

The Advocate of Truth

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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

TIDWELL, TEXAS, AUGUST 1, 1901.

LOVE'S WHISPERS.

I'm sure I can't tell you the depth of the gulf
Into which my sins plunged me;
For then I could tell you the depth of His grace,
Whose love is as deep as the sea.

"As deep as the sea?"—how foolish I talk—
Its depths human beings can't see;
Unsearchable depths are the depths of His love,
Who purchased redemption for me.

I wish I could tell you the love of my King,
Who died for poor sinners like thee;
You surely would trust Him to save you from hell,
And sing hallelujahs with me.

From Edom he comes with garments all red,
For love to black sinners like me;
The hosts of the pit are all scattered and gone,
His people are purchased and free.

I wish I could tell you the length of His arms,
Who reached down to guilty, vile me;
His mercy is more than a match for my sins,
From bondage and guilt set me free.

The depth of His love and the power of His grace
Are beyond comprehension to me;
Proclaim it abroad all ye heralds of truth,
Ye winds waft it over the sea.

The blood of our Priest doth cleanse from all sin,
And is my only safe plea;
His trophies of grace hallelujahs shall sing
From the center all round to the sea.

Thy free grace alone from the first to the last,
Hath won my affections to Thee;
Its wonders I'll tell and its glories I'll sing,
Both here and over the rough sea.

Komoka, Ont.

J. LINCIE.

PREFACE TO AN EVERLASTING TASK FOR ARMINIANS, OR A LETTER TO REV. EDWARD SMITH, FORMER- LY OF TRINITY COLLEGE, DUBLIN, BY WILLIAM GADSBY.

BELOVED:—In reading the word of God, it becomes us ever to remember that the sacred pages are a transcript of the perfections of the infinite God, who is the "high and lofty one that inhabiteth eternity, whose name is holy," (Isa. LVII: 15), a being whose omniscient eye beholds the end from the beginning, who worketh all things after the counsel of His own will, and will do His pleasure. (Isa. XLVI:10; Ephe. I:11).

Who "bringeth the counsel of the heathen to naught, and maketh the devices of the people of none effect." "The council of the Lord standeth forever, the thoughts of His heart to all generations." (Psa. XXXIII:10-11; Prov. XIV:21). Whatever change takes place in our minds, the eternal God knows no change. "He is in one mind and who can turn Him! And what His soul desireth, even that He doeth." (Job XXIII:13).

Were our minds at all times properly affected with the majestic nature of divine Author of the Scriptures, methinks we should tremble at the thought of explaining any part of them in a way that represents the Deity as a mutable, disappointed being; and if a passage comes under our notice that our finite minds cannot comprehend, let our mouths be shut up in everlasting silence, rather than employ them so improperly as to attempt to tarnish the refulgent glory of the immutable God, and with the greatest resignation let us acknowledge that we are not able to comprehend the meaning of such a passage. And though the self-sufficient Pharisee may laugh us to scorn, it is a small matter for us to be accounted poor, little, insignificant fools, not worthy the notice of the great and honorable, whose minds are too ambitious to submit fit to the sovereign sway of the mighty God. Let us consider us as below their notice, and pour ourselves out in contempt upon us; what is offered by

will it avail? At most it is but a puff of empty air. We have to do with a being whose judgments are unsearchable, and His ways past finding out. And shall we be employed in holding Him up to view as a being not able to accomplish the good pleasure of His will, but constantly living under the painful necessity of seeing His eternal will frustrated, and His purposes overturned? God forbid! May our name and reputation sink in everlasting obscurity, rather than be immortalized upon principles so glaringly blasphemous.

I have often trembled at the awful dexterity of some men, whose minds are set upon exalting self. When they bring forward a passage of Scripture that purely relates to the Jews as a nation, and has to do with conditional blessings and cursing relating to them as a nation, as in the eighteenth chapter of Ezekiel, they can see as clear as noonday that such Scriptures contain things of an eternal nature, and are an address to all the human race. But if, on the other hand, they bring forth a passage that speaks of the absolute sovereignty of Jehovah, as in the ninth chapter of Romans, these eagle-eyed gentlemen can see, without the least obscurity, that the election and rejection spoken of there are only national. Tell them that God has "chosen His people in Christ Jesus before the foundation of the world, that they should be holy and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will," (Eph. I:4-5), and they will roundly assert that this only means the apostles and that even they were not predestinated unto eternal life, but only to the apostleship. Strange as this may seem to a mind illuminated by the Holy Ghost, it is a real truth; and an Arminian preacher, who called on me not more than a month ago, insisted upon it that the above was the real sense of the Holy Ghost. Lord, what is man?

"Surely their turning of things upside down shall be esteemed as the potters clay; for shall the work say to Him that made it, He made me not? Or shall the thing framed say to Him that framed it, He had no understanding." (Isa. XXIX:16).

That mind must be awfully bewildered, and that conscience dreadfully hardened, that can presumptuously dare to dictate to the Almighty, and blasphemously arraign Him at its puny bar, and condemn Him as a monster, not to be equalled by Satan, the father of lies, if He dare deal out His immortal blessings in a sovereign way. Yet such men there are, and whoever reads Mr. Smith's performance, entitled, "Paul against Calvin," may soon be satisfied of the truth of the assertion. Well may it be said, "Vain man fain would be wise, but he is born like a wild ass's colt." A man whose eyes are too tender to bear the light of a candle, can never be considered a proper person to look steadfastly at the full blaze of the sun. No; an attempt to do it would almost put out his sight. "The heavens declare God's glory, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (Psa. XIX:1). All God's works praise Him, and His perfections shine in all His works of creation and providence; nevertheless, these things give but a dim light, compared with the blaze of glory which shines forth in the salvation of His church.

"Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brightest shine,
The justice or the grace."

But the natural man resisteth this and the things

of the spirit of God, for the fleshly religion of Him, neither can he know the more of worldly wisdom, that the wisest philosopher can only be taught to comprehend and look steadily at the children of God, as shining in the world, whose sight is too tender to bear the madness it must be to suppose a man is able to gaze upon the immortal glory, as shining forth a price of His church. The very moment attempts to look upon His image of grace is obliged to shut itself up in the darkness of imagery. (Ezekiel VIII:12). Understanding darkened, being alienated from the life of God, through the ignorance of the blindness of their hearts (IV:18). And having seated itself in the chamber, it takes a view of the scene it contains, and forms its views of the day of thereunto; the result of which is, in Jesus is self almost, if not altogether, capable of the eternal God, and with the confidence declareth that if He will hear the whole human race a chance of eternal felicity, He is an unjust tyrant. He fortified the minds of some of its pupils in time, and sinners dwelled with devils in hell, than with such as were dear to God's heaven. But, beloved, ye have not heard of the darkness, hath shined in our lives, to give the light of the knowledge of the God in the face of Jesus Christ." (2 Cor.

I am persuaded that just in proportion as the res- veils His matchless glory to poor souls. "When I will sink to nothing at His feet, and to glory." will be the height of their ambition. And for the they will exclaim, "God forbid that I should be saved in the cross of our Lord Jesus Christ, whom I am crucified unto the world and the flesh." (1901).

Christian charity is swallowed up to hand with God, nor is it in its nature to extend. Carry one step beyond, nor desire one thing contrary to the glory of Jehovah. All the charity that we possess beyond this may be properly called worldly charity. May God the Spirit lead you to the more and more into the deep things of God; then we "may be able to comprehend with all the fullness of God." Here we shall find an immeasurable field of immortal felicity and delight. A field that abounds with joys the most substantial, with superlative beauties, and brightness the most transcendent, glories too refulgent for carnal eyes and son to gaze upon.

Mortals below can only trace and enjoy the beauties by that faith which is the substance of things hoped for, and the evidence of things not seen; but as this faith is drawn forth into exercise, we gaze, we wonder, we adore, we adore and are ready to say, "Here let us stay for ever till we die." In this soul-transforming pure doing, world-overcoming, Satan-vanquishing, dispelling, heart-ravishing, mind-shattering glorifying field, rebellion against the decrees can never stand. Show us the end of the law or lisp one word, all the poverty of our soulsness to every one

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IMMUNDS, would treat it as
CON God and King. O!

If so, we will s. and the glory of that
and greatly to ill, with open face, be-
above all Gods glory of the Lord, are

But a perage from glory to glory,
perfect work. the Lord." (2 Cor. III:
of his skill a as the soul enjoys these

If the wific frowns; but as faith
he makes is time objects, so unbelief,
the thing m rebellion prevail, and we
plished thro of standing fast in the lib-
workman has made us free; and we
workmansh that we can only stand while
made fails sed to hold us up, and are
the workn to cry, "Hold Thbu me
perfect. F," (Psa. CXIX:117).

expectation apology for publishing the
imperfecti than what it contains in it-
to come up in as to expect to be applaud-
illustrate into the hands of a covenant
and assign that God may bless it to His
the effe e, mercy and peace may be with
other God may make and keep you
tions eat th as it is in Jesus, is the pray-
when th serve in the Gospel of God,

which p tions r
makes s the Preface to a work entitled
mech's Task for Arminians," by Wil-
truly England. In the next issue of
OF TRUTH we will publish the
dred re im to Rev. Smyth as it appears
fection know vD.].

