

The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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

VOL. I.

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NO. 4.

THE SPECKLED BIRD.

(Jeremiah 12-9).

There's many birds of different wing,
The world delights to hear them sing;
But there is one that that's seldom heard,
The poor despised speckled bird.

This speckled bird is much abhorred,
By all who do not love the Lord;
And if you ask the reason why,
Her treasure is laid up on high.

She lives on food that others hate,
What she calls small the world calls great;
And food which others love to eat,
Is to her taste polluted meat.

All others live on tainted meat,
Just such as vultures have to eat;
Because the speckled bird won't join,
They all affirm she is unkind.

This speckled bird has meat from Heaven,
Not bought by her but freely given;
It is the food that Christians eat
While hovering round the mercy seat.

Upon her head her specks appear,
Look on her head, you'll find them there;
In every part where feathers grow,
There, specks do shine and brightly glow.

This speckled bird delights to sing
The praises of her God and King;
She views her specks as marks of Heaven,
And pledges which her Lord has given.

Thousands have tried to learn her song,
They do their best but still are wrong;
Their notes will do in every place
Except among those who are saved by grace.

This speckled bird will loud contend,
Her song's too good for them to mend;
And when she brings them to the test,
They talk and do like all the rest.

All other birds unite and say,
Let us throw these little things away;
The things that split us are but few,
For we are birds and so are you.

The speckled bird now shows her robe,
The finest one upon the globe;
And in this dress made clean and white,
She is satisfied that all is right.

This robe's complete without a seam,
In it a fault cannot be seen;
For it is all the gift of God,
And only found in Christ her Lord.

The others then their robes bring forth,
From East and West, from North and South;
But warp and woof, and shape and size,
Were linsey woolsey in her eyes.

She did behold although so fine,
They were not gold although they shined;
For iron, brass and steel are bright,
When polished well, and please the sight.

Then said one of the vulture crew,
We know not what to do with you;
If you are right then we are lost,
And all our hopes of Heaven crossed.

Now we can pray and shout and sing,
And make our meeting houses ring;
But if you ask us for a cause,
We must admit we are at a loss.

Come every bird, we'll all unite
To put this speckled bird to flight;
Although we do not see alike,
We will all agree at her to strike.

The battle now is in array,
And they are sure they'll win the day;
Before they know what they're about,
The speckled bird puts them to route.

They stand amazed and wonder why
The speckled bird should them defy;
But if they knew who was at the head,
They'd wonder why they are not dead.

While thus whipped out they cannot rest,
They promise each to do their best;
Each one pretends his heart is stirred,
And that they love the speckled bird.

They are now an undivided band,
To work things to each other's hand;
Their own disputes they lay aside
Until the speckled bird is tried.

Each one has his work assigned,
One must be pitiful, another kind;

Each of them is at his post,
And each tries to do the most.

One tries hard to arrange his dress,
And seems to be in deep distress;
They are willing now to be the tool,
If they the speckled bird can fool.

Their skill is tried but all in vain,
They have their labors for their pain;
The speckled bird is still secure,
Kept by God's almighty power.

The speckled bird at last shall rest
From all her woes among the blest,
And Heaven affords her sweet repose,
When ruin shall confound her foes.

—Selected.

WHAT IS IT THAT SAVES A SOUL?

CONTINUED FROM LAST MONTH.

All doctrines, notions, forms, creeds, ordinances, and ceremonies, short of this manifested salvation, are as the dust in the balance, and as the driven stubble before the wind. What, for instance, is election, except it be revealed to my soul that I was elected before the foundation of the world? What is redemption to me, except the atoning blood of the Lamb be sprinkled on my conscience?—What is the everlasting love of a Triune Jehovah, unless that eternal love be shed abroad in my heart by the Holy Ghost?—What is the final perseverance of the saints, unless there is a blessed enjoyment of it in the conscience, as a personal reality? To see these things revealed in the Bible, is nothing. To hear them preached by one of God's ministers, is nothing. To receive the truth of these into our judgment, and to yield to them an unwavering assent, is nothing. Thousands have done all this, who are blaspheming God in hell. But to have eternal election, personal redemption, imputed righteousness, unfailing love, and all the other blessed links of the golden chain let down into the soul from the throne of God; to have the beauty, glory, and blessedness of salvation in all its branches, past, present, and to come, revealed to the heart, and sealed upon the conscience, this is all in all. And thus all doubts and fears, all convictions of sin, all cutting discoveries of inward vileness, all terrible views of God in the light of a broken law, all groans, sighs and tears, all heart sinkings, and dismal forebodings of death and judgment, that do not lead up to, and terminate in, a revealed salvation and a manifested Jesus, before a man closes his eyes in death, have no more to do with religion than the clanking of a madman's chains, or the howling phrenzy of a maniac. A man's soul must be damned or saved. And as far as inward religion is concerned, a man must have salvation as an internal reality, as a known, enjoyed, tasted, felt and handled possession, or he will never enter the kingdom of heaven. He may be Churchman or Dissenter, Calvinist or Arminian, Baptist or Independent, anything or everything, and yet all his profession is no more towards his salvation than the cut of his clothes, the height of his stature, or the color of his complexion. Everything of an outward nature, nay, truth itself, is a bed too short, and a covering too narrow. And thus all a man's consistency of life, soundness of creed, walking in the ordinances, long and steady profession, and everything on which thousands are resting for salvation, of a merely external nature, can no more put away sin, satisfy the justice of God, and give the soul a title for heaven, than the oath of the common swearer, or the lewd conversation of a harlot.

If, then, we be asked what it is which saves a soul, we answer, that it is not works of righte-

ousness which we have done or can do; nor the use of our free-will, which is only free to choose and love evil; nor closing in with offered grace, to do which we have no natural power; nor watchfulness, prayer, and fasting; nor selfdenial, austerity, and outward sanctification; nor any duties and forms; nor, in a word, any one thing singly, or multitude of things collectively, which depend on the natural wisdom and strength of man. Nor, again is it head knowledge, nor firm conviction of truth in the judgment, nor such workings of natural conscience as compel us to assent to a free grace salvation, nor a life outwardly consistent with the gospel, nor membership in a gospel church, nor natural attachment to the children and to the ministers of God, nor zeal for experimental religion, nor sacrifices made to support truth. Nor again, does salvation consist in doubts and fears, tribulations, temptations, workings of inward corruption, legal terrors, fits of gloomy despondency, and heart-rending despair.—All these things "accompany salvation," and are to be found in all the heirs of glory; but some of them or all may equally be found in hypocrites, apostates, and reprobates. Nor again, does salvation consist in desires, for the "sluggard desireth and hath not," nor in tears, for "Esau cried with an exceeding great and bitter cry," (Gen. xxxvii.34;) nor in merely seeking, for "many shall seek to enter in, and shall not be able," (Luke xiii.24;) nor in wishing, for, "it is not of him that willeth," nor in running, "for it is not of him that runneth," and though "in a race run all, one alone, receiveth the prize." Neither does salvation consist in outward gifts, as preaching and praying, as a man may "taste of the heavenly gift," and yet "his end be to be burned," (Heb. vi. 4, 8) whilst Paul prophesied, Judas preached and the sons of Sceva adjured devils by the name of Jesus. Nor does it consist in natural faith, as "Simon Magus believed and was baptized," (Acts viii. 13;) nor in natural hope, as there is "the hope of the hypocrite that shall perish;" nor in natural comforts, as there is "a walking in sparks of our own kindling;" nor in vain confidence, as "the fool rageth and is confident," (Prov. xiv. 16;) nor in talking about religion, for "a prating fool shall fall;" nor in being thought well of by others, as Paul once thought well of Demas, (Philem. 24,) "who loved the present world;" (2 Tim. iv. 10;) nor in the children of God feeling a union with us, as David "took sweet counsel with Ahitophel, and walked to the house of God in his company."—(Ps. iv. 14.) To sum up the whole, salvation does not consist in anything of the flesh, that is, in anything earthly, human, and natural," as "the flesh profiteth nothing," (John vi. 63;) neither "they which are the children of the flesh, are these the children of God; but the children of promise are counted for the seed." (Rom. ix. 8.) Thus, no man can deliver his own soul, nor give to God a ransom for himself or his brother, (Ps. xlix. 7;) but all "flesh is grass," fit only to be cut down by the mower, and to be cast into the oven. (Matt. vi. 30.)

We come, then, to this conclusion, to which God sooner or later brings every elect soul, that those who are saved, are saved, because God will save them; that "he hath mercy on whom he will have mercy," and on them alone, (Rom. ix. 15;) that he saves them, not from any foreseen goodness in them, but of his own distinguishing, sovereign grace; that he loves them freely, eternally, and unchangeably; and that they are re-deemed, justified, quickened, sanctified, preserved

and glorified, only because they are the objects of the undeserved love of a Triune Jehovah.

