

# The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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

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NO. 1

## WHAT IS IT THAT SAVES A SOUL? CONTINUED FROM LAST MONTH.

and every one says to his brother, Be of good courage. So the carpenter encourages the goldsmith, and he that smootheth with the hammer, him that smites the anvil, saying, it is ready for the soldering; and he fastens it with nails that it should not be moved. (Isa. 41:6-7.)

But reformation is not regeneration, neither is a change of life the same thing as a change of heart. There may be abundance of zeal, devotedness, consistency, studying the Bible, private and family prayer, hearing of the Gospel, religious conversation, attention to the ordinance of the New Testament and a great show of outward piety and holiness, where there is not a spark of divine life in the soul. Man's religion is to build up the creature in good works, in piety, in hearing the word, in reading religious authors, in activity, in all the busy ferment and excitement of societies and schools. God's religion is to throw the creature down into the dust of self-abasement and self-adorrence. Man would teach religion as he teaches arithmetic or mathematics. This rule is to be learnt, this sum is to be done, this problem is to be understood, this difficulty is to be overcome, and thus progress is to be made. The fire is to be kindled the bellows to be blown, the steam to be got up, the engine to be set to work, the prescribed task to be done. Religion, according to the received creed, is something which a man is to be urged into. He must be made religious somehow or other. He must be driven or drawn, wheedled or threatened, enticed or whipped into it by human arguments or human persuasion. Religion is set before him as a river betwixt his soul and heaven. Into this river he is persuaded, invited, exhorted, entreated to jump. He must leap in, or be pushed in. His feelings are wrought upon, and he takes the prescribed spring. He becomes a professor. He hears; he reads; he prays; he supports the cause; he attends the Sunday school; he models his garb according to the regimentals of the corps to which he belongs; he cashiers shirt collars, combs his hair smooth, and trims his whiskers; he furnishes his head with the creed of the sect which he has joined, talks as it talks, believes as it believes, and acts as it acts. And all this is called "conversion," and "decided piety," when all the time there is not an atom of grace, a grain of spiritual faith, or a spark of divine life in the poor wretch's soul.

Now, God's way is very different from all this miserable system, so widely prevalent. He does not build up until He has first pulled down, nor save, before He has made the soul to feel itself lost. He does not take the sticks and stubble of old nature to build up a rotten Babel. Man's way is to put a stick here and place a stone there; to fill this corner with a brick and the other corner with a tile; and in this progressive way, to build a tower whose top may reach unto heaven. God's way is to come down and confound their language, to scatter every stick and every stone to the four winds of heaven, and not to leave one stone upon another that shall not be thrown down. He is a jealous God, and will have no partner in the way of salvation. He will not put the new wine into an old bottle, nor a new patch on a threadbare garment. Joshua's filthy garments (Zach. 3:4) must be taken away from him, before he is clothed with a change of garment. Thus killing goes before making alive; poverty before riches; beggary before the dunghill before the inheritance of the throne of glory, the graves of buried hopes, and

dust of self-adorrence, before exaltation to a seat among princes, (1 Sam 2:6-8.) Sowing in tears precedes reaping in joy; ashes go before beauty, mourning before the oil of joy, and the spirit of heaviness before the garment of praise. Salvation is not an outward thing. It stands not in the letter, but in the spirit; not in a sound creed, but in the enjoyment of it as a balm to a broken heart. Thus, in answering the great question, "What is it that saves a soul?" we must first premise that the very word "save," implies a previous state, for which, and from which, it is a remedy, an escape, a deliverance. That salvation implies previous loss, ruin, and misery, and that it is a deliverance from all of these, every body admits. But it is not so readily admitted, or, if acknowledged in words, it is not put forward as a fundamental truth, that it is a felt loss, ruin, and misery, from which salvation is an escape. All who acknowledge the truth of the Bible, admit in words the fall of man; and that to be saved is to be delivered from the terrible consequence of that fall. But that a man must deeply know and feel it; that he must have his soul weighed down and burdened by it; that the conviction of guilt, wrath and alarm, must be wrought by a supernatural power into his experience; and that he must be ground down by the upper millstone of the law, and the nether millstone of a guilty conscience; these great and solemn truths are shunned, shirked and muffled by nearly all who profess to show the sinner the way to Zion. "Go to Christ, look to Jesus, devote yourself to the Lord, lead a consistent life; read this and that author; attend to known duties; be up and doing; join our society; become a member of our church, hear our minister, set up family prayer, send your children to Sunday school; diligently cultivate holiness; hate all sin; watch against all evil tempers, exercise faith in the atonement; these and similar exhortations, are lavished in boundless profusion upon seeking sinners from thousands of modern pulpits. But the nature, the depth, the power, the feelings, the cutting convictions, the groaning cries, the tearful anguish, the gloomy prospects, the sinking despondency, the utter helplessness, the thick darkness, the wretched unbelief, in a word, all those inward transactions which are carried on in a seeking sinner, are passed over by all the letter ministers of the day. These things are taken for granted and are either totally smitted, or slightly alluded to. But if we wish to know what it is that saves a soul, we must know what that state is out of which it is saved. If we have not the beginning, we cannot have the middle, nor ending. But our modern professors and preachers never had a beginning to their religion. They were pious from childhood, or they had the advantage of religious parents, or they were brought up at the Sunday school, or they sat under a gospel minister; or a good book fell into their hands, and made them pious; or they became serious, and impressed with the necessity of religion; or they married a religious wife, or husband, and so they became religious too. Such and similar accounts are daily given to the public in pious periodicals, related in conversation, or given in at church meetings and implicitly received by universal charity as a true experience, and as a genuine work of grace. But where is one to be found out of a thousand who can tell how the Lord began with him, and what were his feelings under His divine teachings? Who can describe the path by which he has been lead, the ups and downs which he has experienced, the changes through which he has passed, the vessels in which he has successively been

and the conflicts in which he has been engaged? Who of a thousand professors, can speak feelingly of the wormwood and the gall of sin, the poison stings of guilt, the arrows of God in the conscience, the mire and filth of a desperately wicked heart, the strugglings, sinkings, and wrestlings, the alternate hopes and fears, the beams of light and the shades of darkness, the short lived confidence and soon returning despondency, and all the varied experience of an awakened soul? Self-loathing and self-adorrence in dust and ashes, gloomy forebodings of eternal punishment, cries unto God out of the pit of guilt, succeeded by fits of sullen silence, alternate repentance and hardness of heart, being now overcome by sin, and now mourning and sighing over his weakness against it; such exercises as those, how few speak of with that feeling, unction, and power, which show that they have passed through them! Or again, the heavy burden of sin, the daily weight of evil, the floods of infidelity and atheism, the torrents of filth, lust, and obscenity, the sudden rushing in of blasphemous thoughts, dreadful imaginations, foul ideas, horrible cursings, and all the heavings up of the filthy bed of a sensual and devilish heart, what minister in a thousand carries any evidence in his preaching that such a track has been trodden by him?

But if salvation implies a previous state, from which it is deliverance, then I say, that it is childish folly to talk of being saved, if we know nothing experimentally of what we are saved from. If a man ask me then, What is it that saves a soul, I answer, "Why do you ask that question? Before anything about salvation can be known, there is a previous lesson to be learnt. If you have not learnt this you have nothing to do with the other. You might as well think of learning vulgar fractions without first learning to read. But what is your motive for wishing an answer to this question? To learn a few notions, to inform your judgment, to adopt a sound creed? If this be your motive, my business lies not with you. You have to go and learn first another lesson, and until you have been taught this, I can give your question no answer."

Salvation is a gift, the choicest and richest gift which the hands of Triune God, whose name is love, can bestow. It is a portion, an inheritance, an estate, a treasure, an eternal reality. The full possession, the entire enjoyment, the complete acquisition of this predestinated weight of glory, is indeed reserved until a future state; but the earnest, the first fruits, the early ripe clusters, the first dew drops of this eternal inheritance are given to the elect whilst upon earth. The everlasting enjoyment of the presence and glory of Christ, is often compared in Scripture to a wedding. Thus we read (Rev. 19:7), of "the Lamb's wife," and of "the marriage of the Lamb." So the church is said to be "brought unto the King in raiment of fine needle work," as the bride, in eastern countries was brought by the father (Gen. 29:23) to the bridegroom. But we read of "espousals" also, which always preceded the celebration of the marriage. "I remember thee, the kindness of thy youth, the love of thine espousals." (Jer. 2:2.) "I have espoused you to one Husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11:2.) So Joseph "was espoused to the virgin Mary before they came together" (Math. 1:18,) that is before they became man and wife. Now this espousal was a necessary prelude to marriage though it was not the same thing. And therefore, a betrothed virgin was punished as an adulteress by the Mosaic law (Deut. 22:24), if she was unfaithful to her espoused husband. To be betroth-