His mi ble. EXPERIENCE.

every KES & J. R. HARDY:

nite pBrethren:—At your request I will
measf the reason of my hope in Christ,
tendhave one. If you deem it worthy
less r paper, THE ADVOCATE OF TRUTH,
certpublish it, if not then throw it away.
go. worthy of clogging your valuable
nony writing, but you have requested it,
"rite and you can do as you please with
(Iorn in Marion county, Ill., Feb. 20,
tiparents were Methodists until I was
amars old, then they joined the Camp-
sul remained among them. My grand-
erens, was a Primitive Baptist preacher,
Thised up under the Arminian principle,
(Pnot live and do, but do and live. I
to believe that I could serve God and
pternally, or I could let it alone and be
a an eternal hell; it was left to my choos-
I never made any profession while in my
at thought that I would sow my wild oats
a I got older then I would serve God and
aven at last; and I verily thought that if
k at any time then I would call on the
He would have mercy on me, and I
fall right for heaven and immortal glory.
ced in sin, and drank it down as an ox
p. water, until I was married and my wife
gro children. When the second one was
ee months old, it was taken sick and died;
e it was dying it looked like that it wanted
something to [me, but could not, I thought
as the prettiest baby I ever saw, and after it
laid out there were two old widow women talk-
the scriptures, one of them was a Primitive
ast. While they were talking I was studying
t my baby, and if I ever intended to see it
a, I had better get to work and do what I was
t that God required of me, if I ever met
in peace. I resolved to do so at that time,
passed off until about three months, when
v I was going to the gin with a load of cot-
alone, I was meditating about my condition,
re I would land in eternity if I remained
the tion; so I went to work calling on the
must bñst time in my life for mercy. I
the great Burners bench, as it is commonly
without charI was like Nicodemus when he
creatures, cann he was a ruler of the Jews,
are apt to murm ashamed to let any one
alarmed at the complex conditions that arise,

ashamed for anybody to see me weeping and mourn-
ing, for fear they would ask me what was the mat-
ter, and I was ashamed to tell them. So when I
would see anyone coming I would wipe away my
tears and look like a jovial fellow. What a hypo-
crite I was. I was like the wounded deer that is
shot. I would resort to secret places because of
my inward suffering. I continued in this condi-
tion, only growing worse as time rolled on, often
waking up at the hour of midnight, while my wife
and little girl were sound asleep, taking their rest,
and poor me rolling in my bed, turning and twist-
ing, weeping and mourning, with the tears trickling
down my cheeks on my pillow, over my lost condi-
tion; for I felt that I had sinned away my day of
grace. In Jan. 1884, some time in the latter part
of that month, I was breaking prairie land, when
my burden got so heavy that I lost all hopes of
ever seeing God in peace. I stopped my team and
sat down on my plow beam and wept, mourned and
prayed to God to have mercy on me; and then I
got up and went to plowing. I did this the third
time, and at last I gave up and thought that God
had forsaken me, and that hell was my doom. It
seemed like that there was a great gulf fixed be-
tween me and my God. While I was in this con-
dition sitting on my plow beam with my face in
my hands, and my elbows on my knees, with my
eyes filled with tears, there appeared to me some-
thing like a school teacher and his scholars leaving
school at evening, and all of them seemed to be
enjoying themselves, and the teacher was in their
midst; and then they disappeared all at once, and
also when this appeared there was a light sprung
up, for all was darkness before, and when this all
passed off I was at ease, my burden also had left
me. I then got up and went to plowing, medi-
tating over what had just passed. I began to think
that it was only an imagination; then I began to
pray to the Lord for mercy, and that this burden
might come back again, and if it did so, that I might
know more how it left me. But it never came
back any more, and it seemed like that my prayers
went up instead of going down as they had before,
and I wanted to pray for others as well as for my-
self. So I remember when the burden left me,
when I was on the plow beam; and I believe that
it was Jesus and His angels appeared to me in a
vision, witnessing to me that my sins were freely
pardoned. After I had become convinced that my
sins were pardoned, I then wanted to join the
church and be baptised. So I began to talk to my
wife and found that she had obtained a hope in the
Lord, so we considered the matter about which
church to join, and believing that there was less
deception among what we called the Hardshells
we agreed to join them, if they would have us, and
I told a Hardshell sister (Sister Lydia Harrison)
that I was going to their next meeting and join
the church. When the time came close to hand,
I got to studying about whether I had any religion
or not, as I termed it then, and I began to fear that
I did not. I was in that condition for two days
and it was very serious to me, when all at once
these words came to me, "fear not," that is not to
fear that I had no religion or a change of heart,
then I was at peace again. So my wife and I of-
fered ourselves to the Primitive Baptist at Sabine
church in Hunt county, Texas, on Saturday before
the second Sunday in July, 1884, when the oppor-
tunity was given, and to my surprise, by my awk-
ward way that I gave in my experience, I was
received, and then my wife was received also, and
we were baptised the next day by Eld. J. M. C.
Roberson, their Moderator. So we went home
rejoicing. Now, brethren, if this is not an exper-
ience of grace I have none, and I am nothing but
a deceived mortal. If I am ever saved it will be
by the grace of God, and I feel like Paul,
"it is by the grace of God that I am what I am,"
and indeed I feel to be the least of all saints, if
indeed I am one. Pray for me a poor sinner saved
by the grace of the great I Am. I agree with the
poet:

Amazing grace! how sweet the sound
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear,
The urch. I believed!

Merit, Tex. S. M. DICKENS.

ELD. J. C. SIKES:

Very Dear and Often Thought of Brother:—
As I am at home to-day will try to comply with
your request, and I trust also my feelings, as
have been greatly pressed with my work all sum-
mer, and going to some place every week to try to
preach, I hope you will be able to excuse the de-
lay. Dear brother, it is with fear that I attempt
to write, for I feel so little, so ignorant, yes, such
a nothing, that I fear I cannot write anything fit
for the dear Old Baptists to read. I have received
three numbers of THE ADVOCATE OF TRUTH, can
say I like it very well, also the spirit manifested
therein by most of the writers. I send you here-
with the name of Bro. J. D. Hill, Old Caro, Miss.,
as a subscriber, and one dollar for the same. Dear
children of God, a few lines for your consideration.

"Sirs, ye are brethren; why do ye wrong one
to another?" (Acts 7:26). Here we have the
words of dear old Stephen just before his awful,
lamentable death, referring to Moses and the
children of Israel, when he visited them, and how
he defended one of the Israelites and smote the
Egyptian. Moses was a leader of the children of
Israel. Here we see he slew one of their enemies,
and supposed these would have understood that he
was to be their leader, and next day he sees two
brethren striving and says, "Ye do wrong." Now,
dear reader, I shall not try to enter into all the de-
tails of this text, but will merely hint at some of
them, for a hint to the wise is sufficient. First we
consider Moses a competent judge of this matter,
therefore he declareth it was wrong. It being
wrong then, it then follows that it is wrong yet.
What is it that is wrong? For the children of God
to strive with one another. Now, was this teach-
ing in keeping with the apostles' teaching? We
think it is, for we hear the apostle saying, (2 Tim.
2:14), "Of these things put them in remembrance,
charging them before the Lord, that they strive
not about words to no profit, but to the subverting
of the hearers." Again, (Titus 3:9) "But avoid
foolish questions, and genealogies, and conten-
tions, and strivings about the law; for they are
unprofitable and vain." Now, brethren, from the
language of Paul we can see just what this is:
worth. Brethren, none of us would wish to en-
gage in a business that is unprofitable and vain.
No, not for one day. Now, let us be careful one
and all, for your calling is too great, and your time
too precious and short to be misspent. Brethren,
please note, who was it that thrust Moses away?
Surely it was the fellow that did wrong. Why did
he thrust him away? Because he told them "ye
do wrong one to another," and would have de-
fended the innocent. Brethren, notice what a
spirit this fellow manifested. He was so impru-
dent that he called in question Moses' authority for
rebuking them. Do any of us nowadays act in
like manner? Now, we think it was a spirit of
love in Moses that caused him to visit the children
of Israel, and it doubtless grieved him to see them
act in such a way. So to-day with every true min-
ister of Christ, when he sees or hears of the dear
brethren doing wrong it grieves him. Why? Be-
cause he loves them and wishes their welfare and
happiness. Now, dear brethren, I know that Paul
said "I have fought a good fight, etc." Now, what
kind of a fight did he do? I guess it was just the
same that he told Timothy to fight, and here it is:
"Fight the good fight of faith." Yes, earnestly
contend for the faith, yes, fight for the right cause,
with the right weapons, at the right time, at the
right place, and we will be victorious through our
own strength or ability. No, but through Jesus
Christ our Lord. But let us not go about hunting
up a job of unprofitable work. Now, we hear Paul
saying, (Gal. 5:15) "But if ye bite and devour
one another, ye (the children of God) shall be
consumed one of another." Now we know that it
is a very unpleasant thing to be bitten by anything
with the teeth; we have experienced this for we
have been bitten both by a snake and a dog.
But this biting mentioned by Paul is not with the
teeth, but the tongue, and can inflict a much deeper

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We ask all who are interested in the
advocation of THE ADVOCATE OF TRUTH and write for its columns.

ATION IS OF CHRIST.

ELDERS SUDY & SIKES.