Here, then, is the answer to the question, "What is it which saves a soul?" 1. Having an interest in the electing choice of God the Father, in the redeeming blood and justifying righteousness of God the Son, and in the quickening, sanctifying operations of God the Holy Ghost. This is the inheritance sealed to the elect as eternally theirs, by "a covenant ordered in all things and sure." This is salvation outwardly, and he that has neither part nor lot in this salvation, will perish in his sins under the tremendous wrath of a just and holy God. But there is 2, the salvation inwardly, which consists in the manifestation of Jesus to the soul, whereby electing love, atoning blood, justifying righteousness, and an eternal inheritance beyond the skies, are sealed home upon the soul, and made personal, individual realities. To this inward enjoyment of salvation, all the children of God are predestinated, and none of them die without a greater or less share of it. Some of them, indeed, are now being plunged into the terrors of the law, others doubting and fearing, others cutting themselves off as hypocrites, others groaning beneath the weight of sin, others overcome by the power of their lusts, others harrassed by the devil, others fainting by reason of the way, and all engaged in a terrible conflict with the old man of sin. Some, again, are cut to the heart on account of their backslidings, others abhorring themselves in dust and ashes, others buffeted with the sorest temptations, others filled with rebellion and fretfulness, others entangled in Satan's snares, and others sitting in stubborn silence, or well nigh swallowed up with despondency. Some have never found their Saviour, and others have lost him; some have never felt pardon and deliverance, and others have been "again entangled in the yoke of bondage," some are shut up, and others can come forth; some are hoping against hope, and others doubting against evidences; some are "plagued all the day long, and chastened every morning;" and others are fearing they are bastards, because "the rod of God is not upon them."

But as all the family of God have a common interest in the salvation that is external, so do they all agree in this point with respect to the salvation that is internal, that it must be a supernatural religion, a manifested Savior, a revealed righteousness, a sprinkled conscience, a sealed pardon, a shed abroad love, an enjoyed redemption, that alone will satisfy or save. And thus all their strippings, emptyings, chastisements, temptations, conflicts, sorrows, sighs, groans, and tears; all their doubts, fears, terrors, quakings, gloom, and despondency; all their views of the justice of God in a holy law; all their ups and downs, changes, vicissitudes, guilt, condemnation, and bitter feelings of anguish on account of sin; in a word, all their experience of the depths of a desperately wicked heart; all; all serve in the hands of the blessed Spirit to bring them to this point, that salvation is in the blood and righteousness of Christ alone, and that this salvation must be revealed to them, and in them, to deliver them from the flames of hell.

"But," say the Arminians, "if salvation be such as is here described, what becomes of the interests of morality, what provision is made for good works, what security is there for holiness of life? Will not a belief of his election make a man presumptuous, a confidence in his final perseverance render him careless, and a persuasion that he cannot sin himself out of the covenant lead him to licentiousness?" To this we answer, "Yea; such will be, and are the fruits and effects of the doctrines of grace, when they are not wrought by the hand of God in the soul, but are learnt, as hundreds learn them, in the understanding and judgment only." But this effect does not prove them to be untrue, but is rather a fulfilment of the word of God. "Let their table," that is the doctrines spread before them, on which they profess to feed, "become a snare, and that which should have been for their welfare, let it become a trap." (Ps. lxxix,

22). We read of "spots" in the primitive believers' "feasts of charity, feeding themselves without fear." These drank into the doctrine of election, etc., unmixed with holy awe, unattended with a trembling at God's word, and a spiritual reverence of his terrible majesty. Now these characters are said "to turn the grace of God into lasciviousness, and to deny," that is, by wicked works, "the only Lord God, and our Lord Jesus Christ." (Jude 4:12).

But because ungodly men pervert the right ways of the Lord, and abuse truth to their own destruction, does it follow that the same effects follow the same doctrines, where they are spiritually taught and spiritually received? The rays of the sun draw up ague and fever from the pestilential marsh, and turn a dead carcass into carrion. But is the sun less pure, are his beams less bright, are his rays less cheering, is his genial warmth less fostering to every herb, fruit, and flower, because he draws putrefaction out of what is in itself putrid, and corruption out of what is in itself corrupt? And thus, because the doctrines of grace received into a corrupt heart serve only to draw forth its natural corruption, it does not follow that it is so where the word of life is received "into an honest and good heart," (Luke viii, 15) that is a heart made good, or like unto God, (Matt. xix, 17) by the impress of His divine image. In this prepared soil the doctrine of grace takes deep root, and being watered from time to time by the dews and rains of the blessed Spirit, bring forth fruit abundantly. Thus they bring forth, 1, inward fruit. Of these the first is conversion, which consists in a change of heart, a change of affections, a change of feeling, a turning from formality to spirituality, from free will to free grace, from self-righteousness to self-abhorrence, from hypocrisy to honesty, from self-justification to self-condemnation, from profession to power. The second is godly fear, which realizes God's heart-searching presence, trembles at His frown, dreads His displeasure, is afraid of His judgments, feels his chastening hand, and seeks above all things His favor and the light of His countenance. The third is humility, which springs from a knowledge of God and a knowledge of one's self, and consists in a spiritual acquaintance with the deceit and wickedness of the heart, in esteeming others better than ourselves, in feeling how little grace and real religion we possess, in confessions of God and man of our vileness, in sitting at Jesus' feet to be taught by him, in taking the lowest room amongst the children of God, in being a babe in helplessness, weakness, foolishness, and nothingness. A fourth inward fruit is godly sorrow which springs from a view of a suffering Savior, and manifests itself by hatred of self, abhorrence of sin, groaning over our backslidings, grief of soul for being so often entangled by our lusts and passions, and is accompanied by softness, meltings of heart, flowings of love to the Redeemer and of indignation against ourselves, and earnest desires never to sin more. A fifth fruit is hope, which springs up out of despair, and is raised up in the soul by a spiritual discovery of the compassion, the mercy, the forbearance, the loving-kindness, and the pity of the Father of mercies, and the God of all comfort. This opens the heart in prayer, melts down its sullen obstinacy, enlarges its narrow, selfish, jealous, contracted views of God, holds it fast as a sure and steadfast anchor amidst storms and tempests, and encourages it to wait at mercy's door till full deliverance comes. A sixth fruit is love, which consists in love to God, on account of His tender mercies, loving-kindness, and forbearance in the midst of, and in spite of all our crookedness, obstinacy, perverseness, and dreadful wickedness; in love to Christ, as a Savior, so suitable to our miserable condition as filthy, polluted, justly damned wretches; in love to the exercised, harrassed, and tempted children of God, as fellow-sufferers and fellow-heirs; in love to the ministers of Christ, as messengers with a message to our guilty soul, as interpreters of our experience, as stewards of heavenly mysteries, and discoverers of the secrets of our hearts; (1 Cor. xiv, 25) in love to the truth of God which makes us free; to

the word of God, which has entered our hearts, and to the promises of God, which have from time to time encouraged us. These are only a few of the inward fruits which the doctrines of grace, spiritually received into the soul, invariably produce.

But besides these, there are, secondly, outward fruits. Such are, separation from a profane world, and separation from a professing world; honesty and boldness in the cause of truth; liberality to the poor and needy of God's family; general consistency of life and conversation; abhorrence of all the tricks of trade, lies of business, and frauds of commerce; hatred of flattery, given or received: in a word, a life agreeable to the precepts and ordinances of the gospel.

Such are the fruits inward and outward, which are produced by the doctrines of grace, when applied to the soul by the blessed Spirit. God being the only fountain of life, grace, and faithfulness, the soul that is brought in His blessed presence, to walk with Him, to have communion with Him, and to enjoy access unto Him, derives, for the time, from this holy nearness, faint marks of resemblance unto Him.

And thus, eternal election revealed to the soul, personal redemption applied to the heart, imputed righteousness sealed upon the conscience, and never-failing faithfulness manifested within, so far from leading to licentiousness, are the only truths which will produce real fruit. And on the contrary, all self-denial, outward sanctification, mortification of the flesh, long prayers, and all the good works of the Arminian catalogue, are nothing but counterfeits and imitations of the fruits of the Spirit, and will, therefore, leave their deluded owners to the just vengeance of Him who is a consuming fire.

THE END.

RIPPLES OF THE OCEAN.

Let me hear Thy gentle whispers,
And my songs shall rise to Thee;
Let me feel love's sweetest touches,
And my soul shall sink in Thee.

Let me see love's looks so tender,
Smiling on vile sinful me;
And love's sweetest tenderest story,
I will ever tell of Thee.