OLD. J. P. selected. Sure of a marriage in it, though it was as true thing as a marriage. The parties live together, and were not put in possession of each other. Thus, it is in this life the mutual betrothment takes place and the spiritual marriage in the life to come. "I will betroth thee unto Me in righteousness and in judgment, and in loving kindness, and mercies; I will betroth the unto Me in faithfulness, and thou shalt know the Lord." (Hosea. 2, 19-20.) Thus, we look at salvation, we shall see that it consists of three parts, salvation past, salvation present, and salvation future. Salvation consists in having names written in the Lamb's book of life before the foundation of the world. Salvation present consists in the manifestation of Jesus to the soul whereby He betroths it to Himself. And salvation future consists in the eternal enjoyment of Christ, when the elect shall sit down to the marriage supper of the Lamb, and be forever with the Lord. Now, as none will ever enjoy salvation future who have no interest in salvation past, in other words, as none will ever be with Christ in eternal glory whose names were not written in the book of life from all eternity, so none will enjoy salvation future, who live and die without enjoying salvation present. In other words, none will live for ever with Christ in glory who are not betrothed to Him in this life by the manifestations of Himself to their soul. According to the Jewish custom, the man, at the time of betrothing, gave the bride a piece of silver before witnesses, saying to her, "Receive this piece of silver as a pledge that at such a time you shall become my spouse," and the parties then exchanged rings. This meeting of the espoused parties together, who then saw each other for the first time, is a sweet type, of the first meeting of the soul with Jesus. The damsel had heard of the youth, but till then had never seen him, as seeking souls hear of Jesus by the hearing of the ear, before their eyes see him. The veil was upon her face (Gen. 24-25), as the veil is upon the heart (2 Cor. 3-15), until Jesus rends it in twain from the top to the bottom. The bridegroom gave his betrothed a piece of silver, as a pledge that all that he had was hers, and thus, Christ gives to the soul, whom He betroths to Himself by His own manifestations, a pledge, a token, a testimony, which in itself is the first fruits and assurance of eternal glory. The parties exchanged rings, as a pledge of mutual affection and eternal faithfulness. And thus, when Christ reveals Himself to the soul in His dying love, mutual engagements, mutual promises, mutual assurances and pledges of faithfulness and love pass between the soul and Him. "One shall say, I am the Lord's and mother shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord." (Isa. 44-5.) At these seasons, "in the day of the King's espousals" (Cant. 3-11), the language of the soul is, "I sat down under His shadow with great delight, and His fruit was sweet to my taste; He brought me to the banqueting house, and His banner over me was love." (Cant. 2, 3-4.)

TO BE CONTINUED.

### IS PREDESTINATION THE CAUSE OF SIN?

Dear Brother in Christ:—Your letter is received, and I am pleased with the kind and brotherly spirit in which you write, and will with pleasure comply with your request, and try to relieve and satisfy you, so far as the Lord may be pleased to enable me through his Spirit and by his grace. It is a comfort to me to know that you concur with my article on Predestination in the main; and so may I say also of your letter to me. The difference between us, therefore, is not great or serious, but on a few minor points only, and more in manner of expression than in fact, I think.

Coming at once to your main inquiry, which you want explained, you ask, "Now, if God's predestination embraces all the wicked works of men and devils, as well as it does His own works, and bears the same relation to both, how can He be the cause of what he pre-

destined it. Let me first disabuse your mind relative to the clause, "and bears the same relation to both;" for I know of no one who believes this, and certainly I do not, neither have I so read our brethren, nor so written. Notice the force of your first statement: "If God's predestination embraces all the wicked works of men and devils, as well as it does his own works," and it is at once self-evident that there is and must be a radical difference between their wicked works and God's OWN WORKS, wrought by His Spirit and grace, which are always works of holiness; therefore it is impossible for His predestination to bear the same relation to wickedness that it does to holiness. For all sin and wickedness proceedeth from and are the works of unholy creatures, but all sinless righteousness proceedeth from God, who is infinitely holy, and is wrought in the hearts and lives of His saints by His Holy Spirit and gracious power. You plainly see the difference. "For it is God which worketh in you both to will and to do of His good pleasure." So He is the source of righteousness and holy obedience, and the only source of salvation unto holiness. On the other hand, all sin and unholiness have their source in guilty creatures, whether men or devils, and God is NOT the author, neither the doer nor the cause of their wickedness. Therefore, it is evident that His predestination is not the prompting, inciting or impelling cause thereof.

But now, because this is true, shall we deny the relation of God's predestination to the world and its fullness, and limit it to His foreordained good works? In answer, let me kindly ask you, dear brother, to carefully read again all the scriptural instances given in my article on predestination, and you will not fail to see that the counsel and purpose of the Almighty, no less than His foreknowledge, extend to the great and mighty events of the world, many of them the most wicked and destructive; yet the Lord declared by His inspired prophets that all those foretold events should come to pass. They were, therefore, inevitable, and not uncertain or chance happenings, but were determined by the Almighty.

This leads me to notice another statement in your letter: "That the thing done was what was determined, and not that they should do it. For God knew the wickedness of their hearts, and they would do it if He but removed His restraining power, which He did, or they could not have done what they did do." Precisely so, dear brother. Well, we know God is in one mind, and so it was according to His eternal purpose to remove His restraining power, and this is predestination or predetermination, to which you will agree. For every thing which God determines to let take place in time, was embraced in His eternal purpose so to do; for with Him there is no change, you know.

No, this is not replying against God, neither is it denying His sovereignty, and I am glad that you do not do so; but you do desire to understand the extent or limit of His sovereign counsel and purpose, and then to accept it. My desire, too, is that the Lord would open our understanding, that we may understand the Scriptures, see eye to eye, and speak the same thing.

Having just examined a cyclopedia and two dictionaries upon the meaning of "determine," I find it is, "to reach a definite purpose, resolve, decide, to fix the bounds or limits of, decree, as, God determines the course of history." Please examine definitions given on the first page of my article on predestination, and you will see that foreordain means, to ordain or appoint beforehand, predetermine, predestinate. You believe that the thing done was determined by the Holy One, in His wisdom, counsel and purpose; that His determination embraced all things; that is, that He determined to let them be so, or they could not take place, as you say, which is scriptural and true. You will agree, then, that all things which God determines in time, he as well predetermined in eternity, because with him there is no new determination; for He declared the end from the beginning, says the Scripture; and all this declared and was certainly

declared it.

Yet, you say, the thing done was determined but not that they should do it. Here, I think, you must mean, not that God impelled or caused them to do it, which is true; but to say, the thing done was determined, but who should be the doer of it was not determined, is equal to saying that the thing done was not determined at all, but merely happened to occur. You will see this. For to admit that the Sovereign and Disposer of all worlds and beings and events determined the things which were not yet done, necessarily carries with it that the time and place and doers of those things were likewise determined. But this by no means makes the God of immutable purpose the necessary doer of all things embraced in His determined purpose, though you seem to think it does, and that God is the causative author of all things determined by Him in His eternal purpose and embraced in His sovereign counsel. But I hope that you may be led to see differently in regard to this, if the Lord will, for I believe you are a sincere and earnest inquirer after the truth.

Before proceeding farther, let me ask you to please carefully notice the first three pages of my article on Predestination, that you may better understand me. And now to the difficulty in your mind concerning my statement, that the predestination of all does NOT make God the author, cause and doer of all things, both wicked and righteous. You think that it does, and that whatever the Lord has predestined, determined and purposed to be, He is the responsible doer of, and Himself causes it to be or brings it to pass. I am sorry you entertain this idea, dear brother, for it leads to erroneous views of the Holy One, and underlies all the complaints against His Sovereignty by the irreconciled religionists of the world, which you have heard all your life.

You remind me of the truth, that God has predestinated His people to be conformed to the image of His Son, and unto the adoption of sons or children; and affirm that the performance of this predestination unto Himself, to the praise of the glory of His grace, is the work of God HIMSELF, which is certainly and blessedly true, because it is the work of holiness, which no wicked hands or agency could perform. As before stated, this is also true of every work of righteousness and true holiness; for all these have the Holy One for their author, and are the inwrought fruit of the Spirit of life and holiness. But this truth does not apply to the works of unrighteousness, the ungodly works of the wicked creatures of God, for they are the emanations and works of the corrupt flesh, as all our brethren believe.

You therefore say, "I know of no place in all the Scriptures where the word predestination, or any word meaning the same thing, is used, that teaches me that God is not the cause and author of what He has predestinated. I know he is not the cause and author of sin and all the wicked results of it, but He is most surely the cause and author of His own works, which He has predestinated." Here you mean, of course, that God's own works are works of holiness, wrought by Himself or by the irresistible power of His Holy Spirit, and that His predestination does embrace all the work of righteousness. To this we heartily agree. Good works, then, works of righteousness, which pertain to salvation from sin and all unrighteousness, are the fruit of the Holy Spirit, and are ordained of God. I am glad that we are in unity here. This blessed truth harmonizes with Paul's testimony, that grace reigns through righteousness, but it denies that salvation is conditional, which you also deny. I am glad of this also; and would be very thankful for the same harmony entire.