Dear Brethren—A few thoughts in Jesus, who loved us, washed us and saved us from our sins:

By your kind and highly appreciated request I will now try in my weak and imperfect manner to write a short article (at your disposal) for the readers of THE ADVOCATE OF TRUTH. And this morning, if I have anything to write, or a subject on my mind, it is the same thing that I have been trying to tell for about twenty years, and that is, "Salvation is of the Lord." Jonah 2:9 testified to the same thing. Moses (Ex. 14:13) said to the children of Israel at the Red sea, "Stand still and see the salvation of the Lord." Isa. 26:1 says, "we have a strong city, salvation will God appoint for walls and bulwarks." This strong city is the New Jerusalem which John saw coming down from God out of Heaven, "prepared as a bride adorned for her husband." So then, we find the Lord is the salvation of His people. Salvation is deliverance, and even under the law that was given by Moses, in the wars that Israel fought, fighting principally the uncircumcised, the Lord was their salvation. The Lord delivered Israel from Egyptian bondage and destroyed their enemies. He also delivered them from all their troubles. He was their salvation in Balaam's day, although Balaam, the son of Bosar, loved the wages of unrighteousness, and would have cursed Israel if he had been left to his choice for he loved the wages of unrighteousness, which, to my mind, is to stand high in the eyes and estimation of the religious world. And, according to my sinful and lustful nature, if the matter was turned over to me, I would forget the humble meek and lowly Jesus, and would soon go to destruction and be consumed. But, thanks be unto His holy name, we are kept by the power of God unto salvation, ready to be revealed in the last time. (1 Peter 1:5.) And we find in Sampson's day, although he married a woman of the Philistines, who were ever enemies of the Israelites, and she, Delilah, enticed Sampson, and through her, the secret of his strength, was made known. So to-day the truth is but a riddle to the religious world (or carnal mind.)

The Philistines (religious world) ploughed Sampson's heifer and learned his riddle. You remember Sampson had killed the lion, which represents power, and not only so, but destroying power, one of the most vicious powers on earth, a power representing strength. A lion is an animal that must either be bound or destroyed, in order to safety. So Sampson destroyed the lion without even a weapon, and by the spirit of the Lord came mightily upon him. So Paul tells the church that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;" and in the carcass of the lion we find sweetness. The matter was of the Lord. It was not of Sampson alone.

The Philistines had dominion over Israel at that time, so Sampson became related to them by marriage, and I suppose became somewhat intimate with them. And they began to prank with him. So to-day the religious world (or do better system) can learn only moral instructions by plowing the heifer. Such as we may learn by the wisdom of the world.

and so when we begin to think about the work of God, as in the case of Sampson, it is glorious to meditate take His life by the shedding of His own blood, His faithful from all things from which we could be justified by the law of Moses; and through the blood of the everlasting covenant, He has delivered the prisoners from the horrible pit wherein they were. And David says, "Taken me from Yea, ire and clay, placed my feet upon a rock, shadows a new song in my mouth even praises." I with my brother say in a discourse not a great me." back, that the Lord placed the song in our hearts and we did the singing, but I think not from the admonition of the Apostle Paul was this faith with the spirit and understanding also. So causes and guides our stammering tongues to speak while of prayer, preaching or singing to His glory

Abraham offered his son, and Enoch, Elijah and all the ancient worthies walked with God; for without faith it is impossible to please God. His bride, and she was of this world, of a nation of people that are sinners by nature. And Christ Jesus made choice of them because He loved them. And as Sampson revealed the secret of his strength to his wife, and committed himself to the wills and wishes of the mad Philistines, which deprived him of his beautiful locks; so Christ laid down His life for the church, was put to shame. His precious and beautiful locks were cut off; He made Himself of no reputation and took not upon Him the nature of angels, but took * * * upon Him the seed of Abraham; wherefore it behooved Him to be made like His brethren that He might be a merciful high priest over the house of God forever.

Sampson's strength lay in his locks, and as soon as Delilah cut them off, the Philistines could bind him and make sport of him. So Christ Jesus' locks did not only represent strength, but glory. And inasmuch as the church is represented as a woman, that is why the Apostle Paul forbid a woman to be shorn, for he says her hair is given for a covering and glory. So Christ Jesus came into this world on a special errand: "To seek and save that which was lost," destroyed the lion-power of darkness and sin (or the power of sin) lived up to all the requirements of the law, and became sin for us who knew no sin. And the Apostle Peter on the day of Pentecost declares that there is salvation in none other. Oh no, there is not. Salvation is in Christ. All the combined powers of this world cannot deliver one sinner from the power of darkness and translate him into the kingdom of God's dear son.

In this fast day of religion (not grace) there is much transforming being done, but this is all the works of men, and does not save the sinner. But this Jesus was to save His people from their sins, as was declared of Him by the angel even before He was born. Some contend for a common salvation separate from our eternal salvation; but to my mind the Bible is silent on the division. The salvation that the Apostle Paul admonished the church at Philippi to work out with fear and trembling, is only the fruits of the spirit; for God is a spirit, and says Paul, for it is God that worketh in you. He worked in the Philippian brethren then, and He works in His people now, both to will and to do of His good pleasure. So when we have the "will and do both," (for this is all that is lacking) there is sure to be a performance; for our Lord never fails. And while I am on the subject of what is called by some "two salvations," I will here say, according to my experience and understanding of the teaching of the scriptures, I do not think we can consistently make two salvations and keep in harmony with Holy Writ. It is right for the Lord's children to obey Him; but their obedience is not an evidence that their salvation (in time) is separate from or differs in any sense from their eternal salvation. And now, precious brethren, just take this important subject of obedience to yourselves, individually, and apply it to self. Compare the deep and solemn thought that arises in your poor trembling hearts, beginning when your experience began; when the thought of obedience would arise in your mind, you wanted to follow Jesus, but oh, I am too little. You wanted to go to the church and lay the matter before them but you could not see how they could receive you upon such evidence as you felt you could present them. I find such characters lingering around at most all the churches of my care, and when asked what is the matter, they don't seem to know, and about all the answer given is unworthiness. So I conclude the Lord's time has not yet come with them, but when His time (not our time) comes all the obstacles will be removed and it will be no trouble to lose sight of self, and view Jesus as our all sufficient Savior. So then our salvation here in this world of trouble [and disappointment, is of the Lord. It is all of grace from start to finish, either for time or eternity; and I do want to say, lest I forget it, that the obedience of God's

but a short time in the flesh, but His Spirit with His people from the beginning of time. In is not another salvation, but the fruit as much salvation, which is the fruit of the spirit they were love, joy, peace, long suffering, gentleness, drops of ness, faith, meekness, temperance. (Gal. 5:22. of Now, when we have the spirit, we have all the qualifications, and when we have these, they certainly do prepare us for duty. Then whatever is the spirit is of grace.

The Apostle Paul to the church at Rome (Romans 11 ch) says, "Even so then at this present time also there is a remnant according to the election of grace." And if you will notice him, speaking here of those Israelites, who because being preserved (in time) would not bow the knee to the image of Baal. And this, no doubt, has no conclusion to salvation in time from false religion. "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be by works, then it is no more grace; otherwise there is no more work." This matter can only be decided and decided upon by the Lord's children, are not serving men. The religious world know no difference in works and grace.

But there is a people in the world who stream their own, for they are bought with a precious blood of Jesus—which sanctifies, justifies and cleanses them from all their sins. And it is the very same power that begins the work of grace in the heart in regeneration, will carry it on through time. I will say every year, every month, every week, every day, every hour, every moment, every second, and every breath that we breathe. (Phil. 1:6) "Being confident of this very thing, that He who hath begun a good work in you will perform it until the day of Jesus Christ."

Which day (to my mind) is the day of final consummation of all things, when Jesus is to come to make up His bride or to gather the scattered bodies of His saints throughout the whole universe. And every one of them will hear His voice, and know it; for it is the same voice that spake to their poor troubled souls in regeneration in changing their walk and conversation in time. And now, precious thought, our vile and sinful bodies are going to be changed and fashioned like the glorious body of Jesus, the head, then dear and precious ones, our troubles will be over. God's dear children will then have no declarations of non-fellowship, no hard name, no aspiring to be the greatest, for all fleshly lust and ambition will be left and lost in our mother earth.

I never expect to be satisfied this side the resurrection. O, no I can't, but like Job, "When I awake in Thy likeness, I will be satisfied."

Yours in sweet fellowship in Jesus and for the truth's sake.
S. N. STEPHENS.

MT. VERNON, TEX., July 16, 1901.

ELD. J. C. SIKES:

Dear Brother in Christ—Your letter to hand to-day. I have arranged for Eld. H. M. Curry as follows: Wednesday, July 31, at Spring Hill; Friday, Saturday and Sunday, Aug. 2, 3 and 4, at the District meeting at Providence; Monday, Aug. 5, at Good Hope; Tuesday, Aug. 6, at Cheonan; Wednesday, Aug. 7, at Oak Grove; Thursday and Friday, Aug. 8 and 9, at Hopewell; Saturday and Sunday, Aug. 10 and 11, at Mt. Pisgah. Yours in fellowship,
H. B. JONES.

Elder H. M. Curry's appointments continued. Monday, Aug. 12, at Cumby; Tuesday, Aug. 13, at Shiloh; Wednesday and at night, Aug. 14, at Mt. Zion; Thursday night and Friday, Aug. 15 and 16, at Sabine; Saturday and 3rd Sunday, Aug. 17 and 18, at Lebanon.

Further arrangements will be made for Brother Curry as soon as we hear from him further.

We hope the brethren, sisters and friends will give Bro. Curry a hearing. Just as he has from his writings, he is calculated to send you along doctrinal and other lines of soundness to every one

at Tidwell, Texas, on the First day of Each Month.
postoffice at Tidwell, Texas, as second-class mail matter
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All money orders must be made payable at Greenville, Texas, as Tidwell is
perft a money order office.

