

# The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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

VOL. I.

TIDWELL, TEXAS, SEPTEMBER 1, 1901.

NO. 6.

## EVERLASTING TASK FOR ARMENIANS, OR A LETTER TO THE REV.

EDWARD SMYTH, BY WILLIAM GADSBY.

MR. SMYTH:

SIR:—Learning you are again preparing, or rather gathering together, another volume of scraps, which you intend to publish to the world in vindication of free-will, and to hold up to contempt the doctrine of electing grace; after having a thousand thoughts revolving in my mind upon the propriety or impropriety of interfering in the business, seeing you have, in many respects, been so ably handled already, I at last resolved to drop you a few lines, to which I request your very candid attention, for I assure you, as far as I know my own heart. I have nothing in view but the glory of the eternal God and the welfare of Zion.

And, first, you are hereby desired, as early as possible, to inform those characters whom your extraordinary piety induces you to hold up to public view as murderers, upon what ground the salvation of a poor sinner depends; whether it depends wholly and entirely upon the free grace of Jehovah, or whether it rests wholly and entirely upon man's free-will, or whether it be a joint concern, depending partly upon God's free grace, and partly upon man's free-will? Should you be disposed to give the preference to the first of these, you will have the goodness to reconcile that to your Arminian creed, and for the better clearing of the way, you will be very particular in stating upon what branch of the free grace of God salvation does absolutely depend; and lest you should mistake what I mean, I will just state a few things, unto which I hope you will conscientiously attend. And in the first place, does the salvation of a sinner depend upon the everlasting love or mercy of Jehovah, or is it not possible for a sinner to be interested in that mercy, which is from everlasting to everlasting, (Psa. ciii, 17), and after all perish everlastingly? And if so, does it not evidently appear that salvation does not depend upon the mercy of God?

But secondly, does salvation depend upon redeeming grace, and may the character redeemed into God by the precious blood of Christ (Revelation v, 9), depend upon the efficacy of the redemption of Christ for salvation, seeing they are thereby redeemed from all iniquity (Titus ii, 14), from the curse of the law (Galatians iii, 13), and out of the pit where there is no water (Zachariah ix, 11), or may not a sinner be interested in the redemption of Christ, and be damned at last? And if so, does it not appear that salvation does not depend upon the redemption of Christ?

Thirdly, does salvation depend upon quickening, regenerating, or renewing grace? As it is written, "You hath He quickened, who were dead in trespasses and sins." (Ephesians ii, 1). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." (Titus iii, 5). Or may not a sinner be quickened, regenerated and renewed by the Holy Ghost, and after all be banished from the presence of the Lord into the burning lake of never-ending perdition? And if so, does it not appear that this grace is not sufficient to save a sinner?

Fourthly, does salvation depend upon justifying grace? "Being justified freely by His grace through the redemption that is in Christ Jesus." (Romans iii, 24). "And by Him all that believe are justified from all things, from which ye could

not be justified by the law of Moses." (Acts xiii, 39). Or may not a sinner be justified by grace from all things, and after all be brought into condemnation, and have his everlasting portion with unbelievers in the torments of hell? If so, does it not appear that justifying grace will not save a sinner?

Fifthly, does salvation depend upon sanctifying grace? As it is written, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Corinthians vi, 11). Or may not a sinner be sanctified in the name of the Lord Jesus and by the Spirit of God, and be lost at last? If so, does it not appear that sanctifying grace will not save a sinner?

Sixthly, does salvation depend upon the grace of adoption? "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us into the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will." (Ephesians i, 4, 5). Or may not a sinner receive the adoption of sons, be an heir of God through Christ, (Galatians iv, 5:7), and fall short of heaven at last? If so, does it not appear that salvation does not depend upon the grace of adoption?

Now if salvation does not depend upon any of these, separately considered, will you have the goodness to inform us whether it depends upon the whole of them, jointly considered, as one infinite treasure of immortal grace; or may not a sinner be interested in the whole of them, and after all perish in his iniquity? That is, may not a sinner be interested in the unchanging mercy of God, and in the redemption of Christ, and in the quickening, regenerating and renewing influences of the Holy Ghost; and may he not be justified from all things, and be washed and sanctified by the Spirit of God; and may he not be a son and an heir of God? I say, may not a sinner be interested in the whole of this grace to-day, and to-morrow die in his sin? And if so, how can salvation be of grace? But in order to give you room for your strength, and allow you every fair opportunity of proving salvation to be all of God's free grace, and yet the creed for which you contend be of God, I will ask in the seventh place, does salvation depend on the unspeakable gift of grace, viz., Christ Jesus? For "Herein is love, not that we loved God, but that He loved us; and sent His Son to be the propitiation for our sins." (John iv, 10). And if salvation depends on the unspeakable gift of grace, you will be particular in informing us upon what part of this gift it is that it depends.

Does it depend upon the work of Christ, or upon the character He bears, or the offices He fills, or the fullness that in Him dwells, or the union and relationship that subsists between Him and His church; does salvation depend upon these things jointly or separately, or may not a sinner be interested in the whole of this grace and be lost at last?