But it seems that you cannot understand that God predestinated any wicked act; therefore you say, "I would be glad (if indeed it is so recorded) if you or anyone else will tell me where in all the Scriptures to find where it says, that God predestinated, decreed, purposed, willed, determined or designed that man in any age should do a wicked deed." This surprises me, brother, and I am a loss to understand how you could make this broad



ment, yet I am sure you are honest in it. When you add: "And if you cannot do so, will you not then allow me to believe that God has not predestinated that men should do wickedly, and not accuse me of replying against God, or of denying God's sovereignty?" Certainly I will, dear brother; but I will not accuse you of this anyway, whether I can show you this or not, because I am sure you do not want to reply against God, whose unlimited sovereignty you believe in, and say that He "rules supreme." This supreme rule includes all else, all the attributes of God—His omnipotence, omnipresence, omniscience, with their attendant perfections or properties, manifestations and results; such as his infinite wisdom, counsel, foreknowledge, purpose, choice, determination, decision and predestination or foreordination; for all these are essential to and a part of the supreme rule of God, from everlasting to everlasting, who saw and declared the end from the beginning, saying, My counsel shall stand, and I will do all My pleasure. For if His wisdom, counsel and eternal purpose did not comprehend and extend to all creatures and things, how could he supremely rule them? To do so, all beings and things must be within His purpose, view and counsel, and subject to his power, dominion and control, as you will readily agree; therefore it was the eternal purpose of God to thus subject and control and supremely rule all things in His limitless universe, above and beneath, visible and invisible. We shall not differ here, I am sure. For we agree that with the everlasting God there is nothing new, nor old; for all things are naked and open unto the eyes of Him with whom we have to do. It is, therefore, a self-evident truth, dear brother, and you will so see it, that the limitless sovereignty of Jehovah, which enthrones Him as the Supreme Ruler, was eternal with Him, and that He eternally purposed and determined to so supremely rule everywhere, world without end. So, as certainly as the sovereignty of the Almighty extends to and controls all words and creatures and things, from the beginning to the end, which you believe, His purpose and determination are as eternal as His sovereignty, and they run parallel with it, and are as all pervading and extensive as are the wisdom and counsel and power of the omnipotent and Holy one. These are self-evident truths, and the Scriptures fully ascribe them to the Most High, as His glorious attributes, and "The Lord God Omnipotent." In these eternal and immutable perfections God is the Supreme Ruler.

What saith the Scriptures? Let us see. "And I heard, but I understood not; then I said, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand." (Dan. XII). The Lord himself thus as positively declares that the wicked shall do wickedly, as he does that many shall be purified. A prophecy thus revealed and recorded, is unalterably settled and fixed, and the Holy Lord God has thus determined it. How could a foreordained occurrence be more absolutely declared by the Lord himself? Yet he does not impel or coerce or cause the wicked to do wickedly, but he does affirm that they "shall" thus do, "and none of the wicked shall understand." "What shall we say, then?"

"And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by the flame, and by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed. And the King shall do according to His will; and He shall exalt Himself, and magnify Himself above every god, and shall speak marvellous things against God, and shall prosper till the end."

indignation be accomplished; for that that is determined shall be done." (Dan. XI). This is the word of the Lord, which cannot be broken. Some of those fearful and calamitous events were very wicked acts of wicked men; yet the counsel and purpose of the Lord embraced them, for His word here shows that He had determined them, and they should be done. But He did not cause them to be done, neither did He incite nor compel the wicked in doing them.

And the king said, "What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, curse David. Who shall then say, wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son seeketh my life; how much more may this Benjaminite do it? Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day. And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust." (2 Sam. XVI). This was certainly cruelly wicked in Shimei, and for it Solomon, the king, had him put to death, after the death of his father, David; but the humbled, suffering and reproached David had the mind of the Lord, and repeatedly said that the Lord had bidden this profane man to curse David. But while this shows that it was so determined of the Lord, yet the wicked enemy of David was prompted to do so by his own wicked heart, malice and hatred, and not by the influence and constraint of the Lord.

"And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all His prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these Thy prophets, and the Lord hath spoken evil concerning Thee." (1 Kings XXII). Thus did Micaiah, the prophet of the Lord, testify to Ahab, king of Israel. It was therefore the purpose of the Lord that it should be so, and that thus should Ahab be slain in the battle, as the prophet declared to him; and it was so. For this prophet of the Lord had said to the king of Israel, "Hear thou, therefore, the word of the Lord; I saw the Lord sitting on His throne, and all the host of Heaven standing by Him, on His right hand, and on His left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead?" Then this spirit said that he would do, as we have read, to whom the Lord said, "Go forth, and do so." Say what we may, this was, therefore, certainly determined of the Lord, that it should be so, and was as fixed and sure as the word had gone forth out of the mouth of the Lord; yet Micaiah said to Ahab, "Behold, the Lord hath put a lying spirit in the mouth of all these Thy prophets, and the Lord hath spoken evil concerning Thee." This was, as in the case of Shimei, to whom the Lord had said to curse David, which was wickedness in Shimei, so was it wickedness in Ahab's prophets to lie to him, thus causing him to go into battle and be slain, which was the righteous judgment of God against him for his great wickedness in Israel. But the Lord Himself neither cursed King David, nor lied to King Ahab, and he was not the sinner, nor the cause or author of those gross sins; but, as you say, dear brother, He withdrew His restraint in both instances, purposely, too, to the end that one should curse David, and the other deceive Ahab through his false prophets. The Holy Lord God Almighty, who supremely ruleth all things, as you believe, and the Scriptures show, so determined and ordered it, and there is no denying it. Ahab sought to escape by his strategy the fulfillment of the word of the Lord against him, and went into the battle in disguise, and by having the king of Judah enter the battle in his royal attire, so that he might be mistaken for him; but there is no machination or device

against the word and decree of Jehovah; for a warrior drew a bow at a venture, not knowing that it was Ahab, the Lord directed it, and Ahab died, as the Lord foretold he should; while the Lord interposed and delivered the innocent and God-fearing Jehoshaphat, king of Judah, whom Ahab had persuaded to go with him into the battle. Thus we see how the Lord orders, directs, restrains and controls the wickedness of ungodly men, causeth the wrath of men to praise him, and holds back that which would not praise him. It is so in every case, both then and now.

"And again the anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah." Joab, the captain of the host, with others of his officers, plead with David not to do this sin. "Notwithstanding, the king's word prevailed against Joab, and against the captains of the host." "And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done; and now I beseech thee, O Lord take away the iniquity of thy servant; for I have done very foolishly." "And David spake unto the Lord, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? Let Thine hand, I pray thee, be against me, and against my father's house." (2 Sam. XXIV.)

Doubtless, Israel had also sinned and done wickedly, and for this the anger of the Lord was kindled against his people, "and he moved David against them." Yet, after the heart of David was humbled under the pestilence that the Lord sent upon the people of Israel, he sorrowfully confessed to the Lord that the sin and wickedness were his own, but not one word of complaint does he speak against the Lord, nor reply against Him, for having moved him to number the people of Israel, because of his just anger against them. So the Lord sent his righteous visitation upon His sinful people in this way, by moving David to number them. Therefore, neither Joab nor all the captains could prevail with the king not to do this foolish and great wickedness, because the Lord had purposed it. This is too evident for denial.

"And Elisha said unto Him, Go say unto Him, Thou mayest certainly recover; howbeit the Lord hath shewed me that He shall surely die. And He settled his countenance steadfastly, until He was ashamed; and the man of God wept. And Hazael said, Why weepeth my Lord? And he answered, because I know the evil that thou wilt do unto the children of Israel; their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, &c. And Hazael said, But what! is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath showed me that thou shalt be king over Syria." (2 Ki. viii.) In fulfillment of this word of the Lord, Hazael assassinated the king of Syria, who was sick, and had sent him with presents to Elisha, to know whether he should recover from his sickness; and then Hazael reigned in his stead, and was the wicked king that the Lord had said he should be, which caused Elisha to weep when the Lord revealed it to him. Now we know, dear brother, that the declared word of the Lord cannot be broken, and that the things spoken by him are fixed or determined unalterably, and must take place, however desperately wicked they may be, as in the case of this wicked king Hazael. But we also know that the wickedness of Hazael did not proceed from the Lord, neither did the Lord's decreed word cause him to do it, but it did make it certain. There is no escape from this.

But you quote, to prove that in all cases God is the cause of what he determines or predestinates, this: "Him being delivered by the determinate counsel and foreknowledge of God." You say, "Now, being delivered is that which was determined; and I surely believe that it was God who delivered Christ into the hands of wicked men. Therefore he was the cause and author of what he



# The Advocate of Truth.

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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, bilkards, heretics, fatalists and cant-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectively 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.

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

TIDWELL, TEXAS, JUNE 1, 1901.

## THE INFINITE AND IMMUTABLE FOREKNOWLEDGE AND PREDES- TINATION OF GOD.

In the first issue of THE ADVOCATE OF TRUTH, I had two articles, one on predestination, and one on the relationship of God's decrees to the events of time. I now desire to write on foreknowledge and predestination: then I am done with this subject for awhile. I am aware of the fact that I am finite, fallible, and ignorant, and may be wrong in my belief on this and other subjects. Hence I shall not fall out with anyone, nor call them by hard names (as is the manner of some) if they differ from me on this subject.

