, and therefore takes no rash, precipitate steps. As the original plan of salvation was devised by infinite wisdom, so all the successive steps of the execution of that plan are directed by the same boundless wisdom also. "Wherein He hath abounded toward us in all wisdom and prudence," says Paul, (Eph. I:8). Thus in His dealings with His people, God does not put them at once into possession of all the blessings which He has laid up for them. He has pardoned, for instance, their sins; but He does not immediately when He calls them by His grace, put them into possession of this blessing. He has to prepare their heart for the right reception of it. It is no common gift, and He has to teach them how to value it. They are saved from wrath and eternal misery, from His dreadful displeasure and ever burning indignation against sin. They have need to be shown, and *not* draw down from what a man for

its full stature in a day, but needs years of sunshine and storm, of beating winds and howling tempests, to give it strength and consistency, a deep and wide root, as well as a lofty and branching stem, so do God's children need months and years of trial and temptation, that they may push a deep root downwards, and shoot up healthy and vigorous upwards. Thus, before the soul can know anything about salvation, it must learn deeply and experimentally the nature of sin, and of itself, as stained and polluted thereby. It is proud, and needs to be humbled; careless, and needs to be awakened; full, and requires to be emptied; whole, and needs to be wounded; clothed, and requires to be stripped. It is, by nature, self-righteous and self-seeking; is buried deep in worldliness and carnality; is utterly blind and ignorant; is filled with presumption, arrogance, conceit, and enmity, and hates all that is heavenly and spiritual. Sin, in all its various forms, is its natural element. Covetousness, lust, worldly pleasure, desire of the praise of men, an insatiable thirst after self-advancement, a complete self-abandonment to all that can please and gratify every new desire of the heart, an utter contempt and abhorrence of everything that restrains or defeats its mad pursuit of what it loves—these are some of the features of the unregenerate nature of man. Education, moral restraints, or the force of habit, may restrain the outbreathing of inward corruption, and dam back the mighty stream of indwelling sin, so that it shall not burst all its bounds, and desolate the land; but no moral check can alter human nature. A chained tiger is a tiger still. "The Ethiopian cannot change his skin, nor the leopard his spots." (Jer. 13:23). To make man the direct contrary of what he originally is; to make him love God instead of hating Him; fear, instead of mocking Him; obey, instead of rebelling against Him; and to tremble at His terrible majesty, instead of running upon the thick bosses of His buckler—to do this mighty work, and to effect this wonderful change, requires the immediate hand of God Himself. Natural light, natural love, natural faith, natural abedience, a word, all natural religion, is here useless and ineffectual. To turn the stream does not alter the nature of the waters. Let the muddy brook be diverted from its southern course, and made to run north, it is a muddy brook still. Thus old nature may be restrained, modified, and directed into new and different channels; but it is old nature still. And this is the employment of hundreds, who call themselves ministers of Christ, and laborers in His vineyard, to use pickaxe and spade, and cut out various channels for the waters of old nature to run in; and when by much toil and labor, they have drawn off a few streamlets into their narrow canals, they dignify their success with the names "conversion," and "regeneration," and "a work of grace." Thus one cuts out a channel in the Sunday School, another digs a broad canal for the Bible Society, a third opens a new cut for decided piety, and a fourth excavates a wide channel for self-righteousness, under the name Christian holiness. But after all their success in leading the streams of nature to flow into these new channels, it is old nature still, as fallen, as ignorant, as blind, as carnal, as dead, as full of enmity against God, and as unable as ever to enter into the Kingdom of Heaven. To whitewash, to paint, to guild over, to clothe, to trick out, to put a gloss upon, in a word, to reform the outside of old nature, is the religion of the day. Hundreds of churches and chapels are built, thousands of sermons are preached, and millions of money are expended with the sole purpose of hewing out the rough block of nature into the shape, limbs, and features of a man; and all this labor produces nothing but a statue, a dead image, a lifeless resemblance of vital godliness, which has a mouth, but speaks not; eyes, but sees not; ears, but hears not; hands, but handles not; feet, but walks not; neither speaks through its throat. Churchman and Dissenter, Orthodox and Evangelical, Baptist, Independent and Methodist, all in hand in the good work. (The Baptists.—Ed). "The help every one his neighbor."

CONTINUED

THE SCHOOL OF EXPERIENCE.

"And all thy children shall be taught of the Lord." (Isa. 54-13.) Thus saith the Lord and thus it is, though men and devils say to the contrary. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind and write them in their hearts, and I will be unto them a God and they shall be unto me a people. And they shall not teach every man his neighbor and every man his brother, saying know the Lord, for all shall know me from the least to the greatest." (Heb. 8:10-11.) "These things have I spoken unto you being yet present with you. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." (Jno. 14:25-26.) "Wherefore I give you to understand that no man speaking by the spirit of God calleth Jesus accursed, and that no man can say that Jesus is Lord but by the Holy Ghost." (I. Cor. 12:3.)

From the above quotations we learn that all God's children have and must be taught by one teacher (or preacher) who cannot err. Hence in what this teacher teaches them they must be agreed, and what this teacher teaches them is true, and what they hold to, or believe that is erroneous, they learn from another source.

This teaching of the children to know the Lord, and his doctrine, we call experience. In this experience of the Lord's teaching they all are taught to know that they are poor helpless sinners, and though very desirous to obtain salvation—forgiveness of sins—for which they are constrained to pray earnestly. Yet they find that it comes "not by works of righteousness," "not of works lest any man should boast," "not according to our works."

This being learned by actual test, when peace and pardon does come, and they are made to rejoice in hope—they know by actual experience, that, "For by grace are ye saved through faith and that not of yourselves; it is the gift of God." Hence they have an experience of grace, and have been, "taught of the Lord,"—taught in the school of Christ. But they are not dismissed from the school at this stage—have not yet become graduates nor are they ever dismissed from this school, for they need to be taught continually, and the whole of their lives is an experience of grace, it does not end till their journey through this veil of sorrow ends. "He (Jesus) calleth his own sheep by name and leadeth them out. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice," John 10:3-4.

He does not leave them to rove where they list, but he calls "his own sheep," and that "by name" he leads them out—"he putteth them forth,"—he "goeth before them," and, they follow (no uncertainty about it,) him.

They are taught by him, led by him, and are taught about him. Jesus says, "take my yoke upon you and learn of me," and they shall all be taught of God," and, "they shall all know me, from the least of them to the greatest of them." "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent," (John 17:3.)

The knowledge of God, of Christ and of Salvation, is not the acquisition of the natural intelligence of man. He cannot find out these things by dint of study, even of the scriptures, though he should learn to repeat them from Genesis to Revelation. For "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned."

The children in the school of Christ, are not all taught to the same extent—have not all the same gifts, but what they learn comes from the same teacher for, "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all who is above all, and through all, and in you all. But unto every

one of us is given grace according to the measure of the gift of Christ," (Eph. 4:4-7.)

What is learned in this school is in strict harmony with what is recorded in the Scriptures, for "holy men of God spake as they were moved by the Holy Ghost," (II Pet., 1:21.)

Hence, for what we are taught of God, the creator, and our heavenly father of Jesus Christ the son of God and our Savior, and of the Holy Ghost, our teacher and comforter in the school of experience, we find a "thus saith the Lord" in the Scriptures.

Thus, the Scriptures in the rule by which to test our experience or belief, and if any should claim a revelation that contradicts the Scripture, it is no better than Joseph Smith's or Mohamed's pretended revelation. Whatsoever was written aforetime was written for our learning; that we, through patience and comfort of the Scriptures, might have hope.