We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of
adness and use no unbrotherly epithets when speaking of those among us who
for from us. I have heard such epithets as Arminians, semi-Arminians, ash-
dis, biddads, heretics, fatalists and can't-help-its until I am disgusted with it.
can set forth the truth just as firmly and more effectively without the use of
h terms. It is not necessary to make a brother think that we hate him in or-
to show him his error. We are to "meekly instruct those that oppose them-
ves." "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, AUGUST 1, 1901.

MERCY.

In treating this subject I do not hope to de-
velop any new thoughts, for the weakest child of
impace has experienced more of the abundant mercy
to God than the ablest will ever be able to express
illusthis world. I only hope to bring to your re-
andembrance the things you have been made ac-
the thred with.

Meroy is one of the attributes of Jehovah,
tion should we owe a greater debt of gratitude and
whaise to one of God's divine perfection than to
whother, it would certainly be due to mercy, but we
thould adore them all alike—perfect and holy.

Meroy is defined as "That benevolence, mildness or
tenderness of heart which a person disposes to
overlook injuries, or to treat an offender better than
he deserves." (Webster) Then we may say mercy is
the disposition of God to treat His creatures bet-
ter than they deserve. This was God's disposi-
tion "when there were no depths," "when there
bbre no fountains abounding with water," "while
es yet He had not made the earth, nor the fields,
nor the highest part of the dust of the world."

Yes, this was His disposition "in the beginning
of His way before His works of old." As evi-
tence of this truth we have only to observe a few
of the stipulations of that council of peace which
was declared should be between them both. The

Rock of Israel (Jesus) said to David, "Although
My house (church) be not so with God: yet He
(God) hath made with me (Christ) an everlasting
covenant ordered in all things, and sure for this
is all My salvation, and all My desire, although
He make it not to grow." (2 Samuel 23:5.)

This was the covenant between the Father and
Son before any covenant had been made with
God's house or people. If there was no mercy
in it when it was made, then there is none in it
yet, for He made it not to grow, but if there was
mercy in it, then why say some that there would
have been no mercy even until now had not man
become a sinner. But the truth is that the cove-
nant was an expression of that mercy which God
eternally possessed. Yea, it is a part of Himself
without which He would not be God. Paul says,

"Blessed be the God and Father of our Lord
Jesus Christ, Who hath blessed us with all spirit-
al blessing in Heavenly places in Christ. Ac-
ording as He hath chosen us in Him before the
oundation of the world, that we should be, holy
and without blame before Him in love." (Eph.

3:4.) Again, "But we are bound to give
hanks always to God for you, brethren beloved
of the Lord, because God hath from the begin-
ning chosen you unto salvation through sanctifi-
cation of the Spirit and belief of the truth."

(Thes. 2:13.) All this is only God's mercy.
What does it say? God chose us in Christ be-
fore the foundation of the world. Yes, from the
beginning. We don't know when that was, but
Wisdom says it was before His works of old.

(Prov. 8:22.) We were not only made choice
of back there, but all the spiritual blessing for time
and eternity were given to us in Christ at the
ame tim.

These bequests were made through
e at so I mercy of our God before you and I,
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without I was like position of God to treat
creatures, e, he was a

are apt to n ashamed to let any one
alarmed at the complex conditions that arise,

ch.

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ELD. J. C. SIKES:
had time weeping and mourning. The
the righteous—they need none. So long as man
does not feel guilty he sees no need for mercy, but
let him realize his exceeding sinful condition, how
soon he begins to beg for mercy, nothing else is
so desirable, nothing else will meet his needs.
Man, before transgression, was not a subject of
mercy, but after transgression mercy is his only
hope. It is the only remedy that can meet the
demands of his case. Bear in mind that the mercy
we receive during our pilgrimage through this
world, was not originated for us after we become
contaminated in sin, but it was treasured in Christ
before the foundation of the world, which fact in-
dicates that we are traveling a purposed road.

Next we come to consider the manifestations
of that mercy to the heirs of promise. In a gen-
eral way, God's mercy extends itself to all His
creatures of earth: for they have all been affected
by sin. So we may be led to contemplate the
mercy of God in all His creation. Inspiration in-
forms us that all things are ours, and we are
Christ's, and Christ is God's. The warm sun-
shine, the refreshing showers, the balmy breezes,
the wooded forests, the grassy plains, the fra-
grant flowers, in short nature with all her luxury
and beauty, are but the expressions of the abun-
dant mercy of a wise and loving God. All His
creatures are partakers alike of these mercies, and
they are alike unworthy of the least of them. But
the special mercy of spiritual life, spiritual bless-
ings, and the grace of the spirits attending that
life are reserved for His covenant children.

God, the Father in mercy, laid the plan for
the complete redemption and justification of His
chosen people: God, the son in mercy, fulfilled
the demands of justice and procured that pur-
posed redemption and justification for the objects
of His love and his choice: and God, the Holy
Ghost in mercy makes manifest to them the ex-
ceeding riches of His grace, in their complete sal-
vation. How unspeakably great and precious
is infinite mercy!

When we were quickened into divine life, our
sinful heart disclosed to us its exceeding corrupt
and polluted state: it was revealed to be a foun-
tain of iniquity, from which gushed evil thoughts,
malice, envy, all manner of guile and evil speak-
ing, jealousy and hatred in such profusion that
our mortal frames did quake and tremble under its
great burden of condemnation, and our voice was
lifted to God in supplication: and in the anguish
of our spirit we plead for that mercy which alone
could meet the demands of our extreme condition.
Without hope of relief, without patience to wait
for it, we could only cry, "God be merciful to me
a sinner!" while the awful truthfulness of the
prophet's language, "I am undone," forced itself
into every prayer and every thought. When the
thickest darkness overshadowed me, when envel-
oped in densest clouds of night, when enshrouded
in the gloom of death, when all joys of earth were
fled, and no heavenly comfort given, then I cried
with bowed down head, "Oh, grant mercy, Lord,
from heaven!"

At the moment least expected,
That this burden e'er should cease,
Mercy came by, love directed,
Gave my burdened soul release.

Then I thought to say with David, "Surely,
goodness and mercy shall follow me all the days
of my life, and I will dwell in the house of the
Lord forever." My thoughts were on things di-
vine. I felt that my treasure was in heaven, and
my affections were centered there; my mourning
was turned into joy, and I was given for the gar-
ment of mourning the spirit of praise.

For this, O, Mercy, Thy praises we sing,
Thy glories we dare not compare;
To heaven's blessed portals Thy trophies we'll bring,
And sing of Thy wonders eternally there.

Now we are subjects of the spiritual king-
dom, and under the covenant of mercy, "For I
will be merciful to their unrighteousness and their
sins and their iniquities will I remember no more,"
is the verbiage of God's promise to Israel under

He would make
I looked all around
a companion by
correction in
of mercy comforts us, and
art of mercy comforts us, and
leads us back in the path of righteousness. Thus
are all the objects of God's love gathered with His
tender mercies, and led like a flock and kept
the apple of His eye. This mercy rejoices
against judgment in that all they who were judged
guilty and had their guilt put away by Jesus
have received mercy, even the "sure mercies of
David," which brings to us every spiritual bless-
ing, which conquered death, won the victory over
the grave, and will finally bring us into that heav-
only Jerusalem, to forever dwell in praise to the
glorious mercy of an infinitely Holy God. H

BROTHER RUNNELS, of Lawson, Tex., asks
that we give our views as to whether the quickened
sinner, or manifest child of grace is actuated by
one spirit in his outward nature and another spirit
in his inward nature, yea or nay. A volume
might be written on this subject, but I shall only
treat it briefly.

1st. A man in a state of nature is totally
depraved, wholly corrupt, from the sole of the
foot unto the head there is no soundness in him.
In this state, there are none that do good. In
regeneration God's children are made partakers
of the divine nature, (2 Pet. 1:4) which is the
nature of God, and "is the earnest (that which we
receive in advance) of our inheritance, until the
redemption of the purchased possession." (Eph.
1:14.) We now have two natures, (after re-
generation) called the inner and the outer
man: the old and the new man the flesh
and the spirit. In our outward nature,
or carnal, or fleshly, or earthly nature, we are
actuated by the spirit of the world or satan. Paul
says, "In times past ye walked according to the
course of this world, according to the prince of
the power of the air, the spirit that now worketh
in the children of disobedience." (Eph. 2:2),
We see from the above language of Paul, that the
same spirit (which is the prince of the power of
the air, which is satan) still actuates the children
of disobedience. Again James says, "Do ye think
that the Scriptures saith in vain, the spirit that
dwelleth in us lusteth to envy? But he giveth
more grace." (Jas. 4:5-6). We see from this
that there is a spirit dwelling in us that lusts to
envy, and we are insufficient of ourselves to over-
come this lust, hence we are given more grace to
enable us to overcome the lusts of the flesh. On
the other hand, "As many as are led by the spirit
of God, they are the sons of God." (Rom.
8:14). Being led by the spirit of God is an evi-
dence that one is a son of God; that they have
passed from death unto life; that they have been
made partakers of the divine nature. Jesus says,
"Howbeit when He, the Spirit of truth, is
come, He will guide you into all truth." (Jno.
16:13). Then we believe that the child of God
is led by two spirits; that he is possessor
of two natures, and that these are antago-
nistic to each other. "The flesh lusteth
against the Spirit, and the Spirit against the flesh,
and these are contrary the one to the other, so
that ye (the children of God) cannot do the things
that ye would." (Gal. 5:17). Hence
Christian warfare. Because of this warfare
are often made to weep and mourn, because
can't do right. "To will is present with us, but
how to perform that which is good we find not."
Then, dear brother, you can see that I believe
are led by two spirits, or principles, or nature

When we walk in the path of duty, and
ingly and kindly comfort, unify, serene every
build up the little saints of God, in fact, the
good thought, word or deed we are led by the
Spirit of God. But if we are disobedient and
seek the hurt of our brother, with envy
jealousy in our heart; seek to destroy his
fluence, or make his burden heavier and
the flock of God's pasture and scatter them
unhesitatingly say all such are led by the
of the Devil. In fact every evil thought
deed is from that source. Then how near
is that we try the spirits to see whether they
of God, or whether they are of antichrist.