There are many good brethren who readily admit God's infinite and immutable foreknowledge of all things, but if you mention His unlimited, yet sinless predestination of all things, they are ready to denounce you as a fatalist, and charge all the evils that exist as a consequence.

Now, if some one will convince me that predestination means to cause or to influence, or that it has any more influence on the actions of man, than does foreknowledge, then I will readily give up the predestination of all things.

To my mind one is just as strong as the other, so far as their influence upon the actions of man is concerned. Man can no more deceive God than he can thwart His purpose. If man can bring things to pass different from the way they were embraced in God's foreknowledge, then he can deceive Him. And if he can bring things to pass different from the way they were embraced in His predestination, then he can thwart His purpose. True, many things which God has predestinated, He causes or influences men to do, and the same is equally true relative to his foreknowledge; but neither His foreknowledge nor His predestination were the cause which influenced man to act. Neither God's predestination nor His foreknowledge influences the actions of man either in righteousness or unrighteousness. But God (not His predestination, nor His foreknowledge) does cause or influence man to act in all that he does that is spiritually good; but He never causes nor influences him to do that which is wrong.

When men do wrong, they are prompted by Satan and their own carnal lusts, and are both accountable to God and justly punishable, and any attempt to hide behind either God's foreknowledge or His predestination to justify themselves in their crimes, is also of Satan, and I might add, that the disposition of carnal and worldly minded men to paint the blessed truth of God's infinite and immutable foreknowledge, and His unlimited predestination in such horrid colors, and charge to them as a consequence all the evils of the world, is from the same source.

Eld. S. Hassel, in the Gospel Messenger, August, 1898, relative to God's foreknowledge, says: "All merely human knowledge is, properly speaking, either simultaneous or subsequent to the thing known. But all divine knowledge is foreknowledge, and in the order of time, there is no interval between the foreknowledge and the foreordination (or predestination) of God, for both are alike, eternal. In the order of thought, however, Arminians make the predestination of God subsequent to and dependent on His knowledge, saying that He is ignorant of the predestination of

and believe and persevere, He predestinates, for that reason, to eternal salvation, while strict predestinarians make the foreknowledge of God in the order of thought, subsequent to and dependent on His predestination, saying that nothing future is certain, and can be foreknown as certain, which He, who controls all things, does not purpose shall be certain, and that He foreknows that His elect people will repent and believe and preserve, because He has purposed that they shall do so by His grace and spirit, and that He foreknows the existence of sin because He has purposed to allow its occurrence." The above statement from Eld. Hassel, is strong enough for any predestinarian with whom I have ever talked.

If God only certainly foreknows the things which He has purposed shall be certain, then it logically follows, (and it don't take Solomon to see it) that He has purposed that all things which come to pass shall certainly come as they do; else He did not certainly foreknow that they would come as they do. But, that God does not force, influence or cause man to sin, is as clearly taught in the scriptures as can be, and we should not overlook this important fact. God suffers, allows or permits men to go to the limits in sin, which He has set for them, and which He has determined shall be certain, and when they get to the bounds which He has set for them, He will not allow them pass it. ✓

I repeat it, that God's predestination has no more influence on man in the commission of sin, than does His foreknowledge, for neither has any whatever. Eld. Hassel goes on to say, "the word foreknow (proginosko) or foreknowledge (prognosis) occurs only seven times in the New Testament, in two of these places (Acts XXVI, 5, and 2 Pet. III, 17) the reference is to man's knowledge; in the other five passages the reference is to an attribute of God; in three of these five passages, (Rom. VIII, 29; XI, 2; 1 Pet. I, 2) by the foreknowledge of God is meant, according to the latest and highest scholarship of the world, and according to Primitive Baptist doctrine, His eternal love of His people. \* \* \* In the remaining two of these five passages, (Acts II, 23 and 1 Pet. I, 20) the foreknowledge of God cannot be separated from His foreordination—the King James version, indeed, in the last of these passages (1 Pet. II, 20) renders the word Proginosko foreordain." In the same article he says, "It has long been seen and admitted by the ablest minds that 'the two great articles of divine foreknowledge and divine predestination are both embarrassed by the selfsame difficulties.' As I have said in the Church History (Page 485): 'If God is omniscient and omnipotent, and existed alone from eternity, and created all things out of nothing, and disposeth of all things in His providence, with all the surrounding circumstances, exactly foreknowing all the results, then certainly, in one sense, His foreknowledge of all things is equivalent to His foreordination of all things, including the volition of His creatures, yet without the slightest degree of sin on His part, as the Most Holy God tempts no one to sin. The sinful carnal mind of fallen darkened rationalism paints this certain truth of nature and scripture in the most revolting colors, preferring that senseless and heartless fate or chance should sit at the helm of the universe; but the regenerated, enlightened, spiritual mind of the child of God incomparably prefers that his Holy and Heavenly Father should sit at the helm and direct and work all things according to the counsel of His own will.'"

If the above be true (and I believe it is) we can no more charge sin to God's predestination (as being the result of it) than we can to His foreknowledge; in fact if we charge it to one, we charge it to the other. We read, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." God's determinate counsel had no more to do with the actions of those wicked men than His foreknowledge did. They were gathered together to do whatsoever God's hand and counsel had determined before they were reprobated and con-

until the hour came which had been appointed the Father, to which Jesus came into the world then He removed the restraint and suffered them to execute their own wicked designs, and thus He ignorantly and unintentionally fulfilled the purpose of God.

Eld. Hassel says in another article in July '98, "In three of these fourteen passages (proginosko in Acts II, 28, and orizo in Luke XXII, 22 and Acts II, 23) the reference is to the crucifixion of Christ, the greatest crime in the history of the human race, but absolutely essential to the glory of God, and the salvation of His people." This statement is clearly proven by the language of Jesus, which He spake relative to this matter when He said, "Father, the hour is come; glorify Thy Son, that Thy Son may also glory Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him."

Here the glory of God and the salvation of His people was the thing for which He prayed, and His death in the way which God had determined was absolutely essential to accomplish it. The saved in Texas over God's predestination, has not been over its relationship to the events of time, but it has been over the extent of it; and if Eld. Hassel is correct, there can be no question as to its extending as far as His foreknowledge extends; both are alike, unlimited. If we limit either, we are found in company with Israel when they turned back and tempted God, and limited the Holy one of Israel.

Concerning those who are so bitter against this sacred truth, and are giving vent to their feelings in bitter denunciations and sharp criticisms, I feel to say, Father forgive them, for they know not what they do.

I have no desire to return railing for railing. O, that our Heavenly Father would clothe us all with the spirit of meekness, that we might follow the example of our blessed Master, Who, when He was persecuted He blessed them, and when He was reviled, He reviled not again.

O, Thou who hast kept me from youth  
Until the present day,  
Reveal to me Thy blessed truth,  
And keep me in the way.

—S.

### ASSOCIATIONAL.

The New Hope Association of Primitive Baptists will convene with Lebanon Church, in Hunt Co., Tex., 2 miles northeast of Merit, and 6 miles southwest of Celeste, on the G., C. & S. F. R. R., commencing on Friday before the fourth Sunday in July, 1901. Those coming by rail will be met at either place with conveyance.

J. C. SIKES.

The Bethel Association of Primitive Baptists will be held with Cedar Creek church in Henderson Co., Tex., commencing on Friday before the first Sunday in August, 1901. Those coming by rail will get off at Malakoff, where they will be met with conveyance. Malakoff is on the Cotton Belt R. R. All are invited.

### NOTICE TO SUBSCRIBERS.

When sending subscriptions or communications for THE ADVOCATE OF TRUTH, please address it to THE ADVOCATE OF TRUTH, Tidwell, Tex. Then either of us can handle it in the absence of the other. But when it is addressed personally to one of us, we cannot tell without breaking it open whether it is intended for THE ADVOCATE OF TRUTH or private matter.

When any subscriber wishes their paper changed from one office to another always state name of the office from which it is to be changed, as well as the one to which it is to be changed. [EDS.]

### NOTICE.

If any one knows where a set of John Gill's works can be obtained, or Benedict's "Fifty Years Among the Baptists," please send a favor by mailing me a card of reference. I will be glad to



## FROM A BLIND BROTHER.

Dear Kindred, I hope in the precious faith of the Son of God, if one so unworthy should address you, or claim so sacred a relationship:—My father received a copy of your paper and has read most of it to me, and I feel like I wanted to express my feelings to you regarding the doctrine it contains. In order to do so, I will try in my humble way to write you a short letter.

First, will introduce myself to you by telling you I am a poor old blind sinner, realizing my weakness and inability to write or speak to the comfort of God's poor and afflicted Zion; believing all of our comforts come from the bountiful hand of God, freely bestowed on us without worth, merit or deed on our part. Hence the doctrine that abases man and exalts God I can heartily say amen to it, and bid all who advocate it God-speed.

I feel the time has come for God's servants to stand on the walls of Zion and cry aloud and contend earnestly for the faith once delivered to the saints, for it seems to my mind that perilous times have come.