When we take up the experience and history of the ancient servants of God and the testimony of truth they have recorded, we find ourselves "compassed about with a great cloud of witnesses," which the apostle informs us worshipped God in all the ways they did "by faith."

The principle (faith) was not derived from any earthly source. It is "born of God" (1 John 4:5), is a "fruit of the spirit" (Gal. 5:22), is "the gift of God" (Eph. 2:8). It "is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Now, "What hath God wrought" in our own experience? and how does it harmonize with what the inspired writers have recorded and the experience of those with whom the Lord dealt in ancient days?

Have we been taught experimentally anything of the wisdom, and power, and justice, and knowledge, love and mercy of God? Have we been made to feel that God is God, in the full sense of the word? Surely, it was experience that taught David to say, "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there." "If I take the wings of the morning and dwell in the uttermost part of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." "If I say surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike unto Thee," (Psa. 139:8-12). How many of us have tried to hide from the Lord, and have found that He is everywhere present and nowhere absent—the darkness and the light are alike unto Him. David says again: "Thou shalt make me to know wisdom," (Psa. 51:6).

After rehearsing many of the wonderful works of God in the 104th Psalm, the prophet was constrained to cry: "O, Lord, how manifold are Thy works; in wisdom hast Thou made them all; the earth is full of Thy riches." It was experience that taught Nebuchadnezzar to know and to say, "And all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand or say unto Him, what doest Thou?" (Dan. 4:35). And with this accords the testimony of the prophet. "Whatsoever the Lord pleased, that did He in heaven and in earth, in the seas, and in all places." (Psa. 135:6.) Thus the sovereignty of God is established. And are not the children of God taught in their experience that He is a sovereign? Have they been able to do according to their will, or have they been led along by an irresistible hand contrary to their own will?

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight. These things will I do unto them and not forsake them." (Isa. 42:16.) True, the Lord has said that his people "shall be a willing people in the day of His power," and he works in them "both to will and to do of His good pleasure." But this will that God works in them is a different thing to the

natural will, which is a faculty of that which "enmity against God not subject to the law of God, neither indeed can be."

God's children are taught to know something of a God in Christ. The difference between what they are taught and what the natural mind learns from outside evidences appears in the answer of the disciples, when Jesus asked them to question, "Whom do men say that I, the son of man, am?" And they said, "Some say Thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets." He saith unto them, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ the son of the living God," and Jesus answered and said unto him, "Blessed art thou, Simon Barjonas, for flesh and blood hath not revealed it unto thee, but my father which is in heaven." (Mat. 16:13-17.) How dull and slow we are to learn all that Jesus is to us. He is our Savior and only Savior. In our Savior "dwells all the fullness of the Godhead bodily." He is verily God as He is verily man. "In the beginning was the word and the word was with God and the word was God." "The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made." (John 1:1-3.) Again, "And the word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." When first awakened

"When to the law we trembling fled
It poured its curses on our head."

We realized something of the attributes of holiness and justice. We began to learn something of that testified of by an Apostle when he says, "By the deeds of the law shall no flesh be justified," and "The law is spiritual, but I am carnal sold under sin," and again, "Cursed is every man that continueth not in all things that is written in the book of the law to do them." In connection with our acquaintance with the holiness of God and his law, we are also made to realize something of the deep depravity of our own nature, and our utter helplessness and dependence upon God for life and salvation. And so great is the contrast, we are almost ready to give up in despair, and are made to cry unto God for mercy, for we are made to feel that without his mercy extended we are lost forever. We experience His justice in our condemnation which we feel is without end, "for how can He, (we are made to question) in His purity and holiness, have mercy on such a vile and polluted wretch as I am?" Still our prayer continues, as the very breathings of our poor sin burdened heart. "Lord have mercy on me a poor hell deserving sinner." Thus we are prepared to realize something of the magnitude of the mercy and love of God, when a sense of pardon comes. For it comes, and unexpected to us. O the peace and joy that follow the consciousness of pardon. How we rejoiced in hope. We then could sing with the sweet singer of Israel, "He brought me up also out of an horrible pit, out of the miery clay, and set my feet upon a rock, and established my goings. "And he hath put a new song in my mouth, even praises unto our God. (Psa. 40:2-3).

'Tis thus we begin to realize something of what Jesus, "of God is made" unto us. For all that Jesus is unto us, God the Father made him so. In the "everlasting covenant (which) is ordered in all things and sure." "He who knew no sin was made to be sin for us, that we might be made the righteousness of God in him." (1 Cor. 5:21).

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. (1 Cor. 1:30).

"This is the name whereby He shall be called the Lord our righteousness." (Jer. 23:6).

When Jesus was "made of a woman, made under the law,"—became a "man of sorrow, acquainted with grief,"—"tempted in all points unto His brethren,"—was persecuted and afflicted and finally suffered the shameful death of the cross and arose a victorious conqueror; it was all to satisfy the demands of justice in behalf of His people that he might redeem us from all iniquity, and

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The Advocate of Truth.

Published at Tidwell, Texas, on the First day of Each Month.
Entered at the postoffice at Tidwell, Texas, as second-class mail matter.

SUBSCRIPTION PRICE, \$1 PER YEAR.

Any person sending us a club of five paid up subscribers for one year, can have the ADVOCATE OF TRUTH one year free. Send remittance by P. O. order or registered letter.

All orders and communications must be sent to the ADVOCATE OF TRUTH, Tidwell, Texas.

All money orders must be made payable at Greenville, Texas, as Tidwell is not a money order office.

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

TIDWELL, TEXAS, MAY 1, 1901.

If God is an eternal king,
Whose power cannot be known
By men, a worm, a worthless thing,
As inspired men did own.

Can He not do whate'er He deigns,
Though enemies arise,
Who seek to wrest from him the reins,
And mount above the skies?

Did He not make a world like this,
Without the help of man?
Can He not land His church in bliss,
By His almighty hand?

"Nothing too hard for our God is,"
Old Abram did proclaim;
But all these mighty works of His
Bring honor to His name.

For to him every knee shall bow,
His power their tongues confess,
His judgment they shall then allow
Are ways of righteousness.

Infinite wisdom laid the plan
By which God's work is done;
And all creation down to man
Are wrought by the same one.

No new device did God e'er need
To deal with things he made;
But all with one accord give heed
To that by wisdom laid.

The moon, the stars, the heavens above,
The earth, and all below,
Each have till now, will ever move
As God would have them go.

Should any creature of His make
Refuse His will to do,
They must this plan of wisdom break,
Subdue His power too.

For "when ye pray," says God the Son,
"Repeat such words as these,
Thy kingdom come, Thy will be done
In Heaven and earth and seas."

In places deep, in courts of kings,
In dungeons dark and cold,
Omniscient eyes behold all things,
Infinite power controls.

When Pharaoh with all his band,
God's chosen ones oppressed,
The Mighty God put forth His hand,
And brought them unto rest.

While Pharaoh, whom God raised up
To show His power on,
Essayed to follow Israel's steps,
Pushed in the sea and drowned.

Joseph's brethren, Jacob's sons,
Rose up against their bud,—
They thought to kill or sell him one
Because of his strange words.

He had a vision, dream or trance,
In which the Lord revealed,
That somewhere on as time advanced
They to His power must yield.

Then, to his brethren he did tell
The things the Lord had told,
For which his brethren on him fell
And him to Egypt sold.