Let Thine arms of love entwine me,
Oh! so much to ask of Thee;
For I'm black, but Thou art comely,
This sweet thought is all my plea.

Let Him kiss me with love's kisses,
For Thy love is sweet to me;
Let love's chain be ever round me,
This will bind my heart to Thee.

Prone to wander, Oh! I feel it,
Prone to wander far from Thee;
May love's fetters draw me closer,
Closer, closer, Lord to Thee.

Let me see Thy face dear Savior,
Let me hear Thy voice so sweet;
And love's tongue shall speak Thy wonders,
And love's tears shall wash Thy feet.

Now I hear love's sweetest whispers,
Now I feel His love to me;
And I see in all around me;
That His love to me is free.

Matchless lover of poor sinners,
'Tis most wonderful to me,
That I'm loved when others better,
Are in justice passed by Thee.

Oh! to think that I am Jacob,
And deserve no good from Thee;
For I've robbed and wronged my brother,
And he's better far than me.

Why God loved me and not Esau,
Why, oh why, should this be true?
In this world we love the better,
He's the better of the two.

Why God called me and not others,
Why I to His garment cling,
Why He wept o'er my transgressions,
Is my wonder, O my King.

Komoka, Ont.

J. LINCE.

CORRECTED.

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 Trinidad, where they will be met with conveyance on Thursday evening or Friday morning. Trinidad is on the Cotton Belt R. R. All are invited.

ENDORSEMENT.

ELDER J. C. SIKES.

Very dear brother:—I want to say through your paper to the true lovers of the most high God, that does as He pleases in Heaven, in earth, in seas and all deep places, that as there is so much said on or about the predestination of God concerning all events, that they may know where I stand on the subject, and in short I will say that I endorse your piece on predestination that you wrote and sent to the Gospel News and was published twice in it, and you republished in the first issue of your paper, THE ADVOCATE OF TRUTH; and also your piece in first issue of THE ADVOCATE OF TRUTH on the relationship between God's predestination and the events of time. Now, I will say to all who know the Lord in the free pardon of their sins, that if you have not set forth the truth of God, revealed in the Holy Scriptures in a plain, simplified manner, then I am deceived, and know not the truth. If God does not rule in the kingdom of men, then Daniel was mistaken when he said, "That the Most High ruleth in the kingdoms of men and giveth it to whomsoever He will." Nebuchadnezzar said that "He set over it (the kingdom of men) the basest (wickedest) of men." (Dan. 4:17). He also said, "That God doeth His will in the army of Heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him what doest Thou." This says that God is among the inhabitants of the earth; then He is not sitting off to one side, grieving with His fingers stuck in His eyes, because the wicked are outdoing Him, and He cannot have His way about matters. God is a sovereign, and reigns among the wicked as well as among the righteous. The Psalmist says that "God turned the hearts of the Egyptians to hate His people, to deal subtilty with His servants." (Psalm 105:25). So we find in Holy Writ that God turns men's hearts to hate others, yet, God is just in so doing. The wise man Solomon says, "The king's heart is in the hand of the Lord; He turneth it whithersoever He will." (Prov. 21:1) Did God not turn the heart of Nebuchadnezzar upon Judah to destroy Jerusalem, and captivate the people, and carry them to Babylon? And did not the Lord punish the king of Babylon? He even destroyed his whole kingdom for the way they treated His people. (Jer. 25:9-12). Is God unjust? God forbid. Did not God make Sihon, king of Heshbon's heart obstinate that he would not let Israel pass by Him? Did God not harden his spirit at the same time? Yes. Was it not righteous in God? Yes. Was it not wickedness in the king? Yes. (Deut. 2:30). Did not the Lord harden the hearts of those natives that came against Joshua in battle, at the time that wonderful battle was fought, when Joshua purged the land of Canaan, and took it for their possession? God hardened the hearts of these nations to come against Israel, and yet God favored Israel, and gave them the land. What was this done for? It was to fulfill God's purposes. Was God unrighteous? Nay, verily. (Josh. 1:20). So we see that God turns nations against nations, and rules in the battle, and gives the kingdom to whomsoever He will.

Now, while I believe that God rules the wicked, as well as the righteous, I do not believe that He rules them in the same way that He does the righteous. He reigns in the hearts of the righteous, and enables them to perform every righteous act that they do; but the wicked, He leaves them to the wicked inclinations of their wicked hearts, to carry out their wicked designs, so far as they will carry out the purposes of God, and then God will throw the power of restraint on them, "For the wrath of man shall praise Him and the remainder He will restrain." (Psalm 76:10).

While I believe that the wicked are carrying out the purposes of the most high God, I do not believe that He causes or influences them with His Holy Spirit to do so. He has a plan of His own get up, for He says that He hardens men's hearts, and He says that He put it in the hearts of wicked men to fulfill His will. (Rev. 17:17). He also said that He put a lying spirit in the mouths of

400 of Ahab's prophets. (2 Chron. 18:22). Now, how the Lord does this, is His business. He is able to take care of Himself. His word says that He does these things, and it is impossible for Him to lie. I am willing to stand still and let God be God, and do as He pleases with His own, which is the earth and the fullness thereof. Now Bro. Sikes, I did not expect to write only just an endorsement of your two pieces that I mentioned, but my mind got to traveling on this matter, and I could not stop and be satisfied. I could say a great deal more but I will desist. If you do not think that this is worthy of space in your paper, then cast it to the waste basket. If you publish it, correct all mistakes and bad spelling, also look over my imperfections. Brethren, one and all, throw the mantle of charity over me and bear with my imperfectness, and don't condemn me unless you can do it with divine truth. Don't use harsh assertions unless you can do it on Divine foundations.

Your brother in bonds of afflictions,
Merit, Tex., Hunt Co. S. M. DICKENS.

TEXT:—"The Kingdom of Heaven is like to a grain of mustard seed, which a man took and sowed in his field; which indeed is the smallest of all seeds, but when it is grown it is the greatest of all herbs." (Matthew 13:31-32). "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it." (Isa. 2:2).

Jesus, in this 13th chapter of Matthew, was teaching His disciples, because it was given to them to know the mystery of the Kingdom of Heaven; but to some it is not given. I presume, therefore, that these disciples constitute the field into which the seed was sown, not the disciples then present alone, but to all that should so become through the word to them administered. And as the opening of these parables is an unfolding of the mysteries of the Kingdom of Heaven, so it is strengthening, comforting, and causing growth in the children of this Kingdom. Now, would I address myself to such as Jacob, who is the lot of the Lord's inheritance: who like him has been found in a waste howling wilderness, led about and instructed, and preserved as the apple of an eye. To you is the word of this salvation sent, that seeing ye might perceive; for prophets and righteous men in past times have desired to see the things which you see, and have not seen them; but unto you it is given to know the mysteries of the Kingdom, but to them it is not given; to you it is comforting, upbuilding; to them it is confusion. The Kingdom of Heaven is then the Kingdom of God, of peace, of righteousness. How distinct from all others? We are told it is like a grain of mustard seed, the least of all seeds. Yet in it is unfolded the mystery which is hid from the world, and revealed to babes—little ones. What a mystery, that God of mercy should so provide for these little ones, who found by His messenger of His covenant, in the Kingdom of this world, ruled over by the gods of this world, as a king; and this little seed sown in their hearts, (understanding) which quickens and enables them to receive substance from the things furnished by the King of Heaven, in the workmanship of His hand; so that it not only germinates, but comes forth as a sprout, and adds from day to day to its stature, until it becomes the greatest of all, and becomes a tree above every production of earth; (herb) so that many nations shall say, "let us go up to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths; for the law shall go forth of Zion, a measuring rod from Jerusalem." Observe how this sprout, coming forth of this diminutive seed gathers substance from a chain of circumstances, which interlocked into each other, have brought about certain and evidently a purposed end; how the little life enfolded, excludes others, such as vain confidences, as strange God's confidence, in the wisdom of man, is brought to naught; confidence in that self of thine, is wholly destroyed, so that self denial is standing out in plain manifestations in word and

act, that although these, the confidence of the worldly wisdom, is yet lurking, and is made manifest by the presence of doubts like this, that after all, I in my ignorance may be deceived, certainly so many seeming good and wise men cannot be wrong. I, therefore, may be deceived; may but be grasping the shadow and nipping the substance. That though such weeds spring up continually, and threaten to hinder the growth of this little mustard seed, He who planteth by His wisdom, also cultivates so that it stands out in legible characters: "I know thy thoughts that I think toward you, thoughts of peace, and not of evil, to give you an expected end." (Jer. 29:11).