Amidst all my fiery trials, I am often constrained to say thanks to the Eternal God, for He still has reserved some true and faithful servants, that can bear testimony to the truth, for we find by searching the scriptures, He has in all ages of the world reared up men to advocate and defend the glorious old doctrine of free sovereign grace; and I feel confident will continue to do so until time shall end. I believe God alone is the salvation of His people for time and eternity, and His grace is the only thing that can ever enable His children to render acceptable service to Him. My own experience has confirmed me on this point of doctrine. Christ taught His disciples, telling them "without Me ye can do nothing." This is what He teaches all His children in regeneration. Often I ask the conditional theory if Christ is the way, the truth and the life of His children, which He declared He was, where are there any conditions in salvation for time or eternity? God has told us by His inspired writer, that "By His divine power has given us all things pertaining to life and godliness." I ask what is left out of all things above mentioned?

In Him we live, move and have our being. What else can we lack? Now we come and hear old Jeremiah conclude the subject by saying, "O Lord, I know the way of a man is not in himself, for it is not in man that walketh to direct his steps." This is the doctrine and experience of a poor blind unworthy servant. If not deceived, I have had a hope in Christ for about 23 years, and I still realize that I am a sinner, and daily and hourly I feel to be a poor, helpless, dependent worm of the dust, on an independent God who holds an absolute and all prevailing government over all worlds, all beings, and all events, and works all things after the counsel of His will. So Paul could tell us that "all things work together for good to them that love God," and so on.

Dear Child of God, when we are tempted and sorely in many ways, often with heavy losses and afflictions which are hurtful to our nature, we can often see it was for our good and God's glory. I ask all who may read this poor, imperfect scribble, to cast the mantle of charity over my imperfections and pray for your little blind, unworthy brother in Christian love.

W. R. HUMPHREYS.

Tebo, Tex., April 22, 1901.

## OBITUARY.

It becomes my sad and painful duty to try to write the obituary of our beloved, Sister E. E. Cariker. Sister Cariker was born June 8, 1857, in Stanley Co., N. C., and was married to J. F. Cariker Aug. 8, 1878. To them were born seven children, two of which preceded her to the grave. She moved with her family to Fannin Co., Tex., in Oct. 1893. She united with the Primitive Baptist church called Harmony, in 1897. She was a believer of the doctrine of salvation by grace. The pleasant night with her

died, Jan. 23, 1901, and her whole conversation was of the goodness, mercy and grace of God. She seemed to have the utmost confidence in God, and that He would rule all things after the counsel of His own will, and for the good of His people. Just one week later, as above stated, she was called in death, and her remains were laid away in the Moore graveyard, there to wait the resurrection, when she will come forth shouting God's praises with all the redeemed hosts of God. Yes, there is not a doubt in our minds, but that she is at rest; sweet rest with Jesus. Then we would say to the bereaved ones, weep not for her, for she is far better off than we. She is done with trouble; she is done with persecution; she is done with sorrow, pain and death. Oh, think, dear bereaved ones, that she is blest; yes, eternally blest with the sweet presence of Jesus. Then, we should not weep for her, nor wish her back in this sinful world with us; for it was God's own appointed time to take her home. Yet, it was hard for us to part from her. But we must remember that God doeth all things well; and let us remember too, that we are not parted forever, for God has blest us with sweet hope, that ere long we too will be called home. There we will reunite with all those who have gone before. Oh! won't that be a grand reunion, when we all meet around God's throne to sing His praises throughout the ceaseless ages of eternity? Then

Unfold ye gates of righteousness  
That with the pious throng;  
We may record our solemn vows,  
And tune our grateful song.

Oh! may this be our happy lot, is my prayer for Christ sake.

W. M. DAVIS,  
Edhube, Texas.

Signs of The Times please copy.

## PREDESTINATION.

I have noticed with interest, the Baptists in the United States, since the controversy has been going on, over the above subject; and to my surprise, the brain of the denomination have crossed every chance and conditional stream and landed at the same point; yet, I see a disposition in some of the unlearned and unstable, to accept when one man says, and to reject when some one else says the same thing. Is this right? Is this the way for brethren to get together, or to see if they are together? Say, is there a man in the United States, that will deny unlimited predestination in every sense, or affirm limited predestination in any sense? Well, I believe it in a permissive sense. Well, let's have it in your permissive sense. Is it positively so in a permissive sense? Then why is it not positive? What do you mean by compounding the words predestination, and let, suffer or permit? Do you mean that God absolutely predestinated to let, suffer or permit wicked men to do wickedly? If so, then your idea is sound and Baptist; and I know of no Baptist that teaches to the contrary, so that sets predestination out of this fight. But you said the brain of your order had crossed all conditional streams, and landed at the same port. So they have, so far as predestination is concerned. But some teach conditional time salvation. Yes, some of our brain do. (I do not mean spiritual wisdom.) Say, have you a man of brain and character, that will affirm creature conditions in order to time savings? Remember, I say creature. If they are not creature conditions, will you be so kind as to tell us what kind of conditions; as I think all our old folks want the truth. Say, have you a man that will affirm "time salvation" in the singular?

I know that there are many salvations, or savings mentioned in the Bible; but we do not frustrate the grace of God to get them, nor cut loose from terms of second causes; but in them is manifested God's faithfulness, in bestowing His grace. "But He hath delivered, doth deliver, and we trust will yet deliver." But I believe in duty. That is right. What is the first duty of promise? Believe. That is right. Believe what? Believe the truth, believe in God and His grace, recognize the depravity of your heart, confess your sins, sin not, do right, shun even the appearance of

evil, repent of every wrong. One might say, I can't. Well, that only proves your depravity. God and his righteous law are not responsible for your disability. But He says in His word, "That if any man sin we have an Advocate with the Father, even Jesus Christ the Righteous." Then, my dear brother, hold up your drooping head, look higher than yourself, trust in Jesus. God's perfect law required a perfect law keeper, hence, He (God) prepared Himself an offering for sin; and the same offended God reconciled His own wrath, by delivering His Son; and for His sake receives our imperfect service, rendered in His name, through the spirit. May His holy grace be with His children, for His sake. Amen.

BEN. D. CLARK.

## ADMONITION.

Put up again thy sword into his place; for all they that take the sword, shall perish with the sword. (Mat. 26:25.)

This language of Jesus was spoken to a disciple of His, who had drawn his sword contrary to the laws of Zion, and the spirit of Zion's King. The kingdom of God is righteousness, and peace, and joy in the Holy Ghost. It is not war, abuse and bitterness in the flesh. The children of Zion should not exhibit that spirit, and when I see it cropping out, it makes me feel sad; for I know that sooner or later, if they begin to use the sword, that they must perish, for "the scriptures cannot be broken." The inspired Paul says, "If ye bite and devour one another, take heed that ye be not consumed one of another," (Gal. 5:15.) Then dear child of grace, let us strive to keep the unity of the spirit in the bond of peace. If you be reviled, revile not again. Jesus says, "Blessed are you when men shall persecute you, and revile you and say all manner of evil against you falsely for my name sake, rejoice and be exceedingly glad; for great is your reward in heaven." If you be persecuted for the cause of Christ and the testimony of our Lord, it is an evidence of your acceptance with God. "For whom the Lord loveth he chaseth, and scourgeth every son he receiveth." It is the son whom Christ receives that is chastized and scourged and not the one he rejects. Then the poor, tempest-tossed, afflicted and persecuted soldiers of the cross have comfort in the midst of their sore trials, for these are so many evidences that the Lord has received them and is consuming their dross and purifying them as silver is purified. Then, if like Paul, we be "in perils of robbers, in perils by our own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren," let us endure hardness as good soldiers. These things are for our profit, to try our faith, the trial of which Peter says is much more precious than gold.

Then let me entreat you to let no bitterness emanate from you, be not overcome of evil, but overcome evil with good. Entangle not yourselves with those who would strive about words to no profit, but to the subverting of the hearers. Be not double minded, for a double minded man is unstable in all his ways. Be not carried about by every wind of doctrine; but stand fast in the liberty wherein Christ hath made you free. Remove not the ancient land-marks which thy fathers have set, but contend earnestly for the faith once delivered to the saints. Brethren, if any of you find in you an evil heart of unbelief or evil spirit of strife and war let me entreat you to put up thy sword, for they that take the sword must perish with the sword. H.

## THE ADVOCATE OF TRUTH AS A SEMI-MONTHLY.

If all of our subscribers who write that they are well pleased with THE ADVOCATE OF TRUTH will go to work for it and send us a few new subscribers, we can soon get to where we can publish it semi-monthly. So let every one consider themselves as agents for it, remembering that for every five paid up subscribers you send in your time will be advanced one year, and at the same time you will be helping us to make THE ADVOCATE a semi-monthly. —[EDS.]