God's sovereign purpose through this shines,
His sacred will is done,
The very end before designed,
His providence has run.

For God his steps these did direct,
Made him a ruler high,—
His brethren bowed with due respect,
When corn they came to buy.

Space would forbid us to relate
The numerous works of God,
If human words were adequate
To sound His praise abroad.

And tell just how He wrought His will,
And made His glory shine;
When foes arose, made them be still,
And bow before His shrine.

Seven nations before Israel slew,
Caused wicked Ahab's fall;
Allowed old David for to do
The things forbid to all.

That is, to take another wife,
And kill for no right cause;
But through this union bond of life
The birth of Jesus was.

The wicked are Emanuel's sword
O'er which he holds the reins,
Their wrath shall praise His holy word,
The rest He will restrain.

Thus down from time's remotest age
Unto the present hour,
God's sovereign rule has curbed the rage
Of man's rebellious power.

Has circumscribed all creature works,
Determined how they'll end,
And what effect each will exert,
With all their course or trend.

The scriptures with this do agree,
The world doth it oppose.
For depraved, finite minds can't see
What God hath not disclosed.

What seems to us to be discord
Throughout His boundless realm,
Must all revert to His reward,
For He is at the helm.

Then, doubting, trembling, fearful souls,
Who quake lest God should fail,
These turbid waters to control,
Which may His throne assail.

Let all your anxious fears subside,
To Him still we should bow,
And in His sacred word confide,
Though we can't know His how.

In all God's plan, there is no lack
To all eternity.
For when His creatures freely act,
'Tis of necessity.

—J. R. HARDY.

CONDITIONAL TIME SALVATION.

The above is a phrase of very recent origin, and has caused more discord and strife among the Primitive Baptists than any thing of its age that I can now call to mind.

I hope that no one will think me unkind if I say I do not endorse the sentiment contained therein.

To my mind, it is in direct opposition to the teachings of the scriptures, to Christian experience and to the teachings of the Primitive Baptist of all past ages.

Our brethren, in 1790, said, "All the graces of the spirit, and all our acts of true religion and virtues are to be considered as the effects of the unconditional and eternal counsel of God in Christ."

I have no objection to the phrase "time salvation." It only means our deliverance from sorrow, grief, and trouble, and the restoring unto us the joys of salvation.

But when we look to any other source than the Lord for deliverance and the restoration of the joys of salvation we will look in vain. "Cursed is the man that trusteth in man, or maketh flesh his arm," is the language of inspiration.

When we teach men that their happiness depends upon themselves, we teach them to trust in themselves, and subject themselves to the curse pronounced in the above scripture.

Paul said, "We had the sentence of death in ourselves that we should not trust in ourselves, but in God who raiseth the dead. Who hath delivered us from so great a death and doth deliver; in whom we trust that he will yet deliver us." Here we find our only source of deliverance, past, present or future, and I do not believe that this, our great deliverer operates on a conditional plan. I believe that His course of dealings with us was fixed and settled in his determinate counsel before all worlds were.

But this cannot be true if our "time salvation" is conditional.

If God is governed in His blessing of us in time by our conduct, and we shape our own course of conduct independent of His purpose or determined counsel, then it follows as an inevitable conclusion, that we govern God in His conduct in time, by our conduct. This would make man the sovereign and God the subject. I do not believe, however, that those who teach conditional time salvation (a great majority of them) mean to teach the above idea, but to my mind it necessarily involved the idea that we determine God's course by ours. If our time salvation be conditional, dear brethren, why did the blessed bride say, "draw me, we will run after thee." (Cant. 1:4). Here the church of Christ realizes her inability to follow him unless he draws her and acknowledge her dependence upon him by saying, "draw me, we will run after thee."

I know that James has said draw nigh to God and he will draw nigh to you, but how can we draw nigh to him unless he draw us there. The blessed Savior has said most emphatically that "no man can come unto me except the father which hath sent me draw him." Some say that this means the alien sinner, but Jesus said no man.

The father does not draw the alien sinner to

Him, for he that cometh must believe. The alien sinner does not believe, hence he is not the character that is drawn to God.

The alien sinner must first hear the voice of the son of God and live. Then as a living subject God draws him and causeth him to approach unto Him, that he may dwell in His (church) courts. He has loved them with an everlasting love, therefore, with loving kindness He draws them.

When He draws them they move toward Him. He does not draw them against their wills. But He works in them both to will and to do, and thus it is that His people are a willing people in the day of His power, and they are made to say with Paul "To will is present with me, but how to perform that which is good I find not." But when they have the blessed assurance from the Lord that His grace is sufficient for them, they can then say again with Paul, "Most gladly therefore will I rather glory in my (not abilities but) infirmities, that the power of Christ may rest upon me." Paul said this because the Lord had said my grace is sufficient for thee, for my strength is made perfect in (your) weakness.

Paul therefore realizing his weakness and disability, and the power of God's grace to make him obedient, both in word and in deed, could say, "not that we are sufficient of ourselves to think any thing of ourselves, but our sufficiency is God, who also hath made us able ministers of the new testament." And knowing that he was not sufficient of himself to think one righteous thought, or perform one righteous act, yea, knowing by his experience of grace that "it is in man that walketh to direct his steps," he was made to exclaim, "But by the grace of God I am what I am, and His grace which was bestowed on me was not in vain, but I labored more abundantly than they all, yet not I, but the grace of God which was with me." Dear little children, you who have been claiming that your time salvation is conditional, let me freely speak to you in love. Do you not know that conditions destroy grace? Do you not know that if it depends upon you, and is left to your own option, and it is not the power of God's blessed reigning grace in your hearts that moves you into obedience, that you would not say with Paul when you had obeyed, "Yet not I, but the grace of God that was with me." As I said in the outset conditional time salvation contradicts the former teachings of the Primitive Baptist. As far back as I can remember our people have charged that all others deny the grace of God by preaching conditions. That a thing could not be by grace and depend upon conditions performed by man. I do not refer to this to prove the correctness of my position, but to remind you of what you no doubt have heard our people contend for all your life, and strange as it may seem, those who now contend for conditional time salvation will charge upon the Arminians that they deny the grace of God by making salvation depend upon works. If conditions in eternal salvation destroys God's sovereignty and contradict His grace, why will not conditions in time salvation do the same thing?

Paul says, "Now to him that worketh is the reward not reckoned by grace, but of debt." He is not talking about how we obtain eternal salvation, but how Abraham obeyed God through faith, and his faith (which was the gift of God) was counted to him for righteousness, so that the reward which he received in obedience was reckoned of grace and not of debt. If I promise you a dollar on the condition that you have done the work, I am in debt to you according to my promise, and when I pay you the dollar it is the reward for your labor, and reckoned by us as the payment of my debt to you, and not as a gracious gift. So it is with every conditional promise when the conditions are complied with, the promise is then due as a matter of debt, and when paid is not reckoned of grace, but of debt.

Dear children of the most high, have you ever felt that God was in debt to you? Have you ever felt when you were happy and rejoicing, that it was because you had performed some condition and God had paid a debt which was justly due you in consequence of the same? If not, why claim con-

dional rewards when your own experience contradicts it? God's promises are not conditional, but "are yea and amen unto the glory of God by us."

Paul has forever settled the matter so far as our spiritual blessings are concerned, in the following language. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as He hath chosen us in Him before the foundation of the world."

Surely none will deny that our time salvation is a spiritual blessing, and the greatest spiritual blessing that is enjoyed in time.