These are my individual views and if they
worth anything to Brother Runnels or any
brothers or sisters they are welcome to the
they are wrong reject them.

Yours in Bonds.

ELDERS HARDY & SIKES.

Dear Brethren:—I will give a few thoughts on one text: "He shall save His people from their sins." (Mat. 7:21)

While sitting in my almost unbearable, lonely condition this evening the above promise comes to me, and I am made to cry, oh Lord, am I one of Thy people? If so I know that Thou wilt save me in Heaven. But I need salvation now. I need to be delivered from my present troubles. Where shall I go for deliverance? Shall I trust in my own strength, in my good acts of obedience, in prayer, in even my best thoughts? When the promise comes with double power upon my mind, "He shall save His people from their sins," and I am made to ask the question, what is the cause of my troubles in this life? When Paul, by inspiration, says, "If you walk after the flesh you shall die," "To be carnally minded is death," then I am made to realize as did David, "That the Lord is my rock and my fortress and my deliverer; my God, my strength, in whom I will trust; my buckler and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised, so shall I be saved from mine enemies. The sorrow of death compassed me, and floods of ungodly men made me afraid. The sorrows of hell compassed me about, the snares of death prevented me." (Psa. 18:2-5)

Yes, when I would do good, evil is always present with me, and my feet are caught in the snares of the wicked one. But when by faith I can make an offering as did Able and Father Abraham, my faith is counted to me for righteousness. Oh! dear tempest-tossed child, I am glad it is not of man that walketh to order his steps, but that the steps of the righteous are ordered of the Lord. If it were not so, it could not be of faith nor by faith, but blessed thought, we walk by faith and not by sight. "So then it is of faith that it might be by grace, to the end the promise might be true to all the seed" (His people.) Oh, sweet promise! He shall save His people. Yes, has saved them from so great a death, and doth save them from trouble in this life, and will yet save them from corruption, sorrows and death corporeal; then they can sing grace, grace, sweet grace, grace saved me from all my sins. Yes, "by grace we are saved, through faith it is the gift of God. Not of works lest any man should boast." But while it is by grace, through faith, and of faith that it might be by grace, it is our duty to show our faith by our works; for faith without works is dead, being alone. But we should not become puffed up and think because we are receiving his smiles, that it is of our works, for it is God that works in us both to will and to do of his own good pleasure. And if God never gives the will to do we will walk after the mind of the flesh. Hence, God must give the will, and then we cannot of ourself perform that which is good; "for to will is present with me, but how to perform that which is good I find not." No, we can not find it, but His spirit shall guide us into all truth; yes, take of his and shew it unto us, and as many as are led by His spirit are His, and if we have not his spirit, we are none of his. Oft-times they that are His and have His spirit quench it when it guides them into truth. Yes, resist it, and harden their hearts. But, blessed thought, God loves them and chasteneth them, but will not take His loving kindness from them, nor suffer His faithfulness to fail. No, but He leads them, and causes them to approach unto Him; then it is they can say, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and Thy staff, they comfort me." Then I live by hope, which hope is an anchor to the soul, and holds me in time of trouble from sinking into the quicksands of unbelief. Yes, this faith, by which we walk, abides with us and causes us to offer our bodies a living sacrifice as Able offered by faith the firstling of the flock, and

Abraham offered his son, and Enoch, Elijah and all the ancient worthies walked with God; for without faith it is impossible to please God; but with it we have hope and charity, which makes the yoke easy and the burden light. Hence He saves us from all our troubles by giving us faith, hope and charity (love), and causing us to walk right, talk right, preach right, sing right and pray right. Yes, and everything that we do right; for that which is not of faith is sin, and that which we do through any other motive than love is to gratify some passion of the flesh, and is not charity, hence profits nothing. We are bound to admit that where faith and charity is, hope connected: for faith produces belief or expectation, which meets his desires and makes hope. So then, this being true, faith, hope and charity are necessary to cause us to enjoy the new life for when we come to Him, the only place we can find rest to our souls, we must believe that he is a rewarder of them that diligently seek Him. And if there is any salvation in any other name I have failed to find it, and with the poet I sing, "Jesus saves, Jesus saves." Yes, his name shall be called Jesus for He shall save his people from their sins, and I desire to impress the sweet thought of it being grace through faith, and that not of ourselves that we are saved in eternity; and that it is of faith that it might be by grace that we are saved in time from all time troubles, and that grace will finally save, though the bodies have gone to the dust from whence they came, and if we by the grace of God do all that is required of us to do, then we are but unprofitable servants, and all righteousness is but filthy rags.

Then, my dear and precious kinsmen, "let no man deceive you, for he that doeth righteousness (right) is righteous (right)." And your right-doing is the result of your being made righteous. Hence, make the tree good and his fruit good; and with the proper cultivation, the tree bears after the graft. So with Paul we can say, "Then, being made free from sin you become the servants of righteousness, having your fruit unto holiness, and the end everlasting life." Hence the righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit. And Jesus saves His people from their sins. Yes, Jesus saves, Jesus, saves or I am lost in time and eternity.

Crowell, Texas.

W. B. SIKES.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life." (Rev. 22:1-2.)

When John was on the isle called Patmos, he saw things past, present, and to come. I think the above scripture refers to God's dealings with His people here on earth. That river is no more nor less than the river that Ezekiel saw, or the fountain that was opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness. The tree of life (I think) was Jesus, in the midst of the street of it was the time that Jesus was on earth, or the space of time between the outgoing and incoming dispensation. There Jesus was fulfilling the one, and establishing the other. On either side (I think) represents before and since the time that Jesus was on earth. This water of life was as effectual in the beginning of time, as it is now. Nothing has been added nor diminished from it, the same yesterday, today, and forever.

There is but one way of salvation, and that is Jesus Christ our Lord. Man has never merited God's grace, but His displeasure; and it is a wonder to us why God ever had mercy on us. No man can tell why He did not have mercy on all of the human family. That is one of the secret things that belong to God.

Jesus thanked His Father because He had hid these things from the wise and prudent, and revealed them unto babes; for even so Father, it seemed good in thy sight. And it is enough for us to know that He is God, and works all things after the counsel of His own will; and this counsel was before time began. BROUGHT, & manifested

but a short time in the flesh, but His Spirit with His people from the beginning of time. In God's account the sins of His people were as much laid upon Jesus before He came, as they were when His sweat was as it were great drops of blood falling down to the ground. The tree of life was manifested in the hearts of God's people on the low side of the river first. Every prophecy that was ever uttered was by the flowing of this stream into their hearts. It was necessary that prophecy should precede the coming of Jesus; and the fulfilling of the same establishes the truth of the scriptures, "declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure." Every blessing that has ever been received is a manifestation of God's pleasure. All of His counsel has been developed at the right time.

Solomon said, "to everything there is a season, and a time to every purpose under the heaven." There are many places in the old Testament where this same water is spoken of.

David said, "there is a river the streams whereof shall make glad the City of God, the holy place of the tabernacle of the most High." Here is the church brought to view. This stream flowed to Abraham, and caused him to see the day of Christ and was glad. And this water of life caused all things that were pointing to Christ to be prophesied of in time, and when Jesus began to be manifested on earth, His parents began to fulfill the scriptures for Him. They circumcised Him at eight days old, and His name was called Jesus, which was so named of the angel before He was conceived in the womb. He had to go into Egypt, for His people had been there. For it is written, "Out of Egypt I have called my Son."

Joseph and Mary, through fear, turned aside and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophet, "He shall be called a Nazarene."

God knew how to cause the scriptures to be fulfilled. We have no account that Joseph was aware that he was fulfilling the scripture, and all this was developing His council, for there is no mishaps with God, for he first counted up the cost, and that was the life and death of Jesus. He did not only pay the purchase price for His people, but they were given Him in the council of peace, and not only so, but He conquered the prince of the power of the air, the spirit that now worketh in the children of disobedience, and has delivered His people from the power of darkness, and hath translated them into the kingdom of His dear Son. So He has a three fold right to them, and it is said, a three-fold cord is not quickly broken. And Jesus said, "And none of them is lost, but the son of perdition that the scriptures might be fulfilled." The work of Jesus was in fulfillment of the scriptures, and it was impossible for Him to fail in the smallest degree. If He had He never could have perfected them that were sanctified. The last offering He made He offered Himself upon the tree of the cross, and when He cried it is finished, the redemption price was fully paid. Not only His life and death were in fulfillment of the scriptures, but His resurrection also. The resurrection was the crowning of our salvation, for He was raised for our justification. When He arose the conquest was completed, and He is set down at the right hand of the Majesty on high, and ever lives to make intercessions for us, according to the will of God. Notwithstanding generations after generations has passed away, the virtue of Jesus is as effectual to-day, as when He was here in the midst of His people; for He said, "If I go not away the Comforter will not come; but if I go I will send Him, and he shall take of mine and show it unto you." It was of that pure river that Jesus said He would give unto the woman of Samaria. He did not only give her living water, but all of His children since have on the 6th a foretaste of that same precious gift of the law the gift of God, not of works, but of righteousness to every one

TRIALS OF A POOR SINNER.