## IS PREDESTINATION THE CAUSE OF SIN?

CONTINUED FROM PAGE 3.

predestinated in this instance." So you think it was not determined that wicked hands should take the holy Lamb of God and put him to death upon the cruel cross. Let us see. But first let us notice who delivered Jesus to be crucified, and you will see that you are mistaken in thinking that God himself did this, or caused it to be done. Following your quotation, Peter said, "ye have taken, and with wicked hands have crucified and slain." At the Lord's supper, he said, "But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" So it was the wicked Judas that delivered Jesus to the mob; and it was the more wicked priests who delivered him to the cowardly and ungodly Roman governor, and he delivered him up to the soldiers to be crucified. Pilate said to Jesus, "Speakest thou not to me? knowest thou not that I have power to crucify thee?" Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." Greater than the sin of Pilate. You will not now say that he that had the greater sin was God: therefore God did not deliver up Jesus to the Jewish authorities, nor to the Roman powers, that they should crucify him; for his wicked betrayers and murderers did this greatest crime against the innocent Redeemer, and they were guilty; yet God did determine and foreordain that they should thus wickedly betray and put to death his meek and obedient Son, as we shall see. Peter says that we were redeemed with the precious blood of Christ, "as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." To the Jews Peter said, "The God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy one and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead." This was the work of God, to raise up Christ from the dead.

In fervent prayer the apostles said, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." This most plainly and conclusively shows that the counsel of the Lord had before determined to be done "whatsoever" those wicked men did do against God's holy child Jesus. But it was far from God to influence or cause them to do those most wicked works; for he brought his just and awful judgments upon them afterwards for their enormous crimes, as history shows. Judas, who betrayed Jesus, "as was determined," the Lord said, was one of this rabble gathered against the Lord, and against his Christ, to fulfill his fearful part in all those most fearful acts of wicked men. But you say that you do not read it so. This surprises me, dear brother, for I think you must have read all those things in the Scriptures, which the Lord's hand and counsel before determined, as he declared long before by his prophets, precisely as those wicked instruments fulfilled them at the time appointed. Every thing which Judas did in this greatest and blackest of crimes, was minutely foretold by some of the inspired prophets of the Lord, even to the pieces of silver that bribed him, and to his suicide. This was true also of (or of) and every act of all the others engaged in this eternal drama of infinite crime, as you may find minutely searching the Scriptures. The dear Master's question to Judas the fearful, right of his being saying that he

trayal comprehends it all: "And truly the Son of man goeth as was determined." It was the Holy God who determined it, and who also determines all things; but it was Satan-possessed and wicked hands that did all the wicked deeds. Most certainly, every foretold event by inspired prophets was before determined by the omniscient and omnipotent Lord, who revealed them: and so they must come to pass just as "Thus saith the Lord." "Believest thou the prophets," dear brother? Well, I am taking this labor and pains because I know you do, and to relieve and establish you in the precious truth of God's unlimited and universal dominion and Sovereignty. "For the eternal God is thy refuge, and underneath are the everlasting arms." "For there is no power but of God; the powers that be are ordained of God," wrote the inspired Paul. And he said this of the Pagan powers of wicked Rome. God's eternal purpose runs through all the universe, and securely embraces it all, and holds all in subjection to his control. Certainly it does, if he is the Sovereign and rules supreme, as the sacred oracles declare, and as you believe. "Not a sparrow shall fall on the ground without your Father."

As to the entrance of sin into the world, dear brother, Paul said it was by one man, and death by sin, and man is righteously accountable to God for all his sins, and under the most binding and perpetual obligations of his holy law and commandments, until all be fulfilled, and man be redeemed from all iniquity. For justice and judgment are the habitation of God's throne, and he will by no means clear the guilty. Therefore, without the shedding of the atoning and justifying blood of his Son, the Mediator, the man Christ Jesus, there is no remission of sins, nor justification unto life and holiness. This we believe.

Well, now, if sin and the curse of the law, righteous condemnation and death, with all the fearful consequences which lie between sin and death, were not embraced in the counsel and eternal purpose of the God of the everlasting covenant, then, let me kindly ask you, my brother, Why and unto what purpose was Christ verily foreordained before the foundation of the world, that by his own blood he might redeem his covenant people from all iniquity? Why, also, did God ordain the new covenant, order it in all things and make it sure, and establish this provision in it, "For I will forgive their iniquity, and I will remember their sin no more?" Why did God the Father choose His people in Christ before the foundation of the world, and bless them in Him with all spiritual blessings, that they should be holy and without blame before Him in love? Why all this purpose and provision of redemption and mercy and salvation, and yet sin and guilt and death have no place in the counsel and purpose of the Lord? It is said, "The legs of the lame are not equal."

Now, consider the word of the angel: "For He shall save His people from their sins." And thus of Paul: "Who gave Himself for us, that He might redeem us from all iniquity." Then, certainly, every sin and all the iniquities of all His countless people were imputed to Christ, and God imputed them to His Son; therefore they were all definitely known to God, and positively determined and fixed in His unalterable counsel and purpose; so accurately determined in number and magnitude, that not the least sin could possibly be omitted or left out, nor one more committed than Christ redeemed His people from; for they were all in God's infinite account, and all were laid upon the Mediator of the new covenant, the Surety of the better testament, who bore them in His own body on the cross, and put them all away by the sacrifice of Himself. But if only one accidental sin might possibly be committed by any of the people of the covenant, which was not included in the infinite account and laid upon the Redeemer, then He would not have redeemed us from all iniquity, the atonement would not have been full and perfect, and the whole work of salvation from all sin would have been impaired.

Moreover, dear brother, the very fact that

nite Sovereign placed the one forbidden tree in the midst of the garden, and said to man, "For thou eatest thereof thou shalt surely die," but told him that He might freely eat of all the other trees, positively shows that the Lord had a far-reaching and infinite purpose in so doing; and that when Adam did eat, and so sin, and sinning, died, the purpose of God was not overturned, defeated or frustrated in the least. So far from it, all His eternal purpose, as embracing the riches of His everlasting mercy in the new covenant, and the infinite fullness of grace in Christ, whom the Father ordained before the world was, that He should save His countless thousands of people from their sins, most positively establishes the truth that the sin and death of man entered into the immutable purpose of God, as determined factors for which the Covenant God had made provision. Indeed, my brother, the whole Bible story is but an unfolding of this counsel and purpose and provision of the God of salvation.

Where would be the new and everlasting song of millions of redeemed sinners, to the praise of God and the Lamb, and the rapturous bliss of salvation in Heaven had not God's sovereign purpose been to withdraw His upholding power, and let man sin, and bring death, and then send the second Man to also die, put away sin, and abolish death? From thence arises all the everlasting glories of the resurrection. And so, the gate of death is made the open door into Heaven.

Yea, Heaven itself—holy, happy Heaven—is peopled with a countless multitude of glorified saints through the ordained entrance of sin and death! This, in its consummation, is wonderful! Even the angels desire to look into the mysteries of redemption from sin and death. And the crowning glory of the most lovely Jesus will be the transporting song of saved sinners, saying, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God His Father; to Him be glory and dominion forever and ever. Amen."

Yours in servant love,

D. BARTLEY.

Dec. 15, 1900.

Crawfordsville, Ind.

611 TYLER ST., WACO, TEX., Feb. 28, 1901.  
ELD. J. C. SIKES.

Dear Beloved Brother in the Lord:—Your kind and highly appreciated letter was received in due time, but several weeks have passed, and I have not yet replied. I have no excuse to render more than a deep feeling sense of my unworthiness, and my unfitness to reply to your request, which was to write something for publication in your prospective paper. I was somewhat surprised to hear that you anticipated publishing a paper, and I did have some fears for you in the undertaking; and I have thought that the Primitive Baptists had too many periodicals among them, or at least, I feel sure that much strife and contention and many evils have been disseminated and fostered through these mediums of correspondence. However, I am not able to say, nor do I wish to say anything to discourage you in your work. I feel assured if it is of the Lord and for His glory, there will be a blessing attending it, and I can only say you have my good will and I sincerely desire to see you succeed in all your lawful undertakings. If I was differently situated in life, I might feel more free to write. But being (as you are aware) an exile from a former privileges with my people, makes me feel delicate in attempting to write anything for publication. Still I hope I love the truth. I feel sure that I am not ashamed of openly declaring that Jesus is my friend, my all sufficient Savior.

If I write on any subject, let my theme be Jesus. When we are all cut off from other sources of refuge, and our way is hedged in with dismal forebodings, and our hopes are in peril, and all we have or claim as our earthly support is taken, and we are left seemingly without friends or any comfort or consolation, then we are shown our dependence, and can fall at the feet of the Master and cry out, "Lord save!"



life have I been ready to faint by the way side, and say in anguish of soul, "is the Lord clean gone forever?" I have often felt that He was, and I have been vain enough to endeavor to find Him. But I have to learn that He always finds me first. He comes to me, and helps me, and gives me strength, else I remain in the dark and helpless. I am far enough advanced in years, it would seem to some, to be free from so much imperfection, and to have attained to the stature of a man. This is what some people teach, and claim that we have power to go forth and find the Lord at our option. But I must say, that this does not accord with my experience. I may not know any thing about true religion, and I sometimes have very serious doubts as to my acceptance with the Son of Righteousness. I make vows and break them; have fervent desires to serve the Lord, and something will divert my mind to a cold and barren subject of earth, and I become weak and tottering, and grave fears will enter the threshold of my soul, and I find no place to rest, no one to comfort or to give me food.