Dear brethren, let us reason on the above scripture. Was not God's choice of us an unconditional one? If then we receive all spiritual blessings according to God's unconditional and eternal choice of us, why should we claim some of them to be conditional? Why should we not rather agree with our ancient brethren that "all the graces of the spirit and all our acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ." I am sure that this statement is in perfect harmony with the above scripture. Is it a fact that Christ Jesus could not do anything of himself? (John V, 19). And the Lord must uphold him. (Is. XLII, 1). And must hold his hand and keep him. (Is. XLII, 6). And hold up his goings in the path that his footsteps slip not. (Ps. XVII, 5). And give his angels charge over him to keep him in all his ways. (Ps. XCI, 1). I say, dear brethren, is this a fact concerning Christ, and yet we can obey and walk in the path of righteousness and obtain blessings at our own option? Does mortal man presume to be more holy, wise or just than he? Oh, God, deliver thy people from presumptuous sins, who say in their hearts, "We are able." Has it ever once occurred to you, dear brethren, that God's blessings to us are all promised by grace through grace, and through this way and this only, boasting is excluded? "For the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. Where is boasting then? It is excluded. What law? Of works. Nay, but by the law of faith." "For if they which are of the law be heirs, then faith is made void, and the promise is made of none effect." Understand dear brethren, this was not spoken altogether concerning our eternal salvation, for it is telling about how Abraham became the heir of the world. It is clearly proven in Gen. XI, that faith moved Abraham in his obedience to God. His obedience was therefore the evidence of faith, and boasting was excluded. In speaking concerning the matter said: "Therefore, it is of faith, that it might be grace, to the end the promise might be sure to all the seed. Don't you see dear brethren, that a conditional promise depends on works? In order for the promise to be sure, it must be of faith, and by grace, to the end that the promise may be sure. And when faith and grace enters, conditions disappear, and boasting is excluded by the law of faith. But when we leave out faith and grace, then conditions step in and boasting is established by law of works. This idea is clearly established when he says, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." I know this text is treating the subject of eternal salvation, but it clearly shows that an accomplished on a conditional plan of works, ground for boasting, while faith and grace exclude boasting.

The only obedience that is pleasing to God is the obedience of faith, for "without faith it is impossible to please him." And "Whatsoever is not of faith is sin."

Jesus has said on several occasions, "Abiding in your faith so be it unto you." This means regeneration, for unregenerated men do not have faith. James says, "that faith without work, and by work was faith made perfect."

Elsewhere in this issue is a letter from Daniel Hess, written to Eld. J. R. Respass, and published in the Gospel Messenger in 1891. We give it space in this issue of THE ADVOCATE OF TRUTH, because we heartily endorse the sentiment of it. We could not set forth our views plainer than they are expressed in Bro. Hess' article. I have never regarded God's predestination as a cause for the simple, yet sufficient reason, that it is nowhere thus defined. The definition given to predestination, in the article above mentioned, is most certainly in keeping with the best English authors on the meaning of words, and also in sweet accord with the sacred Scriptures. Some, however, seem disposed to distort the word from its real and original meaning, and substitute an unnatural and unscriptural meaning to the word, which if received and vigorously pursued would, to my mind, contradict the sacred Scriptures, and set at naught the efficacious death and life of Christ. Then all who refuse to receive this humanly invented definition, are denominated as "heretics," "fatalists," "can't-help-its," "novices," etc. But Jesus says, "Blessed are you, when men shall persecute you, and revile you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."—Mat. v, 11, 12.

Let us consider predestination as a cause, and see where it will inevitably land us. It is a fact, that a cause can not exist without an effect; for nothing becomes a cause until it produces an effect. Hence the effect is as old as the cause that produced it; for they began to exist as cause and effect simultaneously. The Bible abundantly teaches, and Primitive Baptists believe, that God's predestination is eternal. "According to the eternal purpose," etc.—Eph. iii, 11. Then, if it is a cause at all, it is an eternal cause, of everything he (God) predestinated. But a cause cannot exist without its effect, therefore everything God predestinated, eternally existed. Will someone standing on this foundation please be so kind as to inform us how God is before all things? But the most limited predestinarians believe that God predestinated the salvation of his elected children. If predestination be a cause, then we can but conclude, that it is the cause of salvation, and since predestination is eternal, salvation must be eternal. If this be true, why was it necessary for Christ to obey the demands of the law, suffer, bleed and die, and rise again for us? I repeat, if predestination is the cause of salvation, all of Christ's life and death is without effect, so far as salvation is concerned. If predestination is the cause of salvation, the blood of Jesus Christ does not cleanse us from all sin. Old Simon was mistaken, when he said of the child Jesus, "Mine eyes have seen thy (God's) salvation, which thou hast prepared before the face of all people." John was mistaken, when he said, "Behold the Lamb of God which taketh away the sins of the world." The angel was mistaken, when he told Joseph, "He (Jesus) shall save his people from their sins." The heavenly host that appeared to the shepherds were deceived, for they said, "Unto you is born this day in the city of David a savior, which is Christ the Lord," and Jesus also was mistaken, for he said, "I am come to seek and to save that which was lost." This, to my mind, is the legitimate terminus of the position that predestination is a cause; and I am unwilling to assume a position which involves such fearful consequences, even at the risk of being stigmatized with the many epithets, which are so repulsive to the lovers of truth. I could not be so ungenerous, though, as to charge these awful consequences upon Primitive Baptists, but I do think the word is very much misused when considered as a cause; and many of the little trembling saints of God are antagonizing the glorious doctrines of God's universal and unlimited control over all things, because they have imbibed the idea that such doctrine would make God the author of sin. "O my people, they which lead thee cause thee to err, and destroy the way of thy paths."—Isa. iii, 12.

Predestination is not a force, or power, of in-

fluence, but is the pre-determination or pre-ordination in the mind and wisdom of Jehovah, from eternity; and in God's infinite mind, where predestination alone exists, every creature, with each and every thought, action and influence, that has, does now, or ever will exist, were minutely determined, limited or bounded. Yea, he was perfectly decided in his infinite mind just when and how they should come into the world, how long they should remain, and when and how they should be removed. If God was not eternally decided upon the events of time, then, there must of necessity come a time when "he makes up his mind" relative to them. But Job says, "He is in one mind, and who can turn him? and what his soul desires, even that He does." This making up the mind or arriving at a decision, is predestination. Now it is a fact that every event of time does transpire just as God predestinated or pre-decided or pre-determined, but some things God predestinated to do Himself, some He predestinated to cause to be done by His creatures, and some He predestinated to allow to be done by His creatures; but He just as certainly decided just what and how much He would allow to be done as He did how much He would do or cause to be done; neither is one event less certain than the other. God's predestination does not bring any thing to pass, but things transpire according to God's predestination. God's predestination is not a cause, hence it is wrong to say that we do either good or bad because God predestinated that we should. But when we do good, it is because we are led to do so by the spirit of God, if we do evil, it is because we are drawn off by the lusts of the flesh and power of Satan. When we are under the influence of either, we are willing subjects, whether of the spirit of Christ or of the world. Yet every child of grace possesses a principle that adorns sin in all its phases. God's predestination is manifested in His providence.

"His purpose will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

—H.

OBITUARY.