Such hindering growth are in due time severed from their support by that successful weeder, the sharp two edged sword, which divides assunder soul and spirit, and discerns the thoughts and intents of the heart. Many are those earthly productions, which would hinder the growth of this plant, but they all, being cut down and decomposed, serves a fertilizer instead of hindrances, so that he who observes is enable to discern that all work together to accomplish for good, according to the purpose of Him who sowed, saying by the mouth of the prophet "In the days of these kings shall the God of Heaven set up a kingdom." So it was sown, and so it will continue to grow, until it shall be established in the top of the mountain, or higher than the highest, exalted above all the hills, and fill the whole earth, so that all nations shall see it. The enemies shall bow down before it and acknowledge its greatness. Now will you observe that the Lord has shown you all this, that this is simply faith which was once delivered to the saints. It has sprung up from the planting of the Lord in your heart, and according to His purpose the weeds which are decaying become fertilizer; and instead of hindrance, stimulate the growth. Behold, all opposers, can do nothing against the spirit of truth, but for the truth this spirit of truth, sown in the understanding, after the manner of all life, builds its own body—a new creature—created after God in righteousness and truth; and while it abides in time, it still grows, until it arrives to the fullness of the stature of a perfect man in Christ Jesus, then to be transplanted in that Heavenly Jerusalem, accomplishing the end which was purposed by Him, who said, "My counsel shall stand, I will do all my pleasure." This is the second Adam, a quickening Spirit. Yours,
Emmet, Ark., June, 1901. B. L. LANDERS.

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 the name of the office from which it is to be changed as well as the one to which it is to be changed.—[EDS.]

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When remitting subscriptions to THE ADVOCATE OF TRUTH please do not send postage stamps as we can not use them; send P. O. Money Order payable at Greenville, or registered Letter. Make all order payable to THE ADVOCATE OF TRUTH.—[EDS.]

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, ash-dods, bildads, heretics, fatalists and cant-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectually without the use of such terms. It is not necessary to make a brother think that we hate him in order to show him his error. We are to "meekly instruct those that oppose themselves." "A soft answer turneth away wrath." Let's try it brethren. S.

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

TIDWELL, TEXAS, JULY 1, 1901.

THE RESURRECTION OF THE DEAD.

The subject of the resurrection is one that should and does (when rightly understood) afford great comfort and consolation to poor way worn pilgrims in this dark world of sorrow, sin, and death, who realize that they have no abiding city here.

The resurrection of the dead is the very basis of the gospel of the blessed Son of God, and the foundation of the christian's hope. Without it, man would not be benefitted by the death of Christ. For if there be no resurrection of the dead, then Christ is not risen. There is no denying this proposition, for it is a plain statement in Holy Writ. To deny it, is to dive head long into infidelity, so all we need to do in order to prove the resurrection of all the saints, is to prove the resurrection of Christ; and all we need to do in order to prove the resurrection of Christ, is to go to Joseph's new tomb, on the third and appointed morning, and search for His body. Do you find it there? No, but we meet a heavenly messenger who asked us "why seek ye the living among the dead?" Then he told us, "He is not here, He is risen from the dead, come and see the place where the Lord lay." This settles it forever, if we take the testimony of the angel. That body of flesh and blood which died upon the rugged cross, and was buried in Joseph's new tomb, was raised from the dead. And if it was the flesh and blood body of Christ that arose from the dead, then it is evident that it is the flesh and blood bodies of His saints that shall be raised from the dead. For His was as surely a human body as was theirs. Paul said, "For as much then as the children are partakers of flesh and blood, He also Himself took part of the same; that through death He might destroy him that had the power of death, that is the devil; and deliver them who through the fear of death were all their life time subject to bondage. For verily He took not on Him the nature of angels; but he took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren." We see from this that He was made just like we were. Possessing a fleshy body just like ours, and this fleshy body was laid in the tomb. And it was of this same body that the angel spake when he said, "He is not here, He is risen from the dead; come and see the place where the Lord lay." Paul says, "But now is Christ risen from the dead and become the first fruits of them that slept." If then He is risen from the dead and has become the first fruits of them that slept, He stands as an everlasting assurance that the bodies of all His saints shall be raised just as He was, and made just like him. The full crop must be just like the sample, or first fruit, else the first fruit has failed to fairly represent the full harvest. When we see the first fruit of a young tree, we expect it to continue to bear the same kind of fruit. If then Jesus is the first fruit of them that slept, God will be disappointed if all whom He represented does not come forth like Him.

In view of the fact that we shall be raised just as He was, Paul says, "Who shall change our vile bodies and fashion them like unto His own glorious body."

It is evident that we cannot deny the resurrection of the bodies of the saints, without we also

deny the resurrection of the body of Jesus. For Paul says, "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is not Christ risen? and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Surely no point of doctrine was ever made clearer, nor its importance urged stronger, nor the consequences of its denial pictured more vividly than is the above subject by the inspired Apostle. Christ is not risen, our preaching is vain, ye are yet in your sins, and all who have fallen asleep in Christ are perished if the dead (bodies of the saints) rise not. How absurd then to deny it; how dare any child of God to deny it? No wonder the Apostle said, "If in this life only we have hope, we are of all men most miserable."

And that he is talking about the natural corrupt mortal bodies of the saints, is attested by the following language: "It is sown (put in the ground) in corruption, it (the same) is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it (the same body) is raised a spiritual body." And later on in some chapter he says, "Behold, I shew you a mystery; we shall not all sleep, (die) but we shall all be changed," how is this? If life leaves this old body is it not dead? If it is a fact that the saints who are alive at the coming of Christ must drop their mortal bodies, then all must sleep, for that is all that those gone before have done. But we shall not all sleep, "But we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised, incorruptible, (raised from where, dear brethren?) and we shall all be changed." For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Death and the grave must both give up their victims. Daniel says, "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt." Where are they sleeping? In the dust of the earth. What is it that is sleeping in the dust of the earth? The bodies of the dead. Isaiah says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that sleep in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquities; the earth shall disclose her blood, and no more cover her slain."

What more could be said to make this subject clear. We have found that it is the vile body, the mortal body, the natural body, the body that dies, the body that is laid in the grave, that molds to dust that is to be raised again. The earth must disclose her blood and no more cover her slain. The grave must be robbed of its victims. Death must give up its prey.

Those that sleep in the dust must awake. Dead bodies must arise. This mortal must put on immortality, and this natural be changed to spiritual. No wonder Job could say, "O that my words were now written, that they were printed in a book, that they were graven with an iron pen and lead in the rocks forever. For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God,

whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me."

Even after this body has been consumed by worms, yet in our flesh we shall see God. But says one, flesh and blood cannot inherit the kingdom of God. This is blessedly true; but it does not say that they cannot enter the kingdom of God. Inherit means to receive or take by birth as your natural right. Our natural birth which is a flesh and blood birth does not entitle us to the kingdom of God. Even though we were Abraham's seed of God. We are not entitled to it on that ground; for John told the Jews not to think to say in themselves that they had Abraham to their father. They evidently thought that they were entitled to the kingdom because they were the flesh and blood descendants of Abraham. But we cannot inherit it in that way. Neither does corruption inherit incorruption; but this corruptible must put on incorruption just the same. Paul said, "I would not have you ignorant brethren, concerning them which are asleep, (dead) that we sorrow not as others, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Just as sure then as we believe in the resurrection of Christ, we are forced to the belief that all His people shall be raised just as He was. If His body rose, then must theirs rise also. It is "Christ the first fruits; afterwards they that are Christ's at His coming." "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort ye one another with these words." Yes, glorious words of comfort. Who can afford to mystify them and destroy their comfort. We which have a hope, rejoice in them, and they comfort us when death claims those that we love, we can rest on the resurrection of Jesus as a guarantee that they shall also rise.

But if the dead rise not, then Christ is not risen, and if Christ is not risen, then our preaching is vain, your faith is vain, and ye are yet in your sins. Perish the thought forever, for it blasts all our hopes, and makes us of all men the most miserable.

Yours in Hope of the Resurrection,
S.

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CORRECTION.

In the June issue of THE ADVOCATE OF TRUTH appeared an article entitled "Is Predestination the Cause of Sin" by Eld. D. Bartley. This article was copied from *The Gospel News*, which fact should have been stated in connection with the article. We hope this will clear up any misunderstanding that may have been caused by the neglect.—[Eds].

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.

ELDER J. C. SIKES.

Dear and Precious Brother:—As the rain has kept me at home to-day, and feeling as I do, that I wish to give vent to my feelings, and I do hope it is the love of God in my heart.