Thus I go on from day to day, desiring to be sincere in all that I would do, and yet I fall so far short of what I feel is necessary, or what a follower of the meek and lowly Lamb ought to do, I am ready to say, I am not the man.

I am a stranger here below,  
And what I am 'tis hard to know.

When the dear Lord comes to me, and restores unto me the joys of His salvation, and gives me grace and strength to come forth, I feel as though I had never been in need, and cannot then realize why I should ever have doubted His coming. Then it is, that with joyful strains of melody in my poor heart, though silently, I can exclaim within, (and I believe the Lord hears all our silent prayers), "Bless the Lord, Oh my soul, and all that is within me, bless His holy name." I can then say, "The Lord is my Shepherd, I shall not want."

Come life, come death,  
Come then what will,  
Jesus is my friend.

Dear brother, we can never tell of this wonderful story of love in all its details. We can talk and write about Jesus, but of His fullness, His wonderful majesty and power we can never fathom. We can never realize, we can never know all about it here. I sometimes find myself trying to open the door to eternity, vainly trying to know or in some way endeavoring to ascertain the condition of our departed ones; wondering if it is a reality that we will meet again in a way that we will know and be known. But here I am at sea again, without compass or rudder. I have to fall helpless and blind, and wait for the coming of the Master. If we meet in Heaven as one in Christ Jesus, free from sin, free from selfishness, and all fleshly desires are left behind, and there all is sunshine, glory, and one eternal perfection of praise, and purity of joy. What more need we desire? I believe, dear brother, that I will be just as happy with you in Heaven (if it is God's will that we meet there) as I will be with my parents, brothers, sisters, or my infants that have passed on. If we are one family—all one in Christ, then we are not divided; no, all one; what a glorious thought. How different this is to our earthly existence. Here we are strangers, scattered o'er the earth, living among a wicked and treacherous generation; many times having no assurance even of a true friend, and our prospects for a subsistence seems to be gloomy. But up there, I feel no pain of anguishing hearts will be felt. No parting of friends or sorrow to mar the tranquil joys of the Redeemed of the Lord. Then let us take fresh courage day by day, and as much as is in our power; go forth to battle, looking to our King for directions. I hope ere long (and I sometimes feel it will not be long) to lay my armour by, (if indeed I have one on) and enter that haven of rest.

I can't say that I have fought a good fight. No, indeed, I feel that I am a cripple, and have been a burden to my comrades. I have to be either nursed and well pitied or neglected. My poor

heart is influenced sometimes to complain that I have been neglected; but I desire to be patient and trusting in the Lord. The war will soon be over with me; and if I am numbered with the host that were chosen in Christ Jesus before the world began, all will be well. Now farewell.

Your poor brother in hope,  
I. HARVEY WEBB.

### CHRIST EXALTED.

Jehovah in council resolved to fulfill  
The scheme from eternity laid in His will,  
A scheme too profound for seraph to pry,  
And all for the lifting of Jesus on high.

'Twas not for the creature salvation took place,  
The whole was of God, to the praise of His grace,  
And all to this glory shall attend by and by,  
To accomplishing the lifting of Jesus on high.

His wisdom contrived the adorable plan,  
Grace, mercy, and peace, and good will towards man,  
The great three-in-one did the same ratify,  
And all for the lifting of Jesus on high.

Here all the perfections of Deity shine,  
Love, wisdom, and power; and goodness divine;  
His justice and grace were honored thereby;  
'Twas all for the lifting of Jesus on high.

When first the great project to angels were known,  
They hailed Him in songs, as the Lamb on the throne.  
The concave of Heaven resounds with their cry,  
God man mediator, they lift Him on high.

Creation proclaims the great work of Thy hand,  
All beings and thing in the order they stand;  
Productions by chance we are led to deny,  
'Twas made for the lifting of Jesus on high.

All things for His sake did Jehovah prepare,  
For of Him, and to Him, and through Him they are;  
All systems and worlds that revolve in the sky,  
Were made for the lifting of Jesus on high.

Set up as the head of His mystical frame,  
He honored both Heaven and earth with His name;  
And nothing was wanting which God could supply,  
To aid in the lifting of Jesus on high.

When man was created what wisdom we see,  
The whole he possessed was the image of Thee;  
But, Oh! in his fall we are led to spy  
'Twas all for the lifting of Jesus on high.

When Adam to eat of the fruit was inclined,  
It answered the end which Jehovah designed,  
No purpose of wisdom was altered thereby,  
'Twas all for the lifting of Jesus on high.

Here Satan was nonplussed in what he had done,  
The fall wrought the channel where mercy should run,  
In streams of salvation which never run dry,  
And all for the lifting of Jesus on high.

From hence it appears He made nothing in vain,  
For Adam thus formed was a link in the chain;  
In him 'twas decreed that his members should die,  
And all for the lifting of Jesus on high.

The man that betrayed Him prediction foretold  
The pieces of silver for which He was sold;  
To prove his salvation the world we defy,  
He fell for the lifting of Jesus on high.

The law that was given on Sinai of old  
Was still the great mercy and love to unfold,  
Which did in the womb of eternity lie,  
And all for the lifting of Jesus on high.

In fulness of time he came under the law,  
Its jots and its tittles he answered we know;  
And, stretching His arms, did on Calvary die,  
To accomplish His lifting to glory on high.

He slept in the tomb, till the morning arose  
That signed His release and confounded His foes;  
Then bursting its bars, He ascended the sky,  
To reign in His glory, eternal on high.

—Kent, from Wilson Thompson's hymn book.

### ELDERS HARDY AND SIKES.

Dear Brethren.—After looking over your paper, THE ADVOCATE OF TRUTH, I have decided to pen a few lines for your consideration; not that I feel worthy, nor that I think myself capable to instruct even the weakest of the weak; but to gratify a desire to speak to the little ones—as little children like to talk to those of their own size. And now, dear little child, if you feel to be the least of all the family, it is you that I desire to talk to. And while I speak thus to you, I am encouraged to think that we, though ever so small now, are only passing through the preparatory days to manhood. And while we now see as a child, think as a child, and speak as a child, we hope, as Paul said, "to enter manhood, where we can put away childish things." As a little child, we now play in the dirt, and get our garments so dirty, that I am almost ashamed to enter my Father's house, (church) where the dear old fathers and mothers are clad in their spotless white robes, which they have kept clean and washed in

the blood of the Lamb, by their godly conversations and orderly walks in their every day life. Oh! how ashamed I feel then, just to look at my dirty self, compared to them in spotless white. Then, can you wonder at me desiring to talk to little ones, that feel like they were as dirty as I; and speak of our desires to get to be men and women, and not little dirty children? And now, dear old fathers and mothers, don't shut your doors on us because we are dirty. Remember that you were once children, and if by chance you were not as filthy as we little ones today, let your love, as a loving mother, go out for us; for we love you. And when you hear of our saying naughty little things, don't become angry with us, but in love rebuke us. If you knew how often we little dirty, trembling ones tried to step in your tracks to keep out of the mud, surely you would not step so far at one step. I know your pilgrimage is great and your march is a wearisome one; but don't be forgetful of your childish days; and then pray the Father to issue us little ones our daily bread, that we may soon be valiant soldiers on our march home, putting away childish things. Oh! dear little child, take courage. Paul said, "Unto me who am less than the least of all saints is this grace given that I should preach the unsearchable riches of Christ." So we see that God's grace makes the least ones grow to be men.

Then be patient, and shun all the dirt you can, and maybe we will be men after awhile. But if we should happen to get so dirty by our childish ways that the old fathers rebuke too sharply, don't get angry with them, but be ye children in malice, soon to forget and forgive. And don't think that your childish days are longer than any one else's. I can call back to 1874 and remember well my thoughts when I would go to my Father's house (church) and see the old fathers and mothers robed in their spotless white and think that when I got as old as them and could keep as clean as them, that I would have no doubts. But 1901 finds me but a dwarf and just as childish as ever, and my garments dirty still. Now, dear old fathers and mothers, don't think that I have drawn your pictures too bright, for it is so with me. When I behold you in your devotions and think that you allow me to sit with you, it binds my heart in the strongest ties to you. Then, oh I pray thee, let us still live with you, if we are dirty and naughty little fellows. Now, dear little kindred in Christ, if this little childish talk is not too naughty, may be I will try to speak to you again soon,  
W. B. SIKES.

Crowell, Texas.

### MY CALLING

I am a wretched sinner,  
Called of God to preach  
The mysteries of the Bible  
Children of God to teach.

Off' times I go to preaching—  
I do not wish to go;  
My mind is all vexation,  
My heart is filled with woe.

I feel that friends will scorn me  
And say I have no call;  
But God who reigns in glory  
Will be the judge of all.

I feel that I am not able  
To do my Master's will,  
But God will give me wisdom  
My calling to fulfill.

I feel among the brethren  
That I'm the least of all;  
'Tis through great tribulation  
I answer to my call.

—Selected.