But to make the matter as straight as possible, I would ask, may not a sinner be interested in the work of Christ, that is, in His active and passive obedience on earth, and His intercession in heaven; and may he not build upon Christ as a foundation; shelter in Him as a hiding place from the wind; rest upon Him as a resting place; bathe in Him as the fountain opened for the house of David and the inhabitants of Jerusalem for sin and uncleanness; enter into the sheepfold by Him, as

the door and straight gate; trust in him as the Lord, his rock and fortress, and deliverance, and strength, and buckler, and as the horn of his salvation, and his high tower (Psalm xlviii, 2), may he not receive Him as his Prophet, Priest and King; as the Captain of his salvation, his Day's-man, his Surety, Advocate and Mediator; may not a sinner live upon Him as the bread of Heaven, the water of life, and the wine of the kingdom; may he not be interested in Him as the everlasting Father, and the elder Brother, yea, a Friend that sticketh closer than a brother; may he not be united to Him as a loving husband and a living head; may not his life be hid with Christ in God, and he be life of His life, body of His body, bone of His bone, and flesh of His flesh; in a word, may not a sinner receive Christ as the Lord his righteousness and strength, his portion, and his all in all; be blessed with repentance unto life, and have Christ in him the hope of glory; "be born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," (1 Peter i, 23), be blessed with the fruits of the Spirit, as "love, joy, peace, long suffering, gentleness, goodness, faith, goodness, and temperance," (Galatians v, 22, 23), and after all be brought into condemnation? And if a poor sinner can be interested in the whole of this grace, and be lost at last, do, sir, for the Lord's and truth's sake, and for the sake of poor, perishing sinners, inform us upon what salvation does absolutely depend.

I presume it is impossible to propose to you, or to any other person, a subject of greater importance, and therefore I hope you will use all diligence to make the matter clear and straight; and if, upon due inspection and cool deliberation, you conclude that no sinner can be interested in the whole of this grace, and be damned at last, you will then, without the least reserve, inform us what part of it a sinner may be interested in, and yet be lost, and what part he cannot be interested in, and miss heaven, that we may be able to form some just views of our real state, and be no longer left at an uncertainty about the grounds upon which salvation absolutely depends.

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## EXPERIENCE.

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

I was born in the state of Georgia and raised up there and was taught that I could get religion at any time. I traveled on in this way drinking sin as a sweet morsel until August, 1860, when I was 17 years old, God showed me that I was a sinner all undone, and I fled to the law for righteousness, and started out to get religion as I had been taught. I went on in this way trying to do something good to get God to love me and making vows, I would pick out places to pray. I continued on in this way through the Civil War. For seven long years I traveled in pain to be delivered from that load of sin and guilt. I did not want to be with anybody; I felt like I was the worst being on earth.

While in this trouble I was married on Oct. 19, 1865, and thought that maybe I could wear it out, but the more I strove the worse I got.

Dear brethren, right here, as I hope, on the 6th day of August, 1867, I got to the end of the law where Christ stands for righteousness to every one

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## SCIENCE AND PREDESTINATION.

It is the prevailing opinion that the doctrine of predestination is held only by the ignorant class of men, and that the mere elements of an education are sufficient to free one from the influence of such a baleful, absurd and unreasonable doctrine. If there is any just ground for this opinion, it can be shown that scientific truth is incompatible with the doctrine of decree, and also that no well educated person has ever believed the doctrine of predestination.

It is a well known axiom of logic that all truth harmonizes; now if it can be shown that scientific truth harmonizes with the doctrine of decree, then it must be conceded from the standpoint of science, that the doctrine of decree is true. It can not only be shown that science and decree are in perfect harmony, but it can be shown that decree is at the foundation of science, and that without decree, science could not exist.

If two times five were ten to-day, but might have been eight yesterday, might be twelve to-morrow, how could there be any possibility of the science of arithmetic? But two times five are ten to-day, two times five were ten yesterday, and two times five will be ten forever. It is this very fixedness of the relation of numbers that renders the science of arithmetic a possibility. This fixedness argues decree. So then it appears that arithmetic, the most common and elementary of all the sciences, is based upon decree, and that without decree it could not exist.

The elementary theorems of algebra, such as, the square of the sum of two quantities is equal to the square of the first plus twice the product of the first by the second plus the square of the second, and "The difference of the same powers of two quantities is always divisible by the difference of the quantities," the Binomial theorem, with its wonderful possibilities and applications, together with all the other data which form the science of algebra, are fixed and unchangeable; these things were also true before the science of algebra was evolved, they were true before there was a human mind to discover and state them.

"The sum of all the angles of a triangle is equal to two right angles," is an elementary proposition of geometry. How long has this proposition been true! When has it ever undergone a change? When will it ever change? It was true before Euclid, before Pythagoras, before Greece, Rome, Egypt or Babylon, before Adam, before the world. The six ratios of trigonometrical functions, which lie at the bottom of the science of trigonometry, are forever and unchangeably true. All the principles that go to make up the sciences of analytics and calculus, are no exception to the rule. So then in the realm of mathematics, from the most fundamental operation in arithmetic, to the most abstruse problem in the differential calculus, all depends upon the permanent fixedness of principles, and this fixedness is the result of decree.

Leaving the abstract domain of mathematics, and coming into the more concrete natural sciences, the same fixedness of principles confronts us. What seems to be more at random than a falling body? Yet a falling body is so completely under the control of law, that although its velocity changes with every instant of time, if its time of falling be known, its velocity for any second may be computed. If the distance fallen be known, the time of falling may be readily found. The laws of falling bodies might be stated here, but space does not justify it. The swaying of the pendulum, that lazily swings to and fro in the old clock on the wall, is most accurately regulated by law; if this were not so, how could it be utilized to regulate the motion of the clock? The laws of the pendulum are such, that if the length of the pendulum is known, the time of vibration may be found, and vice versa.

The freezing and boiling points are marked on the thermometer; if water should freeze at one temperature to-day and at another to-morrow, this could not be done. If water should boil at one degree of heat to-day and at another to-morrow, this could not be done. If the laws of nature were not fixed, the laws of nature would be in a state of confusion. The laws of nature are fixed, and they are fixed by decree.

how completely would the common industries of life be thrown into utter confusion. Experiment has revealed the laws of freezing and boiling points of liquids, also the fusing and solidifying points of metals. Each liquid has its respective boiling and freezing points, and these points remain constant under the same pressure.