At the request of my daughter, Sallie Turman, I now attempt with a sorrowful heart to write a short notice of the death of her darling little boy, Clarence, son of J. W. and S. M. Turman. Little Clarence was born January 3, 1898, and departed this life March 1, 1901, making his stay on earth three years and two months, less two days. Little Clarence was a bright and loving child, and had become the idol of the family, but God who gave him to us has called his little spirit home to dwell with Him, and while we mourn over our loss, he is rejoicing over his gain. Then grieve not, my dear daughter, for little Clarence is at rest; and while you miss his prattling tongue around your knees, the little tongue is singing praise to the name of its Savior in heaven, where no chilly winds can ever blow, nor deathbed screams can ever go. I know it is hard to give them up, but when we know that our loss is their gain, we should try to bless the giver of all good and precious gifts, for it is His to give, and His to take away, and we should try to be reconciled to all His dealings with us, and say Thy will be done and not ours, oh Lord. And now dear children, let me once more say to you, be ye reconciled to God in all His dealings with you, and while the loss of your darling to you was great, what is it to compare with the loss of my mate? It is true that

A precious darling from us has gone,
A voice from us is stilled;
A place is vacant in our home,
Which never can be filled.

God, in His wisdom, has called
The boon His love had given,
And though the body slumbers now,
The soul is safe in heaven.

A bud the gardener gave us,
A pure and lovely darling,
He gave it to our keeping,
To cherish in our home.

But just as it was opening
To the glory of the day,
Down came the heavenly gardener,
And took our darling little Clarence away.

—W. B. SIMS.

These works were not conditional works, but were the works of faith, which knocks out conditions and excludes boasting.

It was faith that wrought, by works. In other words, faith produced the works, and the works manifested the faith. Faith was the cause and works the effect.

Dear brethren, if faith and grace is not the cause of acceptable obedience to God, then what is? If faith and grace is the cause, then is not obedience the effect? And if obedience is the effect of faith and grace, then is not the blessings received in obedience due to the effects of faith and grace, instead of creature conditions? I saw an article published in which the writer took the position that as works were dead in our eternal salvation, so faith and grace were dead in our time salvation. I think this is a very wrong conclusion. Surely if we can not please God with our faith, we could not obtain blessings from him by works wrought without faith. True, James says that "faith without works is dead," but the same is equally true of works without faith. They are sinful and do not please God. A faith that does not produce works is dead, and works that are not produced by faith are also dead works. A faith that does not produce good works is like the religion of a hypocrite, it has but one side, and that is all outside. The same is also true of works that are not the product of faith. Works that are not produced by faith are at best only voluntary on the part of the doer, and can never obtain for him that blessed reward which will never fail to crown the obedience of faith. Paul told the brethren to "let no man beguile them of their reward in a voluntary humility, and worshipping of (ministers) angels, intruding into those things which he hath not seen, vainly puffed up with his fleshy mind, and not holding the head from which all the body by joints and bands having nourishment ministered and knit together with the increase of God." This is a fair description of all voluntary conditional systems. They have a tendency to puff the fleshy mind and create boasting. Paul says, they "have indeed a shew of wisdom in will worship and (voluntary) humility and the neglecting of the body, not in any honor to the satisfying of the flesh. They tend to draw the mind off of that higher principle of doing right because it is right, and deasbes it to that low selfish principle of serving for reward." This idea of serving God for reward is satanic in its origin, and is prominently set forth in the question asked by satan himself. "Doth Job fear God for naught?" If the devil taught that doctrine let us be very careful lest we be found "in (these) latter times giving heed to seducing spirits and doctrines of devils." Job's miserable comforters believed it, and said to Job, "Acquaint thyself with God and be at peace, then shall great good come unto thee." But Job called them "forgers of lies, and physicians of no value." Their prescription was no good in Job's case, and I am not willing to try it in mine. Job said, "He (God) is in one mind and who can turn Him, and whatsoever His soul desireth, even (no more nor less than) 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." If God desires to bless us all the time, and yet we walk in such a way as to prevent Him from so doing, then the above text is not the truth. If we take the position that the desire to bless us is not there until we obey, then it follows that we create the desire in Him by our conduct, hence He is not in one mind, for He now has a desire of mind to bless us which He did not have before. Present this conditional business as you may, but it still (under the search light of truth) shows up to be illogical and unscriptural. I have failed dear brethren, to find any salvation either for time or for eternity, except that which is of the Lord, and by grace through faith. And if anyone else has found it in holy writ, I will thank them if they will drop me a card giving verse and chapter. You need not refer me to where Paul said he became all things to all

men, that he might by all means save some. He has already told us that in his abundant labors it was not him, but the grace of God that was with him. And when the Gentiles obeyed under his preaching, he said that he would not dare make mention of anything that Christ had not wrought by him to make the Gentiles obedient both in word and in deed. If Christ wrought by Paul, and made them obedient, their obedience was not of this optionary conditional kind. Hence the salvation which accompanied their obedience, or rather which their obedience accompanied, was not conditional.

Jonah said, "salvation was of the Lord" and he spoke of a time salvation too (i e) his wonderful deliverance from a watery grave and the whale. No doubt but he would have answered conditionalists like Job, (after his wonderful experience in time salvation) and told them that they were physicians of no value, for I am sure that their prescriptions would have been no good in his case. Jonah's obedience was like that of the Gentiles. God wrought by the whale and made him obedient both in word and in deed. Any other kind of obedience is only in letter and not in spirit, and cannot be acceptable before the God of our salvation.

I will give a few texts that speak of the salvation that is of the Lord. The first place I find the word salvation is in Gen. XLIV, 18. I have waited for the salvation, O Lord. If it was conditional and could be had at his own option, why wait for it? Why not perform the condition and get it at once? I suppose, however, that this conditional time salvation had not struck them at that time. Even if we admit that all promises accompanying commandments are conditional, then we will find twenty-five hundred years of the world's history without any conditional salvation, either for time or eternity, for it was about the year 1491 B. C. when Moses said, "Honor thy father and thy mother, that thy day may be long upon the land which the Lord thy God giveth thee." Paul said that this was the first commandment with promise. All shades and grades of conditionalism is wiped out by this for at least twenty-five hundred years. What a pity? If conditional salvation be true, then all who lived in that period were lost. And if conditional time salvation be true, there was not one moments happiness enjoyed by any one through all that time. Paul was mistaken when he said, "If in this life only we have hope, we are of all men most miserable," for we have found a people without any time salvation, and all because there were no conditions for them to perform in order to obtain it. What a pity, what a pity. Brethren, stop and think. David said, "My soul fainteth for thy salvation." What a pity that he did not have a conditional preacher with him to tell him how to get it.

Some may claim, however, that the salvation so often mentioned in the old scriptures as being of the Lord, is eternal salvation. But David said, "Give us help from our troubles, O Lord, for vain is the help of man."

And Isaiah said, "O Lord be gracious unto us? We have waited for thee; be thou their arm every morning, our salvation also in time of trouble." The Lord then is our time salvation. He is our salvation in time of trouble. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. All the salvation there is in him is a must be salvation.

If then he is our salvation in time of trouble, he is not a conditional one, but a must be one. Is there a time salvation in joining the church? If so, it is a must be salvation, for the Lord adds to the church—such as shall be saved. He is the door into the sheepfold, and he that cometh not in by the door, but climbeth (by his ability) up some other (conditional) way, the same is a thief and a robber. Is there salvation in walking in the path of righteousness? If so, it is a must be salvation, for David said, "He leadeth me in paths of righteousness for His name's sake."

Is there salvation from thirst beside the still waters? If so, it is a must-be salvation, for "He leadeth me beside still waters."

Is there salvation in lying down in green pas-

tures? If so, it is a must-be salvation, for "He maketh me to lie down in green pastures."