### A PRAYER.

Jesus, Savior, hear my humble prayer,  
While before Thy mercy seat I bow;  
Give me peace and free my soul from care;  
Holy Father give me comfort now.

I am weak and sin doth trouble sore;  
I am blind and cannot see my way;  
Give me strength, I pray Thee, ever more;  
Lead me to that land of endless day.

Wash me in Thy cleansing blood so free,  
That was shed on Calvary's frowning brow;  
Take me home and I shall dwell with Thee,  
Wear the victors crown—before Thee bow.

Jesus, Savior, send Thy spirit pure,  
That shall lead me in the perfect way;  
Give me grace that I may e'er endure,  
'Till that golden blissful happy day.

—A. H. COOK.



Beloved in Christ Jesus our Lord:—It is very agreeable to communicate with those that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ. (2 Peter, 1:1). If we are truly such as the apostle thus describes, we are among the highly favored ones of the Everlasting God, and I am sure as we muse upon the exceeding riches of His grace toward us, we shall be filled with adoring gratitude before His gracious throne. For a number of years, I have been saying to myself:

"I know not if the dark or bright shall be my lot.  
If that wherein my soul delights be best or not.  
It may be mine to drag for years toils heavy chains,  
Or day and night my mete be tears on beds of pain.  
But this I know, where e'er I go, there is a hand divine,  
That holds me still, neath every ill, whatever lot be mine."

This sweet confidence in the Lord has many times been my strength and comfort amidst the trials in life's pathway. It is very comforting to be enabled to trust in the Lord. I am aware that in times of prosperity, when every prospect seems pleasing, that we may readily assent to the doctrine that "all things work together for good to them that love God, to them who are the called according to His purpose." But when in deep waters and sore afflictions, only the richly administered grace of God will enable us to say, "What shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10). Adversities are included in the heritage of God's elect, and as it is the good pleasure of the Lord, that we shall experience tribulation in the world, we have need of grace, to be able in faith to say that our predestined pathway is the best. It is very blessed to remember that in all our changing scenes, our gracious and unchanging God will never leave us nor forsake us. He will guide us with His eye. (Psa. 32:8). Never for a moment does He take His eye off His people. "Mine eyes and Mine heart shall be there perpetually." (1 Kings 9:3). Then in the sweet persuasion of faith, we can say, "Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in Heaven but Thee? And there is none upon earth that I desire beside Thee. My flesh and heart faileth, but God is the strength of my heart and my portion forever." The Psalmist says of his God "I will be glad and rejoice in Thy mercy, for Thou hast considered my soul in adversities." (Psa. 31:7). Others may stand aloof from us in our affliction, and we may have to say with David, "I looked on my right hand, and beheld, but there was no man that would know me; no man cared for my soul." But the God of our mercy abounds in consolations toward us in all our distresses. Sometimes our bark is wafted over life's ocean by breath divine. We feel a sweet confidence that the Holy Spirit breaths upon us with divine and soul cheering accents, telling us of Jesus, of His wondrous love and mercy, of His unfailing compassion. Yes, He remembers to us the undying constancy of our beloved Savior. O, this is fair sailing, and we can sing in our glad hearts, "Yes, I shall soon be landed on yonder shores of bliss." But beloved of God, we have learned that the redeemed who go down to the sea in ships, that do business in great waters, shall see the works of the Lord and His wonders in the deep. (Psalm 107, 23-30) Adverse, stormy winds arise at the commandment of our God, our heavens are shrouded in blackness, and when neither sun nor stars in many days appear, and no small tempest is upon us, (Acts 27:20) then what straits we are brought into. Sorrows encompass us around and endless distresses we see; nor is it long before we are brought to our wits end. All our little strength is gone, our wisdom and all our creature resources fail us, then in our troubles we are drawn God's gracious working within us to cry unto Him in our distresses. We are to see the works of the Lord, and His wonders in the deep. Though the sea of our carnal nature may lift up its waves, and we fear that we shall be utterly engulfed, the voice of our Beloved hushes the storm, stays the winds, calms our disquieted hearts, and whispers His own tender mercy and love in our souls.

"With Christ in the vessel, we can smile at

the storm." Then are we glad because we are in quiet, and we find consoling repose in the love and blood and righteousness of the Lamb.

"My times are in Thy hand." (Psalm 31:15). Do you believe this affectionately? Our times are not in our own hands, not in the hands of our friends, not in the hands of our enemies, not in the hands of the adversary—the devil. Then all the times that go over us, and over Israel, and all the kingdoms of the nations, (1 Chron. 29:30). are absolutely disposed of by the Lord God, omnipotent, who reigneth. Blessed thought! All the times that pass over us shall only be such as it is our Heavenly Father's pleasure for us to prove.

"Yea, times the tempter's power to prove,  
And times to taste a Savior's love,  
Must all begin and last and end,  
As best shall please our God and Friend."

Then I am sure that times of adversity which the Lord has set over against the day of prosperity, (Eccles. 7:14) will be profitable times to those who fear the Lord. I know from experience that it is good to be chastened, afflicted and brought low. Our carnal nature may excite us to murmurings and we may kick against the tribulations of our pathway; but God who worketh all things after the counsel of His own will, will work all things together for our good. Yea, even our vileness, rebelliousness and perverseness which we are made so bitterly to feel, shall in the hands of God work for our good; for our gracious God will so humble and abase us in the dust at His feet, under the heart felt consciousness of our naughtiness, that our speech will be low out of the dust. (Isaiah 29:4). When the Lord lays before us our iniquities, and our secret sins in the light of His countenance, then our own wickedness corrects us and our backslidings reprove us, (Jer. 2:19) and by the Lord's favor we are contrite in heart at His gracious throne. We are not cast away, the Lord loveth us still. "For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts: though their land was filled with sin against the Holy One of Israel." (Jer. 51:5). "Where sin aboundeth grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness until eternal life by Jesus Christ our Lord." O, this is wonderful and with the hope that it embraces an unworthy sinner like me, my heart is bowed in melting adoration before the Lord. "In times of trial all our idols of silver and gold are found worthless, and are cast to the moles and to the bats, and the Lord alone is exalted in that day. There are times when our God gives commandment for our adversaries to be round about us." (Lam. 1:5, 7:17). For whom the Lord loveth He chasteneth and scourgeth every son whom he receiveth. Afflictions, trials, our sins, and the cruel persecutions of the devil. All we must and shall endure, but only in measure and weight as it pleaseth our Heavenly Father, and all shall work for our good. Then though sickness and pain, and sorrow our heritage be, though for a season if needs be, we are in heaviness through manifold temptations, though our sins and iniquities bring us into wretched captivity; though in us an evil heart of unbelief scans the dealings of the Lord in vain, and would insinuate that there is no help for us in God; though Satan mock us, and hurl his fiery darts; though we are laid in the deeps; though all be as a waste howling wilderness around us; our God will never leave us nor forsake us. Thus it is written, "Then will I visit their transgressions with the rod, and their iniquities with stripes. Nevertheless My loving kindness will I not utterly take from him nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips." (Psa. 89:32-34).

Then, my dear brethren, when cisterns are broken, and creatures all fail; when no eye pities us, and no arm reaches forth for our salvation; when we are spiritually naked and famishing; when the enemy comes in like a flood, and we fall down and there is none to help, will our God, who hath taught and drawn us to trust in His name for-

"Will He then His grace deny,  
Lay His wonted kindness by?  
Will He, can He say depart  
To the humble contrite heart?  
No our Christ is still the same,  
Endless blessings on His name."

It will be our portion, once more to sing,  
restoreth my soul, He leadeth me in the paths of  
righteousness for His name sake."

Our Lord Jesus Christ is the friend that  
sticketh closer than a brother. "He loveth at all  
times." (Prov. 17-17).

The Son of God was made flesh and dwelt  
among us, and came into all our adversities. He  
was tempted in all points like as we are, yet with-  
out sin; and He suffered, being tempted, where-  
fore He is able to succor them that are tempted.  
(Heb. 2-18).

Hitherto this has been verified in God's elect  
and will be till the end of time. But if we are  
partakers of the hope of the gospel, it is our privi-  
lege, the Lord enabling us to say with the apostle  
"I am persuaded that neither death, nor life, nor  
angels, nor principalities, nor powers, nor things  
present, nor things to come, nor height, nor depth,  
nor any other creature shall be able to separate us  
from the love of God, which is in Christ Jesus our  
Lord."  
FRED. W. KEENE.

North Berwick, Maine.

## 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 whatsoever 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 second causes taken away, but rather established, in which appears His wisdom in disposing all things; and His power and faithfulness in accomplishing His decree.
- 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 ordered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.
- 6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit and the life of Christ in them and are evidences of their gracious state and that all the graces of the spirit and all their acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ, and that they are so far unable to go beyond in good works or do more than is required of them, that the most godly and pious fall short of much which they in duty are bound to do.
- 7th—We believe that the gospel was ordained of God for the good of his children, to instruct them and to comfort them and to stir up the grace that is in them and 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 circulation of THE ADVOCATE OF TRUTH and write to the publishers.