The production, velocity, reflection, loudness and pitch of sound, are all controlled by law. If this were not so, there could be no science of music, either vocal or instrumental. The pitch of a tone of the violin or piano depends upon the length, diameter, tension, and the density of the material of the string. The pitch varies inversely as the length of the string; it varies inversely as the diameter; it varies directly as the square root of the tension, and inversely as the density of the material composing the string. These are the laws governing sound produced by the vibration of a string. The tones of the organ are produced by a vibrating current of air, and are controlled by laws similar to those governing sound produced by the vibrating string. Many more laws dominating in the realm of sound might be given, but these are sufficient to show that in every sound, from the murmur of the summer breeze to the roar of the terrific hurricane, from the pattering of the rain drop to the booming of the ocean billows, from the scream of the hawk to the song of the nightingale, from the solo voice to the full chorus or the great orchestra, law transmits, modulates and governs all.

Recent discoveries have ascertained that electricity, that most subtle, mysterious and wonderful of all nature's forces, is controlled by law, in all its operations. A number of these laws have been stated, and may be found in any recent treatise on electricity.

Nowhere in the operations of nature is God's power and presence so strikingly exemplified in little things, as in chemical action. The law of definite weight, which lies at the foundation of the science of chemistry, is one of the most wonderful of all the laws of nature. The law stated is as follows: "When two elements unite with each other they always unite in a fixed definite ratio by weight." As an illustration of this law, iron and sulphur unite to form iron-sulphid; in this reaction twenty-one ounces of iron will always unite with just twelve ounces of sulphur; if we should try to make twenty-two ounces of iron unite with twelve ounces of sulphur, we would have one ounce of iron left, and if we were to try to make thirteen ounces of Sulphur unite with twenty-one ounces of iron, we would have one ounce of sulphur left free. In the union of hydrogen and oxygen to form water, one atom of oxygen always invariably selects two atoms of hydrogen; this is not only true in the union of hydrogen and oxygen, but the same law holds true in all chemical combinations; each element has its displacing power, that is, one of its atoms always selects a certain number of atoms of the element with which it unites. Here we see law controlling the very atoms of matter and regulating with unerring accuracy chemical affinity and all chemical reaction. The law of conservation of matter exemplifies the truth of the Scripture which says that "What the Lord does shall be forever, nothing can be put to it, and nothing can be taken from it." This law stated is as follows: "The sum of the weights of the substances before the change, is exactly equal to the sum of the weights of the new substances after the change." This proves that in chemical changes, although new substances are formed, that no matter has been created and none has been destroyed. Is it not true indeed that God hath set his ordinances in the earth, that his decrees do not only govern the planets in their orbits, but places the atoms in a chemical compound? Where could there be a science of botany, or of zoology, if everything did not bring forth after its kind? The fundamental principle of both these sciences is found in the law that everything brings forth after his kind; this law was established from the beginning, and continues universally true. Even if the Darwinian theory of the origin of species should

be true, this law would neither be contradicted nor violated thereby. All those lines of demarcation which divide the animal and vegetable kingdoms into subkingdoms, orders, genera and species, remain permanent, and these could not remain so without law; the data for these sciences depend upon law, and law depends upon decree.

When the David said, "The heavens declare the glory of God, and the firmament showeth his handiwork," he spoke the very glory and embodiment of the science of astronomy. The chief glory of this science is the law of universal gravitation: "Every particle of matter in the universe attracts every other particle with a force that varies directly as the product of the mass, and inversely as the square of the distance between them." This great law not only lies at the bottom of the science of astronomy, but it upholds, balances and sustains the universe; it is by this law that God hung the earth upon nothing; this law is the word of God's power, by which he upholds all His universe; this law is the bands of Orion that cannot be loosed, and the sweet influence of the Pleiades, that cannot be stayed. This law first broke up the chaotic mass of nebula that once filled the space now occupied by the solar system, and molded it into sun, moons and planets. This law gathered fragments into worlds, worlds into systems, and systems into a universe. It guides the huge planet that sweeps through the regions of space, and balances the mote that floats in the sunbeam; it suspends the water dust that composes the clouds in mid air, and chains the mighty ocean to his destined bed. Then what is this permanent, powerful, instantaneous, universal law, but the presence, power and decree of the Almighty God, the Creator, upholder and disposer of this universe?

Kepler's laws of planetary motion might be mentioned in connection with the science of astronomy, as further exemplifying God's decrees in the heavens, but it appears entirely unnecessary to do so; enough has been cited to convince the pious that science is in harmony with decree, that it depends upon decree, and that without decree science could not exist. Now where is the disputer of this world? Where is the wise man? Where is the scribe? The man who has not seen predestination is science, has not seen the soul of science. The man who would charge the belief of predestination to ignorance, is himself ignorant both of the knowledge of God and in those things of nature wherein he professes to be learned.

Some one may say that it is true that law reigns in those things which have been referred to, but man is an intelligence, and is not subject to such mechanical laws. To this objection I answer, first, that logic and psychology are recognized sciences, not natural sciences, but called mental sciences; sciences of mind, and not of matter. Since fixed and uniform operations as established by natural law, must furnish data for natural science, fixed operations established by law, must furnish data for mental sciences. Second, that the Scripture ascribes the operations of the mind to law. Does not the inspired writer say, I see another law in my members warring against the law of my mind? (Romans VII, 23.) Here he speaks of the law of the mind and the law in his members; so that to deny that the mind and emotions of the human constitution are operated by law, is to deny the written word of God, also to ignore those conscious mental phenomena, which every man is subject to. To the above objection I would answer in the third place, that the wickedness and depravity of the human constitution are as universal, permanent and perpetual, as any of the laws or operations of nature; where is there a single exception? Where was there ever a single exception in the development of the human family? Induction is one of the chief methods of scientific investigation and reasoning; it is the process of reasoning from particular examples to general laws. Most of the theorems of mathematics have been discovered and proved by the method of induction. The principle of reasoning