DEAR BRETHREN SIKES AND HARDY AND THE DEAR
BRETHREN AND SISTERS IN CHRIST:

With fear and alarm and a deep sense of duty, I will try in my weak way to give an account of a portion of the Lord's dealings with me.

I was born in Brunswick county, Va., A. D. 1853. At an early age my parents moved to North Carolina, so according to the course of events, N. C. would be termed my native state. My parents were possessed of a full supply of popular religion of the high church variety. Under God and His divine laws, they inherited their mental and religious talent, born as it were under the lighting influence of Arminian slavery. It was perfectly natural that their offspring should be born a victim.

God alone can burst the fetters of Arminian or Egyptian tyranny. That divine law that controlled and shaped the destiny of my people, was according to God's wise and holy purpose. Vain are the attempts of the finite mind to fathom the depths of infinity.

Whenever I meditate on my past life, the light of God's presence reflects upon a poor fallen, helpless victim, unworthy of the least of the favors that God has so lavishly bestowed upon me. God knows that in the very depth of my poor soul, that I would not detract or limit one iota of His great and sovereign power. I was early trained and easily became a subject to the regime of the Sunday School. I loved my governors, teachers and superiors. I was taught to look upon the church as my arbiter; and that to become a christian was the all thing needful to fit one for this world and the world to come. I was a close Bible student, and my love and veneration for Christ as my highest ideal, was early developed, and to emulate His life and character was uppermost in my mind. At the age of 18 I was prepared material for the Missionary Baptist church. Only a little ceremony and I was soon made a full fledged member, with no experience only as I was trained. Thus I was made a light to reflect upon the world, that others might see my good works and be duped as I was duped and made a slave of good works, good morals, and my church were thus connected inseparably as an highway to Heaven. I tried to be a faithful member, and remained with the church nearly six years. The responsibility of leading an exemplary life was no doubt instrumental in God's providence, in giving me an impetus for investigation. This burden of responsibility necessitated a standard and guide. I thought the Bible should be my guide, but knew if I depended on my own reason and judgment, I would be lost in a mire of darkness. The attempts of my church, its teachers and votaries to interpret and dictate, only proved that she (the church) had usurped the powers of the most High by preying upon the credulity of unsuspecting victims. God's divine light had penetrated through the dark recesses of Arminian gloom. My dead spirit had been resurrected into life and I had begun to examine the doctrine and tenets of my church. Her monument was soon unveiled, and a whited sepulcher was revealed to the vision of my mind. I was now confronted with my own condition. I could see under the altar of Arminian tyranny the bones and brains of infants, duped, dwarfed and trained under the regime of the church; preparing a material, destined to perpetuate one of the most gigantic monopolies that ever cursed the world. I saw aristocracy, hypocrisy and all manner of deception clothed in respectability, with all the paraphernalia that inventive genius could construct, that would attract, delude and enslave the youthful mind. I saw my poor little life under a mystic law, blackened with sin. This monster beast also reflected its image upon fathers, mothers, sisters, brothers, friends and relatives. An honest conviction compelled me to leave my church. To do this I must forsake the nearest and dearest ties of earth. I was now in a terrible strait. I was without a home to cling to but self. The past con- creatures, he was a gloom. Oh how mysterious are apt to be ashamed of their past. I knew not then alarmed at the complex con-

that the poison effects of unbelief, skepticism and infidelity were to be antidote for Arminian blood poison: but so it was. The love that bound me to earth was now turned into hatred. I turned my back upon all that was near and dear, and pressed forward through the gloom and darkness that lay before me, hoping and trusting in that little light, though dim, to lead me to the rock that is higher than I—my ideal of truth. Thank God, to-day I know that rock is Christ.

I was now face to face with a new world of thought. I was now a target for the missels of Arminian persecution. The falsity of my christian training embittered my hatred. I hated religion with every fiber of my being. I denied and defied the God of my church. I tried to put the name of Christ to open shame. Unbelief was now my damning sin. I rolled sin under my tongue as a sweet morsel. I drank of the cup to its very dregs. It has now been 23 years since I left the church; for 20 years I have worn the brand of infidel, a name that was a stigma of infamy, yet in the face of a frowning religious world, I was proud to know that I was free from Arminian bondage. Those 20 years of infidelity were indeed a season of peace and joy. Unconscious of the dangers, toils and snares, I groped my way through this dark and dismal realm, with only the little life and light that God saw fit to breath into my dead and passive soul.

Only God can lead and cheer His erring child through the rough and rugged path of a cruel and unfriendly world.

The truth I sought was dim and always appeared far beyond. That little hope I then possessed was a pillar of fire by night and a guiding cloud by day. I could see beyond, through smoke and flame, a little light that seemed to bid me onward march. I knew not then that darkness and gloom awaited me. My starving, famishing soul became exhausted, my strength gave out, and I was plunged into utter darkness. That little light was gone, hope banished, and I was left alone to meditate between the two extremes of life and death. Oh death, how my weary tired soul would welcome thee, that I might rest and sleep that long eternal sleep that knows no waking. But all my cries were fruitless, and only made my struggles more severe. Thank God, the darkest hour is just before the break of day. Beneath my putrid selfish heart I saw a blasted hope. I saw that in the midst of life, that it was only death; and in the midst of my despair and blasted hopes, all at once I was lifted up as it were above the world. All was bright, peace and rest was now a balm to my struggling tired soul. I thought I had found that wanted rest. I thought that my struggles were at an end, but in this I was mistaken, duty confronted me, the thoughts of becoming a christian was a shock to me. That former antagonism and hatred arose before me like a mountain. I thought of the different systems of Christianity, of their persecution and hatred of truth; I thought of the effectual arguments I had used to battle against error, unconscious of the fact that I was clothed in wrath, and was made to praise the Lord. I could not think of laying down my arms that I had often put the enemies of truth to flight with. I was face to face with wicked self. The reproach of becoming a christian, and the stigma, scorn and contempt of a wicked world confronted me. The struggle of satan to clothe the truths of God in deceptive robes, seemed to shut out that little light that was my hope and guide. My true condition was now before me. I saw my lacerated, bleeding, lifeless soul laying helpless at the feet of Him who is all in all. I know, now, that the strength of God could only be realized in my own weakness. The weapons that I had wielded against the enemies of truth grew bright and I was now ready, armed, and equipped to help to fight the good fight of faith. The censure of a wicked world had lost its terror, and I was forced by love divine to obey the summons of my Lord and Savior, my Captain and my God's promised blessing thought! to know that I can face a frowning world, and with my

Savior and His people walk the rough and rugged road as a pilgrim to a better land.

Dear brethren and sisters, the above is only a glance at the struggles of your unworthy brother, if a brother at all. I will never be able to tell of the boundless love of God, His protecting care in shielding me from harm all the days of my life. How strange to know that my Heavenly Father were so mindful as to prepare a poor and helpless worm to wear the once hated name of Jesus; and oh how strange, that in a mystic realm of theological thought, my divine teacher should make a poor, unconscious student a recipient of the knowledge of a divine law, which is destined to confound the wisdom of a selfish and wicked world. I knew not then that God was teaching, training and preparing me to cast my lot with a poor despised and persecuted people, known as Primitive Baptists, who stand alone to represent the truth and power, purity and perfection of a great and sovereign God—a doctrine that was foreign to my nature. I was, indeed, a stranger upon the bleak mountain of sin, far away from my Father's house, unconscious of the blessings that awaited me. Oh God, my poor selfish, dependent, defiled and putrid heart was prone to cry against Thee, and Thy law divine, as cruel and unjust: but when I think of home and friends, and natural ties that I have left to seek for truth, a truth, though dim, outshined the glittering gems of earth. And when I think of the strange and mystic path through which my unhallowed feet was forced to tread, and the many gems of truth collected from God's wondrous library—nature's open book—I am constrained to say that I am glad that I was made a target for the missiles of a false and cruel world. Thank God, my little bark was guided safely over the dashing waves. God's rich and sovereign grace is all sufficient to land us safe within the vale. Yes,

"Grace has led me safe thus far,
And grace will lead me home."

Dear brethren, I am a dear lover of home and friends, but God saw fit to sever my connection from earthly home and friends, for the sake of truth. A truth which was destined to lead me to I knew not where. But now I know, and if ever a poor unworthy creature did receive double for all his sins, it is your humble scribe. After struggling against the promptings of an honest conviction, as it were, between life and death, I was forced to surrender, and yield to the inevitable. I obeyed the Lord, and was baptized by Eld. J. R. Hardy on the first Sunday in May, 1901. A peace of conscience and joy that has filled my soul since, can only be realized by those who have passed from death unto life. I am now a happy member of the Household of Faith—God's little family who worship at Pleasant Hill. Jesus has indeed made amends for all my loss, although I was compelled to forsake home and friends, to tread the rough and rugged path of sin, I am glad that it was so. I now believe that God my Heavenly Father sent me thither. I now believe that Jesus was my strength, and that His spirit was a cloud by day and a pillar of fire by night, to guide my weary feet to walk that dark and dismal road. O blessed hope! O blessed thought of the bright anticipation of meeting again, mother, father, sisters, brothers, friends and relatives, which hope I have God bless those sisters and brethren at Pleasant Hill who felt the sting of my struggles and sympathized with me in my distress. I feel that those dear saints have greatly suffered for my sake. Yes, I feel that God destined that they should pass through an ordeal of woe, that little strangers like myself, puny and weak, might see the kingdom in ones might be safe from the snares of satan. God bless Bro. Hardy who has borne with patience the darts, missiles and slander hurled from the wicked shield us from the weapons of the wicked one, and Father give me grace and strength to be faithful into all duty.