Is there any salvation in sitting together in heavenly places? If so, it is a must-be salvation, for "He hath raised us up together and made us together in heavenly places."

Is there salvation in obedience? If so, it is a must-be salvation, for He made the Gentiles obedient both in word and in deed.

Is there salvation in going in the way that is right? If so, it is a must-be salvation, for "many goings are of the lord," and He has "established our goings."

Is there salvation in willing and doing of God's good pleasure? If so, it is a must-be salvation, for "for it is God that worketh in you both to will and to do of His good pleasure."

Is there salvation in good works? If so, it is a must-be salvation, "for we are His (God's) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, and he hath wrought all our (good) works in us."

In fact, is there not salvation in every good work, and doing God's will? If so, it is most certainly an unconditional must be salvation, for it is the "God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant," that "makes you perfect in every good work, to do, will, working in you that which is well pleasing in His sight, through our Lord Jesus Christ, to whom be glory forever. Amen."

O, dearly beloved in the Lord, let us give all the glory of our salvation both for time and eternity, to the power of God's reigning grace and say with the poet:

"Now may the Lord reveal his face,
And teach our stammering tongues,
To make his glorious reign of grace,
The subject of our songs.

No sweeter subject can invite
A sinner's heart to sing,
Or more display the sovereign right
Of our exalted King.

This subject fills the starry night
With wonder, joy, and love,
And furnishes the noblest strains
Of all the harps above.

While the redeemed in praise combine
To grace upon the throne,
Angels a solemn chorus join
And make the theme their own.

Grace reigns to conquer rebel foes
By mild and easy means,
And thus it manifestly shows,
Of foes it makes its friends.

O'ercome by love, they all delight
To give to grace the praise,
And all their cheerful powers unite
The lofty theme to raise.

Grace reigns to conquer crimson sin.
To melt the hardest heart,
And from the work it once begins,
It never more departs.

The world and satan strive in vain
Against the chosen few;
Secure of grace's conquering reign,
They all shall conquer too.

Grace tills the soil and sows the seed,
Provides the sun and rain.
Till from the tender blade proceeds
The ripened harvest grain.

'Twas grace that called our souls at first,
By grace thus far we've come,
And grace will help us through the world,
And lead us safely home."

Then let us join with those who love
God's sovereign grace to own,
And look for blessings from above,
And sing free grace alone.

If we are not under the law,
But under God's free grace;
Then in our hearts dear ones we know
Conditions hath no place.

Then from us vanish every thought
Of working for reward,
Conditions were all blotted out
By Jesus Christ our Lord.

Who in the covenant of grace,
Redeemed us from the law,
And all conditions did erase,
Paul said they were a flaw.

For with the old God did find fault,
'Twas this condition plan,
And to it he did bring a halt,
For thus the counsel ran.

For a new covenant I'll make,
Behold the Father said,
It shall be one you cannot break,
For Christ shall be the head.

And he shall lead you on by faith,
Without conditions too,
And make you realize my grace,
Sufficient is for you.

In the old covenant you know,
There was no mercy found.
But in the new where'er you go,
My mercy shall abound.

My grace shall lead you on through time,
In every pleasant place,
And every act and thought sublime,
Shall be the work of grace.

Thus, I will teach you not to trust
In works for a reward,
Nor in conditions, but you must
Trust me, your living Lord.

THE SCHOOL OF EXPERIENCE.

CONTINUED FROM PAGE 3.

purify unto himself a particular people, zealous of good works. (Titus 2:14). All this was according to the eternal purpose of Him who worketh all things after the counsel of His own will. And it is no less according to that purpose when these things are made manifest in the personal experience of the chosen people of God, whom Jesus came to redeem.

Jesus is our "all, and in all." "The captain of our salvation," our great high priest, and our sacrifice, our Lord and our king, and "all power in Heaven and earth is given into His hand." Our only savior, past, present, and future.

For, "there is none other name under Heaven given among men whereby we must be saved." Ah! in our early experience, we perhaps have not viewed Jesus as all this, but have thought that there was much that we could do, and must do, to secure to ourselves in some measure at least the spiritual blessings, not realizing that "God the Father," "hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." According as he hath chosen us in Him before the foundation of the world. "That we should, (not might, or could) be holy and without blame before Him in love."

Well does the writer remember, his simplicity and ignorance as a new born babe. He verily thought he would never more see trouble. "Ah!" though him, "Christians travel a path of continual peace, they do not sin and bring trouble upon themselves." How easy it would have been then to have made me believe that Adamic principles in me were dead, or changed to spiritual. How easy to have taught me that I had power to keep all the commands of God, and thereby be at peace with God. But alas! I soon found that I was as easy irritated as ever—had the lusts of the flesh to contend with as ever, and every Adamic principle showed itself to be alive, and often active. O what grief, what disappointment to find out this truth. But after a while I found out my experience in this warfare, raging in my own bosom was similar to that of the ancient servants of God. Paul especially came to my relief. "For that I know that in me, (that is my flesh) dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not." "For the good that I would I do not, but the evil I would not, that I do." (Rom. 7:18-19). Much more of this chapter I might quote, as seeming to harmonize with my own experience, and thus affording me relief of mind. This experience gradually led me more and more to realize the necessity of Jesus as my "days man," or daily savior. So I have today, to say, if not "kept by the power of God through faith unto salvation" I am utterly unable to stand or walk—if not saved by grace, "first, last, and all the time," then I am lost. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

H. B. JONES.

Mt. Vernon, Texas, Feb. 1901.

THE ATONEMENT.

Feb. 28, 1901.—J. R. Hardy, Dear Son: I will write you a few lines this evening, and as the subject of the Atonement is on my mind, I will write a few lines on that subject, as they occur to my mind. It seems that the atonement is the beginning corner. If we get wrong on the atonement, we will likely be wrong the most of the way. If the atonement was made for all, and all are not saved, then salvation must be conditional. The Universalists say that Christ died for all, and will save all. The Old Baptists claim that Christ redeemed His people, (Luke 1:68) His sheep, (Jno. 10:11) and "has redeemed us to God by Thy blood, out of every kindred and tongue and people and nation," (Rev. 5:9). But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with

(Isa. 53:5). "For the transgression of My people was He stricken," (verse 8). God's people are brought to view as sheep that have gone astray; but, by the stripes that were laid upon Christ, they are healed; not going to be in the future. What are healed? The sheep. Did He not die for the goats too? Not that we know of; the Bible never said so. Christ died for His people, because He loved them. (Gal. 2:20, Rev. 1:5, Jno. 3:16).

All other denominations, not mentioned above, believe that Christ died for all, yet all will not be saved. If Christ died for all, He certainly had a purpose in doing so. If the purpose was to save all, and all are not saved, will the purpose of God be frustrated? If so, what does this quotation mean? "Surely as I have thought, so shall it come to pass, as I have purposed so shall it stand," (Isa. 14:24). "I have spoke it, I will also bring it to pass; I have purposed it, I will also do it," (Isa. 46:11). Did God think that all men would be saved? If so, then all will be saved. If He thought just a part would be saved, then that part will be saved, and no one else. If Christ knew that a part only would be saved, why did He die for all? Was it to give them a chance to be saved, when He knew they would not be saved? If atonement means satisfaction, and Christ atoned for all, then satisfaction has been made for all. If satisfaction has been made for all, and any go to hell, then there are guiltless persons in hell. Paul says, Christ was delivered for our offenses, and was raised again for our justification, (Rom. 4:25). Now, if that expression means all men, then all are justified. If the debt is paid, and the law satisfied, then the number represented by Christ in His death, are certainly justified. If the justified are lost, who will be saved? If the debt is paid in full for all, and all are justified, what will become of them that are not prepared for heaven? They cannot go to hell, for Christ has paid the debt for them, and justified them; so they cannot be punished for their sins. Neither can they go to heaven, for they have never been born again; so, can anyone tell what will become of the poor things? They tell us that Christ wants them all born again, and would have it so, but they won't let Him. The Armenians tell us that a birth is conditional upon the part of the thing to be born; and that sinners are consulted as to whether they are willing to be born again.