s, that if a certain thing is found to hold good in a number of cases, it is assumed that it will hold good for the next case, and then that it will hold good for any case; thus a general truth is discovered and proved from particular examples. Try the method of induction in the case of the depravity of the human family; it can be shown by example that this man is a sinner, and that that man is a sinner, and that the third man, and the fourth man, and the fifth man each is a sinner, and then it is a truth exemplified among all people in all places and at all times, that all men are and have been sinners. There can be found no exceptions; then the general truth may be announced upon the authority of logical induction, that universal depravity is true, and no theorem in mathematics, and no recognized law in natural science, has ever been discovered and proved by a more valid process of reasoning. The scientist would not hesitate to announce a law upon the result of such an investigation as this. Then, from a scientific standpoint, there must be a law governing, not only the physical reproduction, but the moral nature of man. The man who attributes the natural depravity of the human family to the transgression of the first man, aside from decree, is a fatalist, and holds a position that science condemns. Men who hold that God created the first man holy, and that he fell either apart from the purpose of God, or contrary to that purpose, and that as a result of that haphazard fall, his posterity is necessarily sinners, have not seen very far either into the biblical or the scientific side of the subject. Is not the hand of God as directly employed in the formation of the child from the embryo to the birth as it was in the formation of the first man from the dust of the earth? Does he not form the child to-day as strictly according to his will as he formed the first man? Does he not form every germ of life that comes into existence to-day, whether it be plant, animal or man? Does he not develop into an individual every germ that reaches that state, no matter what kind of life it be? Is not his hand as actively and as particularly engaged in the formation of the chick in the shell as in the formation of men or angels? How else could he be the Creator, upholder and disposer of all things?

Although science bears witness to the doctrine of predestination, yet it can never reveal God; it honors God and proclaims his glory, but it is the man who hath an ear to hear that receives its testimony. Science proclaims the reign of law throughout the universe, and law proclaims decree. The voice of science joins the voice of inspiration in the sublime proclamation that "All his works praise him."

Only a few of the laws of the different sciences have been cited; time would fail me to tell of all of them; nowhere are we encompassed with a greater cloud of witnesses to the reign of law, than in sciences. I do not know whether there is any spiritual comfort in what I have written or not, but I do confess that I like to see the doctrine that is dear to my heart established even by natural evidences.

H. M. CURRY.

Pleasant Plains, Ill.

DEAR BRETHREN AND SISTERS IN CHRIST, OUR HOPE OF ETERNAL LIFE:

My prayer to God is that some struggling soul between the two extremes of life and death, may find some comfort in the travels of a poor unfortunate being as I, and that we have the blessed assurance that "whom the Lord loveth he chasteneth."

I was born in Orange county, North Carolina, in the year A. D. 1838. My parents with four children moved to McNairy county, Tennessee. At the age of 22 years I was married to W. L. Tippet, who was two years younger than myself. We have fought the battles of life together and shared each other's sorrows and joys for 41 years. My husband and I moved to Texas in the year 1871. We were both members of the United Baptist Church, being baptized at the

same time. This church resolved itself into a missionary band, and as such granted us a letter, which we brought with us to Texas. Our letter was the medium through which we were received among the missionary brethren in this county (Kaufman) the next year after coming to Texas. My husband and I were both Primitive Baptist in belief, and were never satisfied until we had gone to the people that God had prepared us to cast our lot with. In the ——— year of my age the Lord led me home to my friends. Today my husband and I are members of God's little family of Primitive Baptists that worship at Pleasant Hill, Kaufman county, Texas.

Dear saints, to me the morning and noon of life is past, and the evening shades appear; only a few more days and my poor, weak, afflicted body must lay its burdens down, and be laid beneath the sod to await its final destiny, treasured in the great and loving heart of our Redeemer.

I want to say to God's dear children before I go hence, that my little hope is bright, and though my life is a burden and my trials and afflictions are severe, yet beneath my heaving breast of sighs and groans, my heart responds to the loving voice of Jesus, who says, "fear not little flock, it is your Father's good pleasure to give you the kingdom." O blessed hope of the bright anticipation of meeting friends and loved again, where we can bask in the refulgent rays of God's eternal love, and be at rest forever and ever in the presence of Jesus our Redeemer. I want the dear saints to know before my eyes are closed in death that I am one that believes and trusts in the almighty sovereignty of God. I cannot remember dates, but about thirty years ago (more or less) I was admonished and persuaded to join the United Baptists, a church that was somewhat in touch with popular sentiment, for the sake of friends and popularity I yielded against my better judgment; I was a believer in the Primitive doctrine, but pride and vain delusive snares caused me to depart from the path my mother loved. I remained with the United Baptists until about eight years ago, when the Lord saw fit to convert me from the error of my way and led me to the people of my choice; with fear and shame, bowed down with remorse, I went home to my friends, related to them my little hope, was received into their fellowship, and was baptized by Elder D. D. Wright, who was our pastor at that time. I have never had any cause to regret the steps that duty prompted me to take. A bright and vivid answer came to my guilty and remorseful conscience that has lightened many a burden and cheered my drooping spirit.

I have often thought that my poor afflicted, trembling limbs were light afflictions compared to the demand of justice meted out to a poor, condemned and guilty wretch as I, my poor, aching heart has often yielded to God's chastening hand which makes me willing to kiss the rod that smites me and say, "Thy will be done."

For several years peace and joy has reigned within our little church at Pleasant Hill, but the lucid, bright and cheering prospects prompted us to boast. But God saw fit to humble the proud and haughty spirit of his erring children. Satan's vile and cruel craft crept unawares into the fold and scattered the little flock until we felt unsafe and insecure. The wolf of Satan's craft clothed in a righteous robe, prompted by selfish means and ends, confused and led some of the weak and erring ones astray, while others weak and struggling, patiently waiting for the Lord to still the dashing waves. Even the strong and valiant soldiers were bowed and crushed with bleeding hearts beneath the chastening rod that visits God's dear children when tempted to depart from the faith once delivered to the saints.