Dear brethren, if this little mite—this record for my little hope is worthy of a place in our paper, please publish it, and if not, cast it aside, and all is well. May peace dwell lovingly with the Household of Faith is the prayer of your unworthy brother. Peede, Tex.

J. P. HARRIS

OBITUARY.

Mrs. Mary Brasier, daughter of Wm. and Jane Basham, was born in McNairy county Tennessee, Dec., 22, 1856, where she resided with her parents until about sixteen years of age, when they came to Kaufman county, Texas, where she was married to Franklin Pierce Littlejohn, and after three years' residence in Texas they moved back to Tennessee. To this union were born five children, four boys and one girl. Her husband and two children (one boy and the girl) preceeded her to the grave. She professed a good hope in Jesus and united with the Primitive Baptist church at Gravel Hill, in Tennessee, about the year 1880, and was baptized by Elder T. S. Dalton. Her first husband having died in 1884, she was married again in 1891 to A. H. Brasier, to which union was born one child, a daughter. She moved with her family back to Texas in 1894, and again located in Kaufman county where she remained until the death summons came to call her to her eternal home, which occurred on March 21, 1901. She was taken very suddenly with something like congestion, in September before, after which there seemed to set up a complication of ailments, and although all was done for her that loving hands could do, yet she was confined to her bed almost continuously until her death. Her devoted husband was by her side almost incessantly during her long illness, and spared nothing that was in his power to alleviate her sufferings, which were great. Sister Brasier, after coming to Texas the last time, united with the Primitive Baptist church at Pleasant Hill, by letter, and remained a consistent, faithful and devoted member of the same until death. She had the love and high esteem of the brethren and sisters as well as her neighbors. She was kind and affectionate in her home, a faithful and loving wife and mother, and a hospitable neighbor.

The patience and fortitude with which she bore her sufferings were bright manifestations of the wonderful effects of the work of grace in the heart. She loved the glorious doctrine of our sovereign King and steadfastly refused to follow the "lo, heres and lo, theres" that turn aside to the flesh pots of Egypt, or profess to warm by fires of their own kindling. Her only trust was in Jesus. Her husband, daughter, three sons, her mother and brother together with her brethren, sisters and friends are left to mourn their loss; but dear ones weep not, while earth is robbed of one of its brightest gems, Heaven is decked with a ruby more fair than earthly coffers can ever retain.

A robe of righteousness,
A crown of gold,
A diadem of beauty
We can't now behold.
A world of rich pleasure;
An endless delight,
A home up in Heaven
Where there is no night.
All this is now hers.
While the Heavenly choir
Shout "Glory Allelujah,"
To welcome her there.

Her remaining children, except her youngest, which is only about eight years old, have grown to manhood in respectability, truthfulness, honesty and sobriety which is an expression of a mother's training, as she raised them principally while a widow.

I wish to say to the children, remember mother's loving advice and heed it; try to so live as never to reproach her name. Love and cherish her memory and may the God of love, if in the council of His will, lead you to a home in His kingdom here, and give you an abundant entrance into that heavenly kingdom in eternal felicity. To her husband I would say lift up the bowed head and hope to the end. A few more days and nights of life here, and you shall enter into that eternal life. To her mother, old Grandma Douglas, may His riches bless her with grace sufficient for the day and trial. I know the stroke is sad, but dear sister, be not dismayed, evening is approaching and your salvation draw-

eth nigh when time shall cease with you and eternity shall receive you to sorrow no more forever. To her brother and all relatives I can but say your loss is but for time, her gain is for eternity. May the Lord give you all patience and resignation to His will, that you may say with Job, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord." The body of the deceased was laid to rest in the cemetery at Pleasant Hill church to await the resurrection morn. On the First Sunday in April the writer with Elder J. C. Sikes tried to preach the funeral of the deceased sister and her son, Joe Littlejohn, who had died a short time before. May the abundant mercy of God rest upon the bereaved family and friends, together with the church at Pleasant Hill, is my humble prayer for Jesus sake. J. R. HARDY.

OBITUARY.

Leonard S. Wiggins departed this life January 7, 1901, at his home in Cass county, Texas, of acute paralysis. He was stricken November 27, and suffered a great deal, but bore his sufferings patiently and often expressed a desire to be taken away from the sufferings of this body of flesh, this earthly house, and to be clothed upon with that house not made with hands, eternal in the heavens.

Brother Wiggins was a son of David and Naomi Wiggins. He was born September 16, 1848, in the state of Georgia. His father moved to Alabama and settled in Crenshaw county, where he grew to manhood and married Miss Elizabeth Long, daughter of Elder Solomon Long, on the 18th day of February, 1869, to which union were born seven children, four boys and three girls, all of whom he has left with his dear companion to mourn his departure. But his record in this life is and should be a source of great comfort to them, and to the church. He joined the Old School Baptist church at Good Hope in November, 1876, on an expression of a work of grace in his soul, and was baptized by his father-in-law. He emigrated to Texas in 1881, and settled near Pleasant Hope church, where he became one of their number. He was beloved by all the members, having their love and confidence, and greatly beloved by his neighbors. Truly he was a good man. He was called out and set apart to the office of deacon by the church, which office he filled until called to lay his armor by. Truly it can be said his house was an Old Baptist home, and for strangers. He was a faithful provider for his family, and truly they all miss him. He was so kind and loving to his children, and so devoted to his dear wife.

Dear ones, we all do miss him so much; but we sorrow not as those who have no hope, for our loss is his gain. He has gone from the evil to come. Yes, dear ones, you did all you could for him while he was suffering, but Father called, "Child, come home." I received a telegram requesting me to come, and I obeyed the summons, and on the 8th day of January met the family and many sorrowing brethren and friends at the cemetery at Pleasant Hope church, and after trying to speak some words of comfort to the sorrowing ones, we laid his body to rest beneath the sod to await the redemption from the grave, when all the redeemed will be gathered home, and the new birth complete.

Dear children, try to follow father's example, and love your mother. May God bless you all and give you grace for your day and time, is the true desire of your friend and brother.

J. E. KNIGHTEN.

"Ye are dead and your life is hid with Christ in God; when Christ Who is our life shall appear we shall also appear with Him in glory."

ASSOCIATIONAL.

The North Ouichita Association will convene with Bethel church, Union Co., Ark., 4 miles east of Norphlet, on the Camden & El Dorado R. R., commencing on Saturday before the 1st Sunday in October, 1901. A cordial invitation is extended to all lovers of truth to meet with us.

A. R. YARBROUGH, Clerk.

Stephens, Ark.

CONTINUED FROM PAGE 2.

wound than the teeth. I once knew two neighbor boys who got very hostile at each other, finally they came together with blows, then they clinched, then they both soon fell in the dirt; the struggle for victory was hard for a short time, for both were stout young men. Soon one says, I have got enough, and the other seemed willing to quit also. They were dirty, disfigured, garments badly soiled, and both panting for breath. We, a few of us, shamed them kindly, and brushed the dirt off them. They then washed their faces and hands, combed their heads, agreed to make friends, shook hands, and so they have been friends ever since, although one was bit on the finger and will carry the scar to his grave, but he suffers no pain.

Now, dear old Baptists, I think we all have enough, lets learn a lesson, try to dust up and wash our hands and try to get on our normal appearance again, and we will be more lovely and enjoy ourselves better. I feel like just now this will be the case in the near future. Oh my God! clothe us all with humility and love sincere, is my prayer for Jesus sake. With much love to all the saints.

Your little brother I hope,
Burnsville, Miss. M. HARDWICK.

CHEROKEE, TEX., May 17, 1901.

ELD. J. C. SIKES:

Dearly Beloved Brother in the Lord—Though we never have met in the flesh, yet I have learned to love you in the Lord, and I know of nothing else but that love that moves my pen now to write to you. So I will say first that I have heard that you or rather that Sikes & Hardy had begun publishing your paper; but I know nothing more than that about it; and I saw in the Trumpet a very cold and harsh editorial by a Bro. Paine, which made me desire very much to see your paper and writing. So I wrote to W. B. Sikes (not knowing) to send or have the paper sent to me, that I might see it, with your editorial, so I chanced to see a sample copy sent to Bro. J. B. Taytor. I read it through, or nearly so, and I declare that I have not as yet discovered a single sentiment that I do not indorse with all my heart, and that as I have understood THE ADVOCATE OF TRUTH, it is an old landmark Baptist Herald, the truth just as I have always understood it as the Old Primitive Baptist Doctrine, and I now say that the way I understand all I have read in said number of your paper, if it is not the truth and the doctrine of the Old Primitive Baptists I have yet to find it out, and now again I most solemnly declare that I cannot see how anybody guided by the spirit of God and the love of His cause, the love of His truth and peace, can rail against it, or draw back from it. And if I understand you, Bro. Sikes, I will stand or fall with you, until I have some revelation of truth that I have never had. Dear brother, my whole heart and soul is for peace in Zion, and peace for her, and how can we have the peace, love and fellowship of God in Zion without His truth.