If we say that the atonement was made for all, and all are not saved, then the whole plan must be based upon conditions, to be performed by man. If the act of man is the cause of salvation, then does not man have to act in order to salvation? If so, then do we not have to trust in man, at least, to do a part of the work? Then, why does the Bible say, "Cursed be the man that trusteth in man, and maketh flesh his arm," (Jer. 17:5). We are told that Christ does as much for one person as He does for another. Well then, He did as much for Bill, as He did for Sam; and Sam goes to heaven, and Bill does not. Can any one tell why? Oh yes, Sam performed the work that God required, and Bill did not. Was it what Christ did for Sam that saved him? Oh no, if it had been, it would have saved Bill too. Then, what saved Sam? The work he did. Now, can't everyone see that there is no Christ in such a system? If Bill goes to hell, will he be any better off than if Christ had not died for him? Of course not. Then what advantage was it to Bill, for Christ to die for him? Did Christ know before He died for Bill, that he would not be saved? Yes, He knew it, but He wanted to give Bill a chance. Can anyone prove by the Bible that a chance ever saved anyone? "As far as the east is from the west, so far hath He removed our transgressions from us," (Psa. 103:12). Now, if Christ has done all that for all men, why did He then say, there was a sin, that should not be forgiven in this world, nor in the world to come? (Mat. 12:32). If Christ died for all sins, why are not all sins forgiven? Are sinners sent to hell for the same sins for which Christ died? When made an offering for sin under the law,

did he offer for all men, or only for Israel? turn to Heb. 1:3; "When He had by His purged our sins, sat down on the right hand of Majesty on high." Webster says, purge means to cleanse, to purify, to purge from guilt. Christ has done all this for all men, and any are lost, then there are guiltless persons in hell. I will now refer to the scripture most relied on to prove universal atonement, Heb. 2:9, where He should taste death for every man. Read the 10th verse, and you will see the every man just meant every son. In the 11th verse, it is shown, that the every man, and the many sons, are made one with Christ. One more strong scripture, (1 Jno. 2:2) "And He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world." Now, I will give you as my views, what the Philadelphia Baptists said about it, in 1790: "Which means, that the benefits of Christ were not to be confined to the Jews only, but to be extended to the Gentiles also."—Min. Philadelphia Association, page 259. Did the Baptists in the first and second centuries believe in general atonement? Did the Baptists in 860 believe it? Hear them: "Christ did not suffer death for the whole human race, but for those persons only, whom God has predestinated to eternal salvation."—Masheim, 1 vol., page 227. Did the Waldenses believe in general atonement in 1120? Did the first association in America believe it? I say no. It is not Baptist doctrine, nor never was; but James Arminius believed it. I will here insert 2nd clause of his articles of faith: "That Jesus Christ, by His death and sufferings, made an atonement for the sins of mankind in general and every individual in particular; that however, none but those who believe in Him, can be partakers of that divine benefit."—Masheim, 2nd vol., page 280.

Your affectionate father,
J. B. HARDY.

TO OUR CORRESPONDENTS.

We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness and use no unbrotherly epithets when speaking of those among us who differ from us. I have heard such epithets as Arminians, semi-Arminians, ashdods, bildads, heretics, fatalists and can't-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectually without the use of such terms. It is not necessary to make a brother think that we hate him in order to show him his error. We are to "meekly instruct those that oppose themselves." "A soft answer turneth away wrath." Let's try it brethren.

S.

ELDER J. C. SIKES:

Dear Brother—I frequently hear the question asked, "What is the difference between the Sanctificationists and those fellows who preach that they are able at all times to keep all of the commandments?" I think there is quite a difference. The Sanctificationists claim that they are able to keep all of the commandments, and do keep them. The other fellows teach that they are able to keep them but do not claim that they do keep them.

Tidwell, Texas.

J. I. MONEY.

Which are the most consistent.—S.

On account of a delay in the arrival of material used in printing THE ADVOCATE OF TRUTH this issue has been unavoidably delayed for several days. This defect has now been permanently remedied and in future each issue will be printed promptly on time.—[PRINTER].

NOTICE.

My postoffice is now Tidwell. All my correspondents will please note the same, and address me accordingly.

4
ELD. J. R. RESPESS—Very Dear and Highly
pected Brother in the Hope of Eternal Life:
It has been quite a long time since writing you: I
have been waiting until I would learn more about
Primitive Baptists here. We are yet at Riv-
erside. This is a beautiful valley of several thous-
and acres, surrounded on all sides by towering
mountains, some of which are snow capped. It is
a great orange country; the orange groves—called
here ranches—extend for miles, and on all sides a
beautiful landscape; a delightful country and cli-
mate. Providence has, apparently, been prodigal
in His blessings here; man only is vile, knowing
only Arminianism.

I see that predestination is still controverted
among our people. I have heard and read much
on the subject—the various opinions entertained—
some advocating the absolute predestination of all
things, either good or bad, while others deny and
contend for the predestination of the elect, and
others something else, and others will have none
of it. I have given the subject much thought and
investigation that I might satisfy my own mind
upon this troublesome subject. Brethren have
even gone so far as to declare non-fellowship for
opinion's sake; I say opinion, I can give it no bet-
ter name. Now I wish to give my opinion, and if
it will be of any benefit and make for peace, it is
at your disposal. In all I have read or heard, I
have failed to hear the word defined, and now,
brethren, before we quarrel about God's predesti-
nation, let us be wise enough to first learn what it
is; not your or my opinion, but what is the scrip-
tural meaning of the word, and then, perhaps, that
will determine all else. The original, the Greek
word, translated predestinate, is Proorizo, com-
pounded of pro and orizo; the prefix pro, means
before, and orizo, from oros, means boundary, bor-
der, limit, end, termination, etc.—Graves' Greek,
etc. Orizo is used eight times, and is translated
determined, ordained, declared and limited; pro-
orizo occurs six times and is translated four times
predestinated and determined, and once ordained
before. Now what does it mean? Orizo, from
oros, to bound, limit, terminate, to prescribe lim-
its, set bounds to, marked out, etc. It does not
mean to impel or compel an action, but to limit,
set bounds to it, to prescribe it. Therefore, the
scriptural meaning is, to set bounds, to limit all
things, acts and events. Then, with that under-
standing, is there an Old Baptist to be found but
that can and will heartily sanction and endorse the
predestination of all things, either good or bad,
and especially wickedness and sin? That God per-
mits sin in the world, we must all admit, and that
he could prevent all sin we believe; and that he
foreknows all things we also believe. He knows
the end from the beginning, being infinite in knowl-
edge, wisdom and power. If you ask why does he
permit sin? I answer I cannot tell; can the finite
measure the infinite? Can eternity be measured
by time? Can we tell how God could make the
worlds out of nothing? We can tell none of these
things. There is a limit and bounds set, beyond
which man cannot go, or do, or think, and by
searching we cannot find out God. It is no more
a question with me what God can or cannot do;
but the all important question with me is, does God
care for such a poor, unworthy worm of the dust
as I; has God predestinated or set bounds and lim-
its to Satan and to all wickedness; has he set
bounds and limited the powers of all wickedness?
If not, then I may be overcome, although God be
for me. But if he has, I know that if he loves me
and I love him, and am called according to his pur-
pose, he will work all things together for my good,
because he has predestinated, or set bounds and
limited all things whatsoever, the wickedness of
the wicked, or that of the good, and in his infinite
knowledge, wisdom and power, he reigns supreme.
But I ask myself the question, why does God per-
mit such terrible wickedness when he can prevent
it, and knows of it beforehand? Can any good
come out of it? My God knows. "Surely the
wrath of man shall praise thee, the remainder of
wrath shalt thou restrain."—Psa. lxxvi. 10. If I
am what I profess then am I a child of God, and
predestinated conformed to the image of his Son,
and nothing can prevent that limit, or change the