Yes, it seemed that for awhile our little church must meet her doom, the little vine that we had hoped that God had planted here at Pleasant Hill seemed to be destined to die; but death to the love of sin only manifests a life in Christ. Thank God we are made again to rejoice in hope, though our little barque had almost sank beneath the waves, the gentle voice of Jesus speaks and calms the

troubled waters. ——— while and ——— being ———, aching, trembling frame will be laid to rest and freed from pain, but thanks to God that I have lived to see the church I love in peace, and sailing smoothly along, with Satan and his craft defeated and his co-workers put to flight.

Oh, God, keep thy children in the way that leads to truth, and direct our steps to walk the straight and narrow way that leads to life, and though we walk through the valley and shadow of death, we shall fear no evil, for Thy rod and Thy staff doth comfort us.

Peede, Texas.

MARTHA J. TIPPET.

#### OBITUARY.

Died, on Friday, July 5th, 1901, Mrs. N. E. Wisenbaker, wife of H. M. Wisenbaker. Sister Nancy Wisenbaker was born in Birrien county, Georgia, November 22, 1852, was married to H. M. Wisenbaker on July 6th, 1876, with whom she lived happily for twenty-five years, lacking one day. To them were born six children, one of which preceded her to the grave. Of the five children living there are two sets of twins, Leonard and Luther, aged 23, and Dan and Willie aged 21. Annie, the baby, is a girl of 14, who must now take mother's place in caring for father and brothers.

With her family, Sister Nancy moved to Texas in 1883, and at the time of her death was living five miles north of Mineola, Wood county, Texas. She united with Big Springs Primitive Baptist church of Smith county, Texas, in 1886. She was a lover of the doctrine of salvation by grace, and had the utmost confidence in God and his power to rule all things after the counsel of His own will, and for the good of His people.

Her death was a shock to us all, as she was sick only about 10 hours. During this time, she had every attention that loving hands and medical skill could devise, but to no avail. She was stricken just as the shadows of evening came on, and ere they were risen again, the curtain of death's dreamless night fell gently about her, and her spirit went unseen to God who gave it.

She was dead, but on her sweet face there lingered a smile so life-like, so natural, that she yet seemed to live. The soul that in life's hard struggle had nobly, sweetly borne so many difficulties, had left its earthly home, and no trace of pain remained to mar death's dreamless sleep.

And thus we laid her away, not without hope, but discerning through the mist of our tears the inevitable providence of God.

To the husband in his loneliness and the orphans in their sorrow I would point unfalteringly to the Christ in whom she found a Savior. And to her neighbors and friends who miss her so sadly, I would say: "No life can be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby."

Somewhere, there is a river that is called life. And by its waters we may together walk neatly the shade of the trees, and in the twilight. This is the precious promise that heals the sweetest sorrow that God has ever yet visited upon His children.

By her sister,  
SALLIE WISENBAKER

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Ed

#### ASSOCIATIONAL.

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

Wesson, Ark.

L. C.



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

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

TIDWELL, TEXAS, SEPTEMBER 1, 1901.

## THEY HAVE SOUGHT OUT MANY INVENTIONS.

(ECCL. 7:29.)

When time was first brought into sight,  
The world, its fullness, day and night,  
The heavens above, the planets all,  
The heavenly hosts both great and small.

'Twas long ere this God fixed a plan  
To rescue fallen, sinful man  
Out from the curse of a broken law  
Under which he fell as God foresaw.

The stipulations of this plan  
Embraced all sins of every man,  
Whom God destined to heaven should go  
In Christ for them did grace bestow.

But since this plan of God's was made,  
Mankind have many others laid;  
But heaven's demands none of them meet,  
For they are all so incomplete.

The first of these did Adam make,  
When he from off a bush did take  
Some tender leaves, though large and wide,  
His nakedness from God to hide.

Betook himself amongst the trees  
To plan a way God's wrath to appease;  
For he was conscious of his guilt,  
And knew his fig-leaf suit would wilt.

I cannot tell the schemes advanced,  
Perhaps he planned for another chance;  
For work-mongers since, who're heaven bent,  
Have preached the chance plan where e'er they went.

But Adam to trial was quickly brought,  
Where all his schemes effected naught;  
There he in open court confessed  
That he God's righteous laws transgressed.

The judge passed sentence of death right there,  
Which sentence we still in our members bear,  
A manifest token that our own sins  
Transmitted to us from Adam has been.

Now since the sentence on man was passed,  
The pit of destruction has held him fast.  
This pit is so deep he cannot get out,  
Though hirelings try it by raising a shout.

There's only one way from earth to heaven,  
That is the one in Jesus given;  
And it alone, says the gospel story,  
Can ever reveal Jehovah's glory.

But to deceive, and rob God of praise,  
Is why men invent so many ways;  
They have great councils and learned conventions,  
To make some plans, some witty inventions.

These wise inventors, and sons of toil  
Planned out a scheme, which God did foil,  
To build a tower whose very top  
Should reach to heaven before it stopped.

Their scheme did fail them, so the say,  
Before they got up half the way;  
Their building crumbled back to earth,  
From whence the plan for it had birth.

This tower, no doubt, would appear crude,  
And its construction be called rude,  
By those who now on works rely,  
From their birth, until they die.

Since they have now some improved ways,  
In these enlightened gospel days,  
To bridge the great and awful chasm,  
And house men safely home in heaven.

A plan that's now in operation,  
In Burmah, China, and other nations,  
Was first introduced by the rich man in hell,  
Where perhaps he'd been for quite a spell.

His charity towards his kindred here,  
To warn them of hell and get them to fear;  
And the circumstances surrounding the man,  
Led him to invent the missionary plan.

His plan, he thought, would meet heaven's smile,  
But Abraham wouldn't even give it a trial;  
Dives did urge its execution, though,  
Its origin suggested for Abraham you know.

So Abraham refused Dives to assist,  
And so have his children from that day to this;  
The rich man continued to work for his plan,  
And in 1792 secured him a man.