I feel like using the language of the Apostle Paul in 2nd Cor. 6:11. My dear brother, I do hope my mouth is opened unto you, and my heart enlarged with the fulness of God's love, for we are informed that he that is born of God loveth and knoweth God. Then, my brother, if we are born of Him, we love Him. Whom to know is eternal life, and this life was in His Son. Even before time was, this was in His Son, for He was verily foreordained, stood as a lamb slain, "but manifested in these last times for you, (the church) which is His body, the fulness of Him which filleth all in all; a people that are kept by the power of God, not of man nor any set of men, but simply God, and Him alone, for, oh my brother, I know, and I believe it is experimentally true with every child of God, that if they can stop and think for one moment, they are bound to say, O Lord, I am not sufficient of myself to even as much as think one good thought. No! No! They feel that they are but poor beggars, begging the Lord to have mercy on them—poor unworthy sinners—realizing as they do, that in them dwells nothing good. But you, poor helpless child, do know that all of your help does come from above, from the Father of lights, in whom is no variableness, neither shadow of a turn. Then, my dear people, until the Father of these lights send them to light up your pathway, it is a mighty dark and thorny desert which you pass through; or at least this is the way of my sojourn here; and my dear people, I know full well that I cannot produce the light. I may desire it with the greatest of anxiety, but it comes only in the Lord's own good time and way; and I do believe with all of my heart, that the darkness is just as essential as the light. It teaches us that we are dependent upon God. It causes us to praise Him for His deliverance, for His mercy towards us.

I, once when a small boy, was lost in the thick forest, among swollen streams. The thick clouds were threatening to storm and tear things to pieces. Oh! what a terror of mind I was in. I could not find my way out; but after meditating my condition for some time, I looked and saw an opening and started to see what it was, and upon my arrival there, I found out it was our neighbor's field. There was rejoicing there with me. Oh, how thankful I did feel! Now my dear people, I had tried hard to get out of that condition, but could not. I had sat down there heart broken, given up all hopes, and even so in my pilgrimage here, up to this good hour, I find myself lost, totally swallowed up by darkness; and I will desire to be delivered, but I have to wait for my light spot, as I did when lost in the forest. But I tell you these things work out for our good in the end, for everyone that the Lord loveth He chaseth, and we know that no chastening seemeth pleasant but grievous, but afterwards worketh the peaceable fruits of righteousness to them that are exercised thereby. And again Paul says that he glories in tribulation, that the power of God might rest upon him. Then, I understand that these are the Lord's ordained ways and purpose of making His power to rest upon us, teaching us our sufficiency is of Him, and not of man. Then to all poor and afflicted people, (and the Lord said, "I leave in the midst of thee, a poor and afflicted people, and they shall trust in the name of the Lord,") the old prophet Isaiah says, "They that wait upon the Lord shall renew their strength; they shall run and not get weary." And I want to tell you, my dear people, the reason they don't get wearied. David says "it is because the Lord is the strength of their life, He is all of your salvation." (Psa. 27:4). And having that strength and salvation, you become obedient, not of your own self or will, but because the Lord God has strengthened you by the spirit of God, Who is love. And I am persuaded that any other obedience is the promptings of self, and is not God-service at all. It is that spirit of

anti-Christ. In God-service there has got to be an absolute denial of self; because the branch can not bear fruit of itself. All of the fruit bearing has got to emanate from the true vine Jesus Christ. Then, my dear people, away with the two salvation idea, or "conditional" time salvation, unless you can show me wherein the lids of the Bible there are two true vines, two true Christs. I say until I find them, I am bound to hold to only one salvation, which is by grace, which Paul says is "according as His (God's) divine power has given unto us all things (not a part but all things) that pertain to life and Godliness." Now where is there any conditions here? All the life and Godliness come exactly as God's divine power gave it; and this was to those Ephesian brethren here in time too. And so it is, dear people of God, with all of you to-day; its according as God's divine power gives you life and a Godly conversation. You cannot produce it yourself. Your experience teaches you that you cannot. Doubtless many a time you have tried, and became heart-sick at your failure.

David says, (Psa. 28-14) "Unto Thee will I cry, O Lord, my Rock, be not silent. If Thou be silent to me, I become like them that go down into the pit." Dear people of God, don't you see David was dependent upon God? He said he cried to the Lord, and that if the Lord was silent, he was like them that go down into the pit. Now, my dear people, are we stronger than those ancient saints? Nay, in no wise. For unless the Lord keep us, we all tumble into the pit of darkness, doubts, fears, and unbelief. O, my dear people, let our cry to the Lord be, keep us by Thy spirit, suffer us not to be tempted above that we are able to bear, but deliver us from the evil; for thine is the kingdom, the power, and the glory forever and ever. Amen.

Your Brother in Hope of Eternal Life,
Fordyce, Ark. V. R. HARRIS.

ELDER J. C. SIKES.

Dear Brother:—I feel somewhat impressed to write you on the subject contained in the text found in 2 Cor. 4:3. "But if our gospel be hid, it is hid to them that are lost." Now, my understanding of this scripture is, that it is addressed to the children of God. That is, Paul here writes in reference to the Lord's people who are lost doctrinally or practically, and may be both, and if I am not mistaken, there are two classes of lost children. Some are lost and don't know it; others are lost and do know it, and my experience is as regards the first mentioned. When I find one in that deplorable condition, and attempt to point the way out, he either gets vexed at me, or gives no heed to what I say. For instance he will say the doctrine of predestination and election which you preach makes God the author of the sinners damnation. I ask how and why. He will say, "you preach that God purposed and chose a definite number of Adam's family unto salvation, leaving the others without even a chance or hope of salvation." Then I call his attention to Rom. 8. For whom God did foreknow, He did also predestinate and called them justified and glorified them. Then I ask, "Do you believe in a God of wisdom who hath all power?" "Yes, I believe that," he answers, but he will say, "I believe God's spirit is pleading with men to come to Him, and follow the ways of life;" but the man is hard hearted and will not come, and thus resists the power of God. Then I put this question to him, "What would be the result of an irresistible force coming in contact with an immovable object?" He is quick to answer such thing could not be, forgetting he has just said God is all powerful. Then I point out to him that my proposition is just as consistent as his doctrine and his practice, as a child of God is about like his doctrine. Just here we part ways and I feel sure when it pleases God to show him his error, he will repent and turn to the Lord.

But it is different with the other lost child. He is praying and pleading to be freed from every false way and doctrine. O! how I love to preach the unsearchable riches of Christ to such. I can preach to him the immutability of God, and His

sovereign choice of sinners unto salvation in Christ Jesus before the world began, that God works all things after His own will, and that it is the spirit that quickens, the flesh profits nothing.

Instead of man resisting God's Spirit, he is drawn to Him by love; and the same loving spirit that brings him to God, gives him repentance, and enables him to turn from his lost way, doctrinally and practically, and come home to his friends. And the same loving spirit keeps him and leads him on and sustains him in all of his conflicts; comforts him in distress, cheers him when cast down; and all the conditions there are in it are Christ, the Spirit, and Grace. (For by grace are ye saved).

To me it is passing strange, that some who once rejoiced in salvation by grace, are now contending for a conditional time salvation (which doctrine I know is not the truth). I have no objections to the expression "time, gospel or church salvation," the condition being the grace and spirit of the Lord. But when it is presented in a way that man is able to keep the law of God, I cannot accept it; and when the word condition is used that is what is implied. If it is not what is meant? And just here let me say, it is the seed of the woman that is to bruise the serpent's head, and not the seed of man; and the seed of the woman is Jesus, and the promise is, "He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law."

Then in the language of David, "Let us wait on the Lord," for it is said, "He will come and will not tarry." And I do believe His purposes are being and will be fulfilled in every particular. So may the Lord strengthen our faith, confirm our hope, and give us patience to endure hardness as good soldiers. In your patience possess ye your souls. Let us never forget that the Lord has said, "Vengeance is mine, I will recompense saith the Lord."

Now my brother, you know it was said by our Lord, "It must needs be that offenses come, but woe to that man by whom the offence cometh." So let us pray the Lord to lead us not into temptation, but keep us from evil. Now Bro. Sikes, stay with the good old bood (Bible) and don't go off into speculative theories, and I am sure you will succeed, and may God give us grace and strengthen us all by might in the inner man is my prayer.

Rising Star, Tex. J. C. KILGORE.

IMMUTABILITY OF GOD.

Immutability is one of the characteristics of God, without which there could be no God. Susceptibility of change implies imperfection whether that change be an increase or a decrease. If an increase, there is a higher standard to which He attains, if a decrease He is brought to a lower standard by a power superior to His own. If God is susceptible of any change whatever, then is He imperfect and not God.