boundary; Satan, sin, and all the wicked or wick-
edness are limited, and bound, and prevented from
breaking the boundary between us. I can go only
so far; all my enemies can go only so far and no
further. And I am then safe; not able of my-
self to sin to my destruction, neither the wicked-
ness of any other power can effect me to my hurt,
but only for my good. I am glad and rejoice that
God, in his infinite knowledge, wisdom and power,
has predestinated all things—set bounds and lim-
ited all things, acts and events. Now, if I am cor-
rect in the meaning of predestinate as meaning to
set boundary, to limit all things, events, actions,
and not to induce, impel, compel, or encourage
things, then we can see how God can predestinate
all things and yet be without sin. And if predesti-
nation means to set bounds and to limit, is it not
apparent that God has set bounds and limited all
his creation? He set bounds to the sea, he has
limited man with all else, in knowledge, wisdom
and power, so much and no more. He has set
bounds and limited the devil, sin and all wicked-
ness. The bounds or banks of a river are not the
cause of the water's running, but keep it from run-
ning over the country. The bounds to the sea
does not make the water, neither cause the waves,
but keep them within certain limits. So also God's
predestination does not make man sin, but sets
bounds thereto.

Now, dear brother, I have had my say, and I
hope it will be read in the spirit in which it is writ-
ten. If any brother sees any error in what I have
here written and will write me, showing the same,
I will gladly make the correction.

Mrs. Hess joins me in love to you and Sister
Respass and all the lovers of our dear Lord and
Master. Yours, most respectfully and truly,
Riverside, California. DANIEL HESS.

LOVE.

Elder J. C. Sikes, Very Dear Brother: I
have just been reading an article from Eld. Spen-
cer F. Moore, in which he mentions two special
considerations or attitudes that if properly consid-
ered would certainly aid us to love each other
more. The first one was this: "Suppose every
other human being on earth was dead but your-
self. How lonely one would feel. How you
would long to see and meet some other human
being." Yes, indeed, Bro. Moore, when we would
meet some single person, then we would not try
to kill him. No, even if he was not a lover of
God, we would love him with strong human love.
No wonder the Lord Jesus told us to love our en-
emies. There is a strong common tie there yet
that should bind us all to the same human species.
The love manifested by unregenerated human
beings, is better than the hatred manifested by
the children of God.

The other matter mentioned by Bro. Moore,
was the thought that we could not look upon an
infant baby and hate it. It could not hate us
back if we did. It could not harm us. The mean-
est human on earth was once an infant. Yes, in-
deed. Then I do not desire to hate any human
being on earth. They are as helpless to make
themselves children of God as a baby. They are
ignorant, they know not what they do. Then why
should we hate them? There is but one thing I
know of for us to hate, and that is sin—all sorts
of wrong doing. If I were to find a little child
fastened in a mud hole, I would try to get it out
without hurting it. I would dislike the mud as
such, but would like the child. If I found I could
not get it out, it would do no good then to get mad
at it and try to hurt it. It would do no good to
throw rocks and sticks at it. "It is better for a
man to have a millstone hanged about his neck
and cast into the depths of the sea, than to offend
one of these little ones." That is, than to hurt
them unnecessarily. To hurt God's little ones for
gain or revenge or jealousy, or covetousness, etc.,
is in the sense of the text, "Love worketh no ill
to his neighbor, therefore love is the fulfilling of
the law." We cannot manufacture love, but we
may advance its growth, or retard its growth.
"Let your light so shine," "Let love be without
dissimulation."

While we cannot create love, yet there are
many ways to manifest love, as well as many ways
to manifest hatred. We do not need to have
hatred created within us in order to hate, for it is
already there, and the flesh and the devil will give
us numerous ways to work it out. This hatred
will manifest itself toward God's little children if
we do not watch it. If we do not watch it will
make the impression on us that it is God's spirit
moving us. God's spirit does not move God's
people in opposite directions. No, no, God's

spirit moves all His people to love and kin-
dness toward each other. "He that hateth his brother
is a murderer and ye know that no murderer
eternal life abiding in him." I think that if
love each other as we ought we will be very care-
ful about using bitter denunciations against them.
It is perfectly right, however, to try to correct
each other lovingly. But in order that it be a
correction in love it ought not, if personal, to be
done publicly. If a man truly loves a woman, he
would hardly call attention to her weakness and
errors in the presence of company. He would
avoid hurting her feelings or character by such a
harsh and cruel course. So I think when we see
a brother ready to run to public print to try to ex-
pose a brother, that it is all of the flesh and not
love, unless it is the love of money, which is the
root of all evil. When I see a man who will pub-
lish denunciations of his brethren in the papers to
injure their standing, I feel sure he needs more
humble, gentle love, kindness and care for his
brethren. Oh, for that honest, unpretentious
love, like Jesus, that would bear each others bur-
dens, carry each others sorrows, forgive personal
wrongs; that would not make itself pretentious;
or advertise itself to be seen of men, or seek a
reward against the innocent. When one of these
wrongs begins to occur in a man's life, he is likely
to add falsehood, extortion, deception, anger,
wrath, malice. May the Lord save us from such
a down hill tendency, and enable us to strive to
enter in at the straight gate of love, with all that
love does and is for Christ's sake.

Graham, Texas.

J. H. FISHER.

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 all
eternity, by the most wise and holy counsel of His
own will, freely and unchangeably, all things whatso-
ever come to pass, yet so as thereby he is 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 sec-
ond causes taken away, but rather established, in
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 and
bounded and limited all things by His unchangeable,
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 so
immutable and boundless that nothing can take place
different in any way from the way He thought that it
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 or-
dered 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 gra-
cious state and that all the graces of the spirit and all
their acts of true religion and virtue are to be consid-
ered as the effects of the unconditional and eternal
counsel of God in Christ, and that they are so far un-
able 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 point
out their duty to them, and is mighty through God to
save them from error and from false doctrine and the
deceitful snares of wicked and designing men who
are ever ready to deceive.
- 8th—We believe in the resurrection of the dead, both of the
just and of the unjust and the mortal bodies of the
saints shall be changed and fashioned like the
glorious body of Christ.
- 9th—We believe it to be hurtful and wrong to set up bars to
fellowship as long as we can maintain the purity and
order of the church without them.

We shall labor for peace through the columns of THE ADVOCATE OF TRUTH
so far as we are able to do so without forsaking the truth and we ask all lovers
of truth and peace to join us in this work.
We ask all who endorse the foregoing principles to assist us in the circu-
lation of THE ADVOCATE OF TRUTH and write for its columns.