This dupe of Dives, Mr. Fuller, by name,  
Induded Mr. Carey to partake of the same;  
As Fuller had means, he the expense must secure,  
While Carey went on the first missionary tour.

Thus was the introduction of Dives plan,  
Which now is spread out all over our land;  
But its many adherents and operators as well,  
Are loath to admit it started in hell.

This plan, in its origin, was on this wise:  
Dives saw Lazarus in paradise,  
And desired he be sent by Abraham,  
Back into this world, his native land.

To preach the gospel to his brethren five,  
Lest they in flames of hell should writhe;  
Abraham refused a mission board to be,  
Or to send Lazarus on a missionary spree.

He knew the plan could only fail,  
Rob the poor, the truth assail,  
Fill up the coffers of the rich,  
And leave poor sinners in the ditch.

And they must there forever stand,  
Unless brought out by God's own hand;  
And by the scheme which God wrought out,  
Before this earth was brought about.

This Dives scheme great fame has won,  
Since heathen China they overrun;  
They said 'twas done some souls to win,  
But the Boxers boxed them out again.

The Chinese thought, so the story went,  
That they were all on money bent,  
For they begged so hard—this is no joke—  
The Boxers thought their God was broke.

Now I must leave the Dives question,  
With only one more short suggestion,  
To those who operate his scheme,  
Don't skim the milk and drink the cream.

For you may some day Dives see,  
Where you may much embarrassed be;  
Now if you're honest in your intention,  
Let all know who sprang your invention.

Just one more plan and we are done,  
It is a strange, mysterious one;  
Like all the rest, we question where  
It's origin did first appear.

But surely it's of recent date,  
'Twas not heard of till here of late;  
I can't perceive what's meant thereby,  
Unless 'tis God to justify.

The new way stands about like this:  
Sin's entrance could have hit or missed;  
That Adam could have stood or fell,  
For either would have done as well.

To serve God's purpose here below,  
And all His attributes to show;  
That love could just as great be seen,  
Bestowed on good as on the mean.

That mercy could have flowed as sure,  
If there had been no guilt to cure;  
That saving sinners could go on,  
Had there not been a single one.

That Christ to earth could come and die,  
And redeem sinners to the sky;  
While here no sinners e'er had been,  
Nor any guilty nor unclean.

That through eternity to come,  
The praise of Jesus might be sung,  
By sinners saved from guilt and sin,  
On whom a blot had never been.

That all the praise God would receive,  
From those who heaven did achieve,  
Would be from they who cleansed had been,  
Which never yet had been unclean.

That this vile world so full of sin,  
God rather would have different been;  
But since man forced it on His hands,  
He does with it the best He can.

Now this to me indeed is strange,  
Just how such things could be arranged,  
How God could certain of them be,  
And yet uncertainty in them see.

And yet we hear some smart men say,  
The whole thing might have been this way;  
And should you chance to express a doubt,  
They'll lay up bars to keep you out.

But if we're left with God's fixed plan,  
We'll let them have those wrought by man;  
For there is none secure you see,  
As that which God decreed shall be.

—J. R. HARDY.

ELDS. SIKES AND HARDY.

DEAR BRETHREN:—As I am a reader and subscriber of THE ADVOCATE OF TRUTH, I thought I would scribble down some of the many thoughts that invade my mind, and if you deem them worthy of space in THE ADVOCATE OF TRUTH,

use them, if not, east them aside and all right with me.

I have read THE ADVOCATE OF TRUTH fully, and I think it has the right name. It God all the glory and man none, and we know that is true, for He said, "all nations are nothing and less than nothing and vanity;" so if all nations are nothing, what chance is there for one man to be anything? "The Lord is not slack concerning His promises as some men count slackness, but is long suffering to usward, not willing that any should perish; but that all should come to repentance." "Thy people shall be a willing people in the day of Thy power." So we see that the power is not of us, but of God. "The preparation of the heart in man, and the answer of the tongue is from the Lord." "For this is the covenant that I will make with the house of Israel after those days saith the Lord, I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people."

"Jesus answered and said unto them, murmur not among yourselves, no man can come unto me, except my Father which hath sent me draw him, and I will raise him up at the last day;" "So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy." The above scripture is sufficient to prove to any live man or woman that the effort of the creature is vain; we are all as an unclean thing, all our righteousness is as filthy rags. "There is none good, no not one." "But God who is rich in mercy, for His great love wherewith He loved us, while we were dead in sins, hath quickened us together with Christ, by grace ye are saved."

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who works all things after the counsel of His own will." No I do not believe anything has ever come to pass contrary to His will. If so, this world would be of chance, and the scriptures would be of no use, if man could superceed our Creator; for He declared the end from the beginning, saying my counsel shall stand and I will do all of my pleasure.

Now the scriptures plainly prove that nothing can come to pass contrary to God's pleasure. He controls the heathen, without the aid of men or money; if He needed money He would not tell us of it, for all the world is governed by Him, and none can straighten what He has made crooked.

I do believe that those evangelists that go to foreign lands to Christianize the heathen, are the most unmerciful men that live. They care nothing for the poor heathen, only for the money they beg from the poor heathen of this country. They preach for doctrine the commandments of men, and the people love to have it so. They cannot bear the truth; but they do not believe what they, themselves preach, or they would leave off some of their finery and luxury of high living, and donate it to save the world. Now if all the wealth that is wasted and thrown away on pleasure trips, picknicks and unnecessary expenses was saved, they would have sufficient means to Christianize the world (if human means could do it), without begging the widows and poor people for help. No, they do what they do for the money that is in it. If they had to go with chains and as prisoners of Jesus Christ, they would say, "it is no use, we had better stay at home, for there is no money in such a trip as that; I had rather teach school, or plead law, or something else than to go away to a foreign land, unless I get big pay;" so that proves what draws them, it is not to save the heathens in a foreign land, but to save a heathen in this land from labor, and cause him to live at ease. If all the rich people that believe that the heathen will be lost for the want of preaching would be liberal, and the preachers could, they could save the heathen without bothering this country, if money could save them.