There is not a single doctrine of God's infinite sovereignty, purpose, decrees, or judgments, but that all in infinite unison with all His graces, His parental kindness, tenderness, long suffering, forbearance, forgiveness, and salvation in time and eternity, and vice versa. There cannot be one of these graces maintained or sustained by all the theologians of earth, without God's sovereign decrees in constructing all the plans and laws and order of its government, and development or manifestations as it is. Now, dear brother, I see that the price of THE ADVOCATE OF TRUTH is \$1 per year. Please find money order for same enclosed with this, as subscription for it.

Your Afflicted Brother in Gospel Bonds,

J. K. HOLCOMB, Oct.

CORRECTED.

The Bethel Association of Primitive Baptists will be held with Cedar Creek church, Union Co., Tex., commencing on Friday morning, the 6th first Sunday in August, 1901. The end of the law rail will get off at Trinidad, whereousness to every one met with conveyance on Thursday morning. Trinidad is ON PAGE R. R. All are invited.

DEARLY BELOVED OF THE LORD:—I will try in my weakness to give you a little of the travels of a poor sinner in this sin-smitten world.

I was born in Gibson Co., Tenn., Feb. 14th, 1865, lived there until '79 when my father came to Texas. As for religion, I thought I could get it at my own will, but had not enough of this world's pleasures yet. I went along this way having a good time as I thought until the year 1882, when a trouble came on me. I hardly knew what was the matter. Finally it left me to some extent: I then thought it was all foolishness to be in that fix, and I thought I would not get that way any more. But before a great while the trouble returned with double force. I was in a great deal of trouble. I was bowed down, I knew not what to do. I would try to pray, but it did me no good. Right here, brethren, is a lesson I had not learned. The time for me to get that religion had now come: as I said before I thought I would get it, when I got enough of this world. But, to my surprise, I did not even know the weakness of man till now. I was in a great deal of trouble day and night. I could not sleep. I often wondered if any body else was ever in this fix. I would go to meeting, the brethren all seemed to enjoy themselves, but for me there was no enjoyment. When the burden would wear off I would think I would try to keep it off and not get in such a fix any more; but the burden would return with double force, until in 1889, I remember the time as well as if it had been yesterday, I was bowed down, I thought I was going to die. I lay down at night, but I could not sleep. I was restless all night, day came and my wife prepared breakfast, and we sat down to eat; I looked around the table at my wife and two little children. It seemed to me it was the last time I would be permitted to eat with them, I could not keep from shedding tears. I had to get up and leave the table, my wife asked me what was the matter with me that I could not eat. I told her nothing, I was not hungry. I went out to the field with a sad heart. I was hoeing cotton. I thought I was going to die, I would try to pray, but I seemed to get worse. I finally saw I could go no further, and thought I would pray the last time, and if I died I would die begging the Lord for mercy.

Brethren, here was the happiest time I ever saw. As I was sinking down, there appeared a great light, that I never saw before. Here I lost my mind as something seized upon it that I can't tell what happened at this period. When I came to myself I was praising the Lord, I could see what a fool I was, I could now see that it was all of the Lord, and not of me. I thought I would go to the house and tell my wife the things I had seen, but before I got there, I began to doubt whether or not it was of the Lord; and I did not tell her. I have been doubting along ever since.

Brethren, when I took my pencil this morning, I thought I would give my travels in brief, but it seems I have missed it and scattered all over the field and missed the substance almost entirely. I have a great many ups and downs, and a great many more downs than ups. When I go down it seems I go a little farther down than I ever have been before. Sometimes I am built up, and have a season of rejoicing, while at other times I am in the dark, and almost get back into the beggarly elements of the world.

He calls the fools and makes them know the mysteries of His grace, to bring aspiring wisdom low and all its pride abase. When the morning light has come the star of Bethlehem appeared from the east, the light shone to show that it was God's only Son.

Brethren, when I have written or told all that I can then the best part is left untold. Do as you honest; this and all will be well. I have not To do this I intended when I commenced. ties of earth. I have nothing to boast of, there is first thing to me; or there dwells no good thing the gurners will close for the present, hoping without was like my imperfections. I remain creatures, he was ashamed. R. L. SWINDELL. are apt to be alarmed at the complex con-

FIGURES TYPES. AND PARABLES.

It is very easy to misuse a figure or a type. Sometimes it is difficult to see how far a figure will bear application. We must know that no figure applies fully, or else we would never have but one to represent a certain thing. We have many figures of Christ, but not one of them fully represent Him.

Adam represents Christ in some particulars, but in some other particulars he does not represent Christ. Eve represents the church in some particulars, but in other respects she fails. Let us draw points of likeness and then some of difference. Adam is like Christ in that he is first, and in being the head of the race.

Eve is like the church in receiving her life from Adam, and in getting into trouble first. Adam loved Eve: so Christ loved his people. Eve is not as old as Adam, so the church is not as old as Christ. Eve is no more a figure of the church perhaps than any other woman.

Most of men marry women younger than themselves. If Eve is as old as Adam, then we might say that all of Adam's ribs were women. For one rib was no more a woman than the other. Eve was not made when Adam was. Man was first formed, then the woman. Adam was not a figure of Christ as a high priest, or king, or redeemer, or Savior, but we can find other men mentioned in the Bible as these figures.

Eve was not a figure of the church as a "Holy Nation," "Kingdom," "Vineyard," "Temple," or "House of God."

We find these other figures elsewhere. Isaac was not a figure of Christ in the resurrection, but the scapegoat was. Moses was a figure of Christ as a mediator, but not as Savior in full, for he failed to personally take the children of Israel across into the "good land."

Joshua was not a figure as Moses was in receiving the law, but is a good figure of Jesus as Savior, for he led the people fully into the promised land.

Aaron was a good figure of Christ as high priest, but not as a king. The lamb that Aaron offered was a good figure of Jesus, the lamb of God, but in that sense alone is it a figure.

But suppose I say that now Christ is called a lamb, and therefore He must have had four feet, wool on him and eat grass.

But we must remember in those particulars the lamb is not a type.

Christ was called a rock, but He was not lying down all the time dependent on some other power to move him.

But He was like a rock in that He was a solid foundation to support all that was laid upon Him, etc.

And so along this line there is great deal of need of caution in applying the figures, types and symbols.

So I will close. I write this on the train from New Mexico, Tuesday June 25. Love to the editors and readers of THE ADVOCATE.

I hope to be out at New Hope Association. Tell Brother Dickens to put the big pot into the little one. I have ever appreciated the New Hope Baptists. Their kind hospitality to me has always been good, plain and loving.

I hope our relations will continue fraternal like they have been for the last seven years.

Graham, Texas.

J. H. FISHER.

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.

NOTICE TO SUBSCRIBERS.

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 orders payable to THE ADVOCATE OF TRUTH.—[Eds.]

boast," "for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Carnality says if I believed as you do I would take my fill of sin. God's children have had their fill of sin, and that to their sorrow. When an abhorrence springs up in our hearts to sin, it is one of the strong testimonies that we are accepted in the sight of God. We desire to live as circum-spectly as though our salvation depended on our works. I think in a great measure our doubts and fears arise from our missteppings. Then, "we should lay aside every weight, and the sin which doth so easily beset us. Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." When we look back over our pilgrimage, we can truly say, we never were forsaken by Jesus; but whenever we were enabled to trust Him, He came to our relief: though we often have been cast down, but not destroyed; and sometimes we have a strong consolation of our acceptance with God. Wesson, Ark., L. C. TRULL.

Abstract of Principles

—OF—

THE ADVOCATE OF TRUTH.

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

1st—We believe in one God who is the Father, the Word and the Spirit; Who is the absolute sovereign over all worlds, creatures and things; Who created all things for the purpose of His own glory; Who governeth and disposeth of all creatures and things according to His own eternal purpose and the immutable counsel of His own will, and the working of His mighty power, whereby He is able to subdue all things unto Himself to the most holy ends for which they were created.

2nd—We believe that God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass, yet so as thereby he is neither the author of sin nor hath He fellowship with any therein; neither is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things; and His power and faithfulness in accomplishing His decree.

3rd—While it is a fact that God has embraced in and bounded and limited all things by His unchangeable, yet most holy, righteous and sinless decree so that all things work for His glory and the good of His people, yet it is also true that all men under the influence of satan and the corruption of their own hearts, do often violate God's holy law with evil intentions to satisfy their own carnal lusts and are both accountable to God and justly punishable for their sins.

4th—God's infinite wisdom and divine foreknowledge are so immutable and boundless that nothing can take place different in any way from the way He thought that it would be and thereby deceive Him.

5th—We believe that God chose His people in Christ Jesus before the world began (when as yet there was none of them) and made a covenant with Christ for their redemption from all iniquity, which covenant was ordered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.

6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit in their life of Christ in them and are evidences of their new state and that all the graces of the spirit take their acts of true religion and virtue are to be as the effects of the unconditional and irrevocable counsel of God in Christ, and that they are so able to go beyond in good works or do more in required of them, that the most godly and pious are 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 save them and to stir up the grace that is in them, to lead them out their duty to them, and is mighty through God to save them from error and from false doctrine, and from the deceitful snares of wicked and designing men, and are ever ready to deceive.

8th—We believe in the resurrection of the dead, just and of the unjust and the mortal body shall be changed and fashions glorious body of Christ.

9th—We believe it to be hurtful and wrong to our fellowship as long as we can maintain all in order of the church without them.

We shall labor for peace through the columns of THE ADVOCATE OF TRUTH and write for its columns. We ask all who endorse the foregoing principles to assist in the publication of THE ADVOCATE OF TRUTH and write for its columns.