Perfection means perfection in every way. If God were perfect in all His attributes save one, then could we not ascribe immutability to Him; but He is perfect in all of them. Perfect in wisdom, perfect in power, perfect in love, perfect in mercy, perfect in justice, perfect in judgment, perfect in His immortal purity. Therefore He said by His holy prophet, "I am the Lord, I change not," (Mat. 3:6) again by Job. "He is in one mind and who can turn Him;" (Job. 23:13) again by Isa. "The Lord of hosts hath sworn saying, surely as I have thought, so shall it come to pass, as I have purposed so shall it stand," (Isa. 14:24), again by David. "The counsel of the Lord standeth forever, the thoughts of His heart to all generations," (Psa. 33:11) and again by James, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning." (Jas. 1:14). Surely this will satisfy the most adverse mind that God is immutable, and this immutability is due to His eternal perfection. Then He is eternally the same, yesterday, to-day and forever. Dear child of God, can we comprehend this sublime thought?

GOD'S COVENANT WITH HIS PEOPLE.

Which covenant He made with Abraham, and His oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant (Psalms 105:9). Now, on the starting out on the discussion of this most interesting and important subject, we will confine our remarks to the sacred scriptures and the prophetic predictions and historical fulfillments indicated by these holy inspired prophets.

First, the human race was all drowned in the flood, or deluge, but Noah and his family, so that we take Noah as the progenitor now of the human family, as the Adamic progeny is all now destroyed from the face of the whole earth but these eight souls, saved by the ark. Abraham came by Shem, Noah being a descendant of Seth, Adam's son. Here comes in line the royal seed, or ancestry, by Abraham. God's oath to Isaac, and the same confirmed in Jacob and to Israel for an everlasting covenant. "So all Israel shall be saved with an everlasting salvation," says Isaiah. Paul says: "As it is written, the Deliverer shall come out of Zion and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11:26-27). Oh, says the objector, but the middle wall of partition is, or was, broken down by Christ, opening up a new and living way, thus embracing and including the human race, thus disannulling this confirmation to Jacob; and now God, under this the new covenant, elects, or chooses, from out of every race of mankind, or blood, certain ones to be His bride, abolishing now the promise and covenant made under the Moses law rule. These poor, deluded fellows' main points are based on the word Gentile, thinking that the Gentile alluded to in the Bible means every other race or characteristic of mankind but Israel. Here, my kind brethren and readers, is where the mistake comes from: the misapplication of the Gentile people. My object is to here properly divide the word of truth on this one very particular point, which confuses our best ministers and tangles and wrangles the whole thing in a doctrinal standpoint.

I will here try to explain who the Gentile is that the Bible alludes to. He is nothing more or less than the scattered, wandering remnants of the twelve tribes of Israel. Proof: God declared to old Jacob, even before he ever had a wife, that his seed should be as countless and as innumerable as the stars of the heavens, or sands of the sea, or dust of the earth; that this seed, or generation, should scatter all over the earth's surface, from the peak of every mountain to the border of every stream, all over the earth, and that in and through these people shall all the nations of the earth be blessed (Gen. 28:13-15). Here is the confirmation to Jacob. This means, nationally and religiously, Jacob is the great supplanter, not only of Esau, but of the human race, politically and divinely, or religiously. God is able to perform that He has promised and sworn to do. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed" (Malachi 3:6). So we see that under the Moses law covenant, Juda, one of the sons of Jacob, was to hold the scepter and the law-worshipping covenant till Jesus Christ should come, the Deliverer, and unto Him should the gathering of the people be (Gen. 49:10).

What people is here meant by Moses, in Genesis, is the key that solves the mysterious problem of the Gentile people, whom they embrace. Certainly Israel is the only people under consideration by Moses. Now here, kind reader, is the key that unlocks and also solves the disputed question among our good brethren. Let the Bible decide. The prophet Jeremiah says: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Juda, not according to the covenant that I made with their fathers" (Jer. 31:31-33). Also Hebrews, eighth chapter, testifies the same and identifies explicitly Israel, and comes over Juda, which the scepter should not depart from, nor the lawgiver from between his feet, till Shilo comes. Juda's descendants are called Jews, Judaites. So here comes the great Jewish

nation, controlling the ceremonies and forms of the Moses legal worship, a portion of the Benjaminites and Levites also belonging to this Jewish synod, or nation. The decree and promise God made and confirmed to Jacob was ordered in all things and sure. These twelve tribes had scattered and dwelt among every nation, tongue, kindred and people on earth, at the advent of Christ. So, to distinguish them from the Jews, they are called or termed Gentiles. Now to the proof: "As many as were ordained to eternal life believed," (Acts xii:48.) Ordained is ordered, set apart, covenanted and sure. "Ye are the children of the prophets, and of the covenant which God made with their fathers, saying unto Abraham, 'And in thy seed shall all the kindreds of the earth be blessed,'" (Acts iii:25.) Isaac is the only legal son in which this royal seed is counted to Abraham. No other seed included, Ishmael and Esau being rejected, and no people being included in the Old Moses Law Worship but the Israelites. So the New Covenant embraces and covers and includes no others. Dear readers, search the scriptures, and if you can find any others included by scriptural allusion or language, let me know the place and text. Now to the coming of Jesus Christ to whom the gathering of this people was to be. "Thou shalt call His name Jesus, for He shall save His people from their sins." Here is a designated, particular, definite people mentioned by the angel. Let the Bible decide and describe and tell who this people are. "Thou Bethlehem, in the land of Juda, art the least among the princes of Juda: For out of thee shall come a governor that shall rule my people Israel." Now, don't you see plainly that Israel is this definite, particularly described people? Matt. ii:6, "And the angel said to Mary, 'The Lord God shall give unto Him the throne of His Father David, and He shall reign over the house of Jacob forever, and of His kingdom shall there be no end.'" The definite article "The," describing a particular thing. Jacob here is only under consideration. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him shall not perish, but have everlasting life." Here again is this special, classified people considered. He tasted death for every man. This every man is every one under consideration. The House of Jacob, the Chosen Generation, the Royal Priesthood, the Holy Nation, and peculiar people. Peter says: "This people have I favored for myself, they shall show forth my praise, I have created him for my glory." Psa. xlv:13-14, "The King's Daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needle work, and the virgins, her companions, shall be brought unto Him even unto the King's palace." Here is the bride the Lamb's wife; the church of the living God. Jesus having once appeared in the end of the world to put away sin by the sacrifice of Himself. The Jewish legal worship now has an end. The old royal sanctuary and ark of that worship by beasts and fowls end.

Jesus is the one offering that settles the shedding of blood, and ends the old manner and custom of Israelitish worship. He institutes and substitutes His kingdom, the church, and laws and statutes, commands and admonitions, requiring a duty to be performed as an initiatory rite or ceremony into the church, which Jesus declares is an easy light way comparatively with every heavy grievous legal requirement of worship. This Jewish nation at Christ's coming was in control, restricting, keeping out every other nation from participating in their forms and ceremonies. Now under Christ's authority and reign, breaks down this Jewish restriction and opens up a new and living way, whereby every nation on earth has the same right to worship in the forms and ceremonies that Jesus sets up. Here comes the key that solves the Gentile problem, and don't clash or contradict the Bible declarations. Jesus meets a Samaritan woman at one of Jacob's wells. She is deprived of the legal worship by reason of no dealings with the Jewish nation. She being a

blood descendant of Jacob; also the Eunuch that Philip baptized was an offspring of Israel; so was Queen Candace. But these people were in rule and authority in the Ethiopian nation, like Joseph was in Egypt, and Daniel under Babylonian authority. See how true is the prophecy here, in and through Thy seed shall all the nations be blessed: meaning both temporal and spiritual. "I will be their God and they shall be my people." A multitude of Nations shall come from Ephraim, Joseph's youngest son: not only a nation was to spring from him, but a large number of nations.

JAMES K. P. LEGG.

TO BE CONTINUED.

REMARKS.

I think Brother Legg is wrong in his position. I don't think that I ever heard of the position before, but I am sure that it is unscriptural. Noah's Ark, which is a figure of salvation, embraced some of every kind of living creatures on earth, which (I think) teaches us that some of every nation are chosen of God, and are embraced in the redemption that is in Christ Jesus. In Peter's vision on the house top, wherein were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air, not all of any kind, but some of every kind, were there. This is proven by the expression, "All manner of." Now God had cleansed all these and told Peter not to call them common or unclean. But as these are only figures, I will give some positive declarations of facts on the subject. In Rev. VII chapter, we find the following, which I think forever settles this question: "And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." He then gives each tribe by name, and the number out of each tribe, and then says, "After this I beheld, and lo, a great multitude which no man can number, of (not the scattered of Israel in) all nations, and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed with the white robes and palms in their hands; and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and to the Lamb."