Well, I have written a considerable mess of this if you can select anything out of it worth your trouble, you can do so, if not, all right with me.

Longview, Texas.

Your Brother in Hope.  
W. H. SHADDOCK.



BAB, CALHOUN CO., ARK., March 19, 1894.

ER ——— :  
DEAR BROTHER:—It seems that I can hardly bear writing you a few lines in regard to some things which you continue to preach in almost every attempt you make in my presence, and which I believe to be erroneous, and contrary to divine teaching. But at the same time I do not feel that it is worth while for me to say anything to you, as I have tried to talk and reason the matter with you some time ago, and it seemed we only got further apart, in place of getting together. But feeling a desire for your welfare and the general good of the Master's cause, and knowing that nothing but God's eternal truth will do us any good, I therefore venture to drop you a few lines, hoping that if it does no good, that it will do no harm. Now, my brother, it is very evident that what is not truth is error, and it is also very evident that any notion or idea which we may get up, and that notion or idea contradicts any one plain statement of Holy Writ, that we can not help but know that such an idea or notion is not correct. Then you said on yesterday, as before, that you believed that Adam was just as full of sin and corruption before he violated God's law as he was after he violated it; and that his violation only manifested what he was. Now, my brother, you certainly do know and can see that such an idea is a flat contradiction to the language of Paul to the Roman brethren, 5 chapter, 12 verse. He says, "Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." Now this is a plain statement of inspiration. Too plain for any mistake to be made about it; and now it remains for you to harmonize your idea with this text, or else discard the text to your idea, one or the other; and not only this text but many others. Paul plainly says that "by one man sin entered into the world." But you say by the creation of God sin entered into the world. The 19 verse of same chapter says, "For as by one man's disobedience many were made sinners." So by the obedience of one shall many be made righteous. So we can see plainly that not only Adam was made a sinner by his own disobedience, but that the same act of Adam made many sinners. Now, Paul did not say, nor did he intimate, that by the disobedience of one man that it was manifested that he was a sinner, or that many were sinner; but if language means anything, they were actually made sinners by the disobedience of Adam. If the obedience of Christ makes any righteous, then the disobedience of Adam made them sinners, or I reckon that you would say that the obedience of Christ only manifested that they were righteous, or at least this would be the only logical conclusion of your idea; for if the disobedience of Adam only manifested that he was a sinner, or that many were sinners, so the obedience of Christ only manifested that many were righteous. So now I think you can see that you not only contradict the eminent Apostle of the Gentiles, but that you also get yourself into a dilemma from which you can never recover, and keep truth on its throne. So I hope you will abandon such an absurd notion and pray the Lord that the thought of thine heart may be forgiven thee. Now, it appeared to me that you were rather boasting of your position on that point, as you went on to say that you knew that it was a hard doctrine, (this I admit) and that there were some that would not receive it, and that the time had been when you were afraid to preach it; but now you were neither ashamed nor afraid to preach it, as long as God would give you strength. Now it appears to me that you were boasting a little, and that you were aiming to give me a blow, as there was no one else there that had ever taken issue with you but me on that subject. I like to see a man when he offers an idea, give at least one thus saith the Lord, for such an idea. A man's ideas are not worth anything to me unless they are based upon the testimony of God; and I never have heard you even try to prove your position by God's word; but you just merely assert that such is your understanding. I believe you told me in

our first talk on this matter, that you had a revelation which showed you your new theory. Now, while I cannot dispute your honesty in regard to the revelation, I know that any revelation men may claim to have had in this day and time which contradicts the Holy Book of God, is not of God, but is from some other source and should not be heeded by the people of God. Paul says, "If an angel from Heaven preach any other doctrine than that which ye have received of us, believe them not." Then we should be very careful what we set forth as the testimony of God. And again, you claimed on yesterday that there was none of the human family fell under the law but the church. This is another new thing to me; and is just as far from being true as your other new idea. You said your understanding was that there were just as many of the human family when God created Adam as there is now, or ever would be; that they never had multiplied a particle; that they were only being manifested in time, and so with God's children, there were just as many of them at the beginning of creation as there ever would be. In this you set forth the doctrine of "Eternal children," which is contradictory to the whole tenor of the Bible. But the point I was after is this; you say there was just as many of the Adam family when God gave Adam the law as there is now. Then you said Adam transgressed the law and fell under its curse, and carried the church under the law with him, and none others. Now, will you be so kind as to tell me where Adam left the balance of his posterity? Or what he done with them when he and the elect of God went under the law? Could you imagine any place for them? No, I think not. Could you think of any way for the head of the human family to get under the law without carrying all that he represented under the law with him? Paul tells us in this same 5th chapter of Rom., "That by the offense of one judgment came upon all men to condemnation." You must either say that all are not condemned, and that all are not sinners, and all don't die, or else you must confess with the testimony of God that all fell under the law and its curse. If there are any who never went under the law by transgression, then such ones are not effected by the transgression, hence are just where God created and placed them. But since you say there was no difference made in Adam by the transgression, I suppose you think that those who never went under the law are just as guilty as those who did; but according to your idea none of the posterity of Adam ever fell by transgression, but just merely manifested that they were transgressors, and under God's law. Now, my dear sir, I cannot imagine how anything could be further from truth than such ideas, and if such is Old Baptist doctrine, and tolerated by them, then I must confess that I am not an Old Baptist, and they must not expect me to partake with them in their worship. These are points too clearly set forth in God's word to give any room for dispute; and I do desire above everything, that God's people set forth the truth as revealed in God's word, regardless of their little pet notions; endeavoring always to let God be true, and every man a liar. Now in regard to there being no more of the Adam family now than there was when God created Adam, I would ask you is there any more of your family now than there was the day you married your wife? Or did you gather any more corn last fall than you planted last spring? According to your idea, your family is just the same in number, and your corn just the same in quantity at gathering time as it was when you planted. Now everybody, I suppose, will admit that the human family all spring from Adam. That the seed or germ was all in him, as the germ of the entire crop of corn was in the seed that was planted. But to that there had been no multiplication is a gross absurdity, and is a contradiction to the commandment of God to our foreparents, "to multiply and replenish the earth." I could give you many scriptures treating on these subjects, but deem it unnecessary, as you are, or should be a Bible reader, and can read for yourself. I wish now to