Here we find a multitude which no man can number, which are "of" (not merely out of) "every nation on earth." We have the number given of the sealed of the twelve tribes of Israel, and doubtless this includes some of the Israelites which are among (but not of) other nations; but this great multitude was of every nation. This does not disannul the promise made to Abraham, as the brother seems to think, for John clearly proves that they have not right to these promises because they are the natural offspring of Abraham, for he says, "Think not to say within yourselves, we have Abraham to our father, for God is able of these stones to raise up children unto Abraham." It is not because we are the natural offsprings of Jacob that we are Christ's, and are heirs according to the promise, but Paul says, "If ye be Christ, then are you Abraham's seed, and heirs according to the promise." The fact is, that the promise made to Abraham, that in his seed should all the nations of the earth be blessed, had no allusion to the scattering of the offspring of Jacob among all nations; but it refers to Christ. Paul says, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." These promises or this covenant of promise was confirmed unto Jacob. This seed, in which all the nations of the earth was to be blessed, was Christ, and His seed, which was to be as the stars of Heaven, and as the sands of the seashore which cannot be numbered, are the blessed in Him of all nations, the good seed, the children of promise; and they are that great multitude which no man can number, which John saw of all nations, kindred, tongues, and people. "Christ has redeemed us from the curse of the law, being made a curse for us. As it is written, cursed is everyone that hangeth on a tree; that the blessings of Abraham might come on the Gentiles through Jesus Christ."

we might receive the promise of the spirit through faith." "For ye are all the children of God by faith in Christ Jesus." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, and if ye be Christ, then are ye Abraham's seed and heirs according to the promise." This is all Israel which shall be saved. This is the Jacob from which ungodliness shall be turned away.

"But they are not all Israel which are of Israel, neither because they are the (flesh) seed of Abraham are they all children, but in Isaac shall thy seed be called. That is the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." These are no figures, but are plain statements of facts, and from them we see clearly and positively that there are no more promises to the fleshly descendants of Abraham, Isaac or Jacob, so far as spiritual things are concerned, than to any other nation. The fact is, that "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but He is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter." Not only do the scriptures prove, my dear brother, that you are wrong, but there are evidences outside of the scriptures that prove the same. Those ten tribes of Israel, which went off, were entirely swallowed up by amalgamation with other races of people, and not one of them can be found. Their offspring are the offspring of Jacob on one side, and are the offspring of other nations on the other side. So to save all the offspring of Jacob, you get a cross of every people on earth.

Another difficulty in the way of your position is the fact, that in all families almost, you will find some good, God loving, and God fearing people, while in the same family there are some who go through life in all sorts of crime, and die with their mouths full of cursing and bitterness.

By their fruits ye shall know them. But if your position be true, if one of a family be saved, then all of that family must be saved; and if all the family, then all of their connection. For if one of the family be the literal offspring of Jacob, so are all the rest, and so are all their connection. This cannot be true in my judgment. The name Gentile was first given to the descendants of Japheth, and is no where applied to the descendants of Jacob. (See Gen. 10:1-5).

Space forbids that I say more on this subject at present. I will say to the readers of this paper, you need not suffer any uneasiness about this comment causing any unpleasiness or controversy between Brother Legg and myself. It was at my request that he wrote for publication in THE ADVOCATE OF TRUTH, and it was his request that I comment on it if I saw fit to do so. S.

LOVE.

OLDERS HARDY AND SIKES.

Dear brethren and I trust yokefellows in the ministry:—Will you kindly allow one so weak as I to give a few imperfect thoughts on the subject of Love?

Love when defined is power, for God is love and a power that draws two objects together. (Jer. 31:34). So in its power it is in direct opposition to hatred, and as hatred separates two, love draws them closer together. Hence we delight in the manner of love as well as the power of love. And when we can get before us its manner of drawing, and power in hiding sins (faults) in others, (Prov. 10:12) our minds begin to expand, and we are lost in its heights, widths, lengths and breadths; for it becomes to us an unfathomable sea. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should never perish, but have everlasting life."

This brings us to the manner of love; as John has said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called sons of God." (Jno. 3:1) In this we find that power and manner is to not only hide sins (faults) in the one it is centered upon, from the

one possessing it, but brings them into a nearer relationship to each other, and benefits the one it embraces and draws. For while we were dead in sins, God, for His great love, quickened us. (Eph. 2:4-5). Hence, changed our relation to Him, and brought us under the same influence; and we love Him now, because He first loved us. (1 Jno. 4:19). In this we find that it changes the affections of the object as well as its relation to the one possessing it. But while it, when made known to us, and infused or shed abroad in our hearts, changes us and draws us to the great fountain, the fountain is unchanged, both in quality and quantity: and the blessed thought is, if we sin it hides them, and though satan may cast from his mouth a flood of water he cannot quench it. (Song. 8:7). And as this love is one of the attributes of God, it must be perfect, hence is the same for all of the objects embraced in its embodiment or circle; and the greatest sinner is as completely under its power and influence as the least one, and to the one possessing it (love) He is just as near and dear as the least one, for it covers all sins, otherwise it could not be perfect. For if it was controlled by other influences, it could not be perfect, but changeable, hence liable to be quenched. So, being perfect, it cannot change, but embraces forever the same objects, neither losing its old ones, nor embracing new ones.

Some, to dodge this point, argue that we may love one to-day, and hate him to-morrow, to which I will say that I am arguing the subject of love and not animal passion, which is excited by other influences which are greater than changeable passion; but I am now arguing the power and manner of God's love, which is an attribute of God; and for it to change, would be for God to change; and for Him to love to-day, and hate the same object to-morrow, would be a change; or for Him to hate a sinner while he was sinning, and then love him when he did good, would be to change, hence, could not be perfect and unchangeable, but like us subject to other influences, which would destroy the idea of choice and purpose, and would forever establish the idea of chance, and nothing could be certain. But while His love is like Him in all of His attributes, unchangeable. His choice, purpose, and promises are sure. And those of His children which are brought under the influence of His love, is made to realize its power and sweetness. One of old has said, "it is sweeter than life, and stronger than death." I have been made to doubt, and seriously too, that one of God's children while under the power and sweet influence of God's love in his heart, could entertain the idea of one of the objects of His love being lost. And to hear one of them finding fault in others, proves that they have not His love in them at that time at least, for it covers all sins, (faults) and these ungodly thrusts at a brother, such as "line drawing" because of prejudice and jealousy, comes from another spirit, and not from the spirit whose fruits are love, joy, and peace; and I can but pray God to help me keep my powder dry to kill self conceit, pride and fault finding, so that I can esteem my brother greater than myself; then I could go to him in love, if he did err from the truth, convert him from the error of his way and hide a multitude of sins and save a soul from death. O, dear ones, let me, the least of all, if one at all, beg you to put up the sword, for they that use it shall perish with it. Let all try to keep the new commandment, "Love one another." And I am sure if all will do that, and bury forever the spirit of faultfinding, that the garden of the Lord will blossom as the rose, and the King will come into the garden to eat the fruits, and the tender plants that are now so dwarfed because of envying and strife will become a tall cedar, with precious fruits of righteousness to the glory of God.

Then praying the God of peace, love and joy to be with us, and give us the spirit of love to move from us the spirit of envy, jealousy and hatred, and cause us to love each other, and bear each others burdens, and so fulfill the law of Christ.

I am your unworthy brother until you hear from me again. W. B. SIKES.
Crowell, Tex.

ORIGINAL SIN.

"You ask me for something original,
I scarcely know where to begin;
There's nothing original in me,
Excepting original sin."

All members of this depraved body
Are slaves of original sin;
But if you would see the old serpent,
Just peep at the heart that's within.

I murder, I steal, and I plunder,
My face is a smile and a grin;
My smiles are deceitful as satan,
I'm steeped in original sin.

I'd like to be good to the Savior,
And yet be the servant of sin;
O yes, both a saint and a sinner,
Because of original sin.

And yet, if a child of the devil,
It matters but little to him
About my fine polished profession,
So long as I'm loyal to him.

My heart is a network of evil,
I'm black as the devil within;
And yet I'm dreaming of Heaven,
A slave to original sin.

Some think they are wee little sinners,
And can their own piety spin;
But nothing that's this side of Heaven,
Can conquer original sin.

The preaching that pleases the devil,
And suits the proud lover of sin,
That He is much stronger than satan,
Can cope with original sin.

"Just form a good firm resolution,
That you are determined to win;"
This is the popular religion,
But ignores original sin.

This preaching is pleasing to satan,
Because there's no Jesus therein;
"Hallelujah!" shouts legions of devils,
"We're sure of our victims of sin."

The strong man that keepeth his palace,
With bolts, and with bars that's within,
Is around with inveterate malice,
Jesus only is stronger than him.

Oh, enter the palace blessed Jesus!
On, reign in our hearts Thou great King!
Rule Thou in the palace forever,
And rescue the jewels within.

Hallelujah to Jesus the victor,
Our Prophet, our Priest, and our King;
We'll sing of His triumphs forever,
He won our affections to Him.

Oh! blessed be Jesus forever,
Who cancelled original sin,
And purchased eternal redemption,
For every believer in Him.

This question, kind readers, I'd ask you,
Concerning your personal sin;
A question of awful importance,
Are you a believer in Him?

Kemoka, Ont.

J. LINCE.

FORDYCE, Ark., May 19, 1901,

Dear Bro. Sikes:—Had a good meeting at my church last meeting. I baptized one, an old man 73 years old, the oldest person ever baptised into Liberty church. Truly we see the fact verified, that they shall all know me from the least to the greatest of them, saith the Lord. There are many of God's little ones lingering around the fold, that we think ere long will take up their cross and follow the meek and lowly Nazarine into the watery grave. Our food is salvation by grace, an endless chain of God's love extending through time.

Your brother in hope,

V. R. HARRIS.

NOTICE.

Sister Lydia C. Ray of Arlington, Tex., anticipates making a trip to New Mexico. She expects to start about the 29th of June. She will stop in El Paso a few weeks, and then go to Freshnal, near Cloudcroft. Sister Ray wishes to meet with the Primitive Baptists who live at or near these places.—[ED.]

ASSOCIATIONAL.

The South Ouachita association will convene with Good Hope church, in Union Parish, La., one mile north of Oakland, commencing on Friday before the 4th Sunday in September, 1901. An invitation is extended to all lovers of truth to meet with us.

Wesson, Ark.

L. C. TRULL.

IMMUTABILITY OF GOD.

CONTINUED FROM PAGE 5.

If so, we will say with David, "great is the Lord and greatly to be praised; He also is to be feared above all Gods."

But a perfect workman can not perform imperfect work. His workmanship is an expression of his skill as a workman.

If the workman is perfect, then, whatsoever he makes is perfect also. But the perfection of the thing made, is measured by the end accomplished through it. If the end designed by the workman be accomplished perfectly, then the workmanship is said to be perfect, but if the thing made fails to accomplish the purposed end, then the workmanship as well as the workman is imperfect. For the thing made to go beyond the expectation or design of the maker would manifest imperfection to as great a degree, as for it to fail to come up to his expectation or design. To illustrate: A mechanic constructs a machine, and assigns each part its definite work, determines the effect of each part and upon every other part and the number of revolutions each wheel should make per minute, but when the machine is put in operation one wheel which was intended to make one thousand revolutions per minute, so transcends its limits that it makes two thousand instead of one thousand, the mechanic has been defeated in his purpose just as truly as though the wheel had made only five hundred revolutions per minute. This argues imperfection and defeat. Neither can this mechanic know what will be accomplished by this machine. His mind is susceptible of change, hence mutable. This will also apply to workmanship: if every part is not perfectly designed to fill a definite place, operate within a fixed limit, exert a measured influence, then there is no certainty attending His work. If any part of it does more or less than He designed, then the end cannot be certainly known by Him. His mind must undergo a change, His immutability ceases and he is no longer God. But what saith the scriptures? "He (God) is the Rock, His work is perfect." (Deut. 32:4.) Yes, the parts of His creation are all perfectly designed, perfectly bounded and limited; hence the end is sure, but no more sure than every event from the beginning to the end. David says, "All Thy works shall praise Thee; O Lord, and Thy saints shall bless Thee." (Psa. 145:10.) But should any of His works fail to accomplish the thing designed for it, or accomplish more, instead of all His works praising Him, some of them would rob Him of much praise which He had hoped to receive, as some vainly imagine is the case.

But again, when we observe the events of time we see frequent changes taking place with individuals, with nations, and with governments. With individuals, sickness and health follow each other, prosperity and adversity; sorrowing and rejoicing; courage and fear. With nations, war and peace; poverty and wealth, famine and abundance. With governments, there are rulers set up and rulers deposed, governments established and governments overthrown. All these varied scenes are witnessed by, exert an influence upon and effect a change with men. When these new conditions arise, men must change to meet them. Must God also devise new plans, or alter His arrangements to meet new conditions ushered in by this variation of events? If they are not ordered and directed by His absolute government over all things, then He must change to meet their demands. It is more glorifying to God, and more in harmony with His inspiration to say that all the changes of time are according to God's immutable and eternal plan, than to say God's plan is changed to accord with the events of time. The heaven, the earth, and all the hosts of them are God's handiwork. There must be harmony throughout the whole of it, for the great Master Workman (God) is perfect, is without change. We, poor, finite, short sighted creatures, cannot comprehend the harmony, hence are apt to murmur and complain and become alarmed at the complex conditions that arise, upon

which we set to work to remedy the seeming difficulties. But the command is, "be still and know that I am God." "God's ways are not our ways, neither are His thoughts our thoughts, for high as the heavens are above the earth so high are God's ways above our ways and His thoughts above our thoughts."

Based upon God's immutability is the security of God's children, as well as the certainty of every other event of time and eternity. God by the mouth of His holy prophet says, "I am God, I change not; therefore ye sons of Jacob are not consumed." (Mat. 3:6). The sons of Jacob are the lot of God's inheritance, and of them He said, "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." (Jer. 31:3). The love of God is unabating, and because of this love, He draws His loved ones to Him, lifts them up from their bondage in sin, and makes them sit in heavenly places. Because God is immutable the world has stood and will stand until all His purposes are accomplished. Christ descended from the regions of glory, partook of the nature of sinful men, suffered the pangs of death, satisfied divine justice, and brought in everlasting righteousness, all because God is immutable. Then lift up the bowed head, dear sorrowing child of grace, for your salvation draweth nigh, when the weak shall be made strong, the poor realize that the treasures of Heaven are theirs, when the mourners shall be comforted, and the hungering, thirsting soul shall be satisfied; when we shall lay our armour by to receive a crown of righteousness that fadeth not away. All this is ours because God has promised it, and cannot change. Then let us say with the poet:

"A few more days on earth to spend,
And all my toils and cares shall end,
And I shall see my God and Friend,
And praise His name on high.
No more to sigh or shed a tear,
No more to suffer pain or fear,
But God and Christ and Heaven appear
Unto the raptured eye.

"Then, O my soul, despond no more,
The storm of life will soon be o'er,
And I shall find that peaceful shore
Of everlasting rest.
O happy day! O joyful hour!
When freed from earth my soul shall tower
Beyond the reach of satan's power,
To be forever blest."

—H.

EXPERIENCE.

ELDER J. C. SIKES.

Dear Brother:—I will try to write you a few lines. I was born in the state of Alabama, Fayette county, in the year 1828. I grew up there in the way that I would go through life as I thought, and the way that suited me well.

At an unexpected time to me, I was in trouble, more than ever before in all my life. After a while, it seemed to me like it was all gone, but soon it came again, and thus I continued for two years. One day in the field when I was at work, there came a fear over me. It seemed to me like it was under me, over me, and everywhere else. I left the field not knowing where I was going. I was trying to find a place to pray; but it seemed to me like I had no time to stop anywhere. I thought I would go by the spring and get a drink, but by the time I reached the spring it seemed to me like it was too late to drink. I went on a little further and sank down to the earth. I don't know how long I was there, but when I came to myself, I was somewhere (in mind) that I never was before. That time never can be forgotten by me. Here it seemed that my trials were done forever; it seemed to me like I was singing the sweet song of Heaven. I hope that I have been able to sing that song a few times since. The people that I loved now, were the people that I had no use for before, although my father and mother belonged to them.

After this I got into a great deal of trouble. For two years I was trying to throw away the little hope I had and get something else that I would know more about. I was in so much trouble that I went to the mourners bench once, which was my first and last my time. I was trying to get fit to join the church. I at last gave it all up as I thought; but one day while in the field hoeing, I heard (as

I thought) a voice. I looked all around but saw nobody. Then something said to me, "Go and tell kindred that you love what great love that you have for them." There was a willingness to go right then. Next day was the meeting time. I thought the time long to wait; the next day I went, but before the time came to tell them I was out of the notion. As the time drew near I became afraid I would go, so I thought I would leave the house, but it seemed to me that I could not get away. The first I knew I was there, and what I told them I don't know, but they received me into the church. The next day I was to be baptized. We arrived at the water, and while the preacher was praying I felt so cast down that I thought I would not be baptized then, but would wait until I felt better. The first thing I knew I was going into the water with him. It did seem to me like I could see the glory of God on the water. The devil left me there, as he can't travel in the pathway of duty.

Dear brother, some time I will try to give you a sketch of my life since that time. Do as you think best with this, and all will be right.

Mars, Texas.

TILMAN BAKER.

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 bath 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 and peace to do so without forsaking the truth and we ask all the brethren of THE ADVOCATE OF TRUTH and write for its columns.