say in 1. ——— being, old as Christ, and being ——— the beginning with Him, that such an idea destroys every necessity of Christ coming into the world to save sinners, for if they were all with Christ in Heaven, they were evidently in a safe place, hence no need of Christ coming into the world and suffering the shameful heath of the cross, in order to save them. I simply understand the scriptures to teach that the elect of God are a flesh and blood people, children of Adam, sinners of the deepest dye, children of wrath even as others, and were never in Christ, neither soul nor body, only in the sense of choice, but are possessed of both soul and body before and after regeneration, but before regeneration both soul and body are corrupt, defiled, but they are chosen in Christ, or in other words, God made choice of them, and treasured up grace in Christ for them before the world begun. Yes, everything which was needful to prepare them for Heaven, was in Christ. Chosen that they should be made holy by the meritorious suffering and grace of our Lord Jesus Christ. Hence, at the appointed time of God he sends forth His spirit into their hearts, and regenerates the soul, or what Paul was pleased to call the inner man. Not that the child of God comes and takes up its abode in us, as some would have us believe, but the Spirit of God comes and regenerates Adam sinners, and makes the sinner man a child of God, being chosen to that end before the world began. Hence, Paul could say, "You hath he quickened who were dead in trespasses and in sins." Those who are quickend, are those who were once dead, and were by nature children of wrath even as others. I am one that fully believes in a salvation which reaches such poor ungodly sinners as you and I. Such as need redemption. Could any one imagine how Christ would have went about redeeming children which were eternally with God, as old as God, as pure and holy as God, and were always spiritual? Such talk is the very worst of nonsense, and no one ever read of such things in God's word.

Yours in hope,  
W. C. HORTON.  
Bab, Calhoun county, Ark.

ELD. J. C. SIKES.

DEAR BROTHER:—You will find herewith inclosed a letter written by me to a brother several years ago, as the date will show, but was never sent to him, but was laid away with other papers; and a short time ago I came across it, and read it over, and decided I would draw it off, and omit the brother's name, and send it to you for publication, provided you see fit to publish it. And I wish to say, that the brother has abandoned the things referred to in said letter, but there may be others holding the same things, and perhaps it might be of benefit to some one. I have seen a copy or two of your paper, and am well pleased with it. I think it has the right ring, and sets forth the doctrine which will stand all the fiery darts of Satan's malicious arts, and which will be upon the earth when the last trump shall sound and the dead shall be raised up, and carried home to glory; and will there sing this same doctrine, salvation by grace, first, last and the time. I will try to subscribe for your paper before a great while.

Your brother in hope,  
W. C. HORTON  
Bab, Ark., July 9, 1901.

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 Sunday in October, 1901. A cordial invitation extended to all lovers of truth to meet with  
A. R. YARBROUGH,  
Stephens, Ark.



The above question has often been discussed between those who bear the name of Primitive Baptist and the Missionary Baptist, and the London Confession of Faith has invariably been resorted to by our people to establish our identity as Primitive Baptists.

In looking over some of our exchanges, which claim to be Primitive Baptist papers, we find some brethren and churches are declaring non-fellowship for those who believe the doctrine set forth therein. Now I don't intend to enter into any controversy over this subject, but as some of those resolutions are so framed as to be misleading, I feel that they should at least be given a brief notice.

One of those resolutions starts out by saying, "Whereas the doctrine of absolute predestination of all things, making God the author of all sin and wicked acts of men," etc.

I feel sure that this resolution is misleading. I do not believe that there is a Primitive Baptist any where, who believes that God is the author of sin, and if there is not, then it is a fact that such resolutions are indeed misleading, and are hurtful and wrong.

As for the phrase "Absolute" all who believe in any predestination at all, believe that it is absolute, i. e. they believe it is "complete, finished, perfect, etc."

Its fourth definition, however, is "authoritative," and if there are any who are using the phrase, and avowing its fourth meaning, then the above quoted extract is neither wrong nor misleading. But I am fully persuaded that there are none who are avowing this, and am also fully persuaded, that the objection is not against the term "absolute," but it is against the "Predestination of all things."

If this is true, then the question at the head of this article is an important one. "Who are the Primitive Baptists?" And to settle this question, we will go to the favorite resort of the Primitive Baptists in all former discussions of this subject, and that is the London Confession of Faith.

It says, "God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever comes to pass. Yet so as thereby is God neither the author of sin, nor hath he fellowship with any therein neither is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things, and His power and faithfulness in accomplishing His decree." Who is it, dear brethren, that are contending for this now? If some one will tell me who it is that is contending for the doctrine as stated above, then I will bind myself to tell them who (so far as this point of doctrine is concerned) are the Primitive Baptists. Is this not fair?

But before the question is answered, let us examine the above extracts from the London Confession closely:

It says, "God hath decreed in Himself." By this they mean that there was nothing outside of the eternal God, that induced, influenced or caused Him to decree anything. Nothing which He foresaw in the future as that which would come to pass, if allowed by Him, had any effect upon Him in shaping His decree. This is clearly set forth as what they meant in their own language, which is as follows:

"Although God foreknoweth whatsoever may come to pass upon all supposed conditions, hath He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions." So it is clear that they meant by "in Himself," that nothing outside of God Himself, had anything to do in shaping His decree. "From all eternity." They must mean by this, that His decree is as old as Himself; that as long as He has had existence, His decision of mind has been fully fixed, settled, hence "the counsel of the

Lord standeth forever, the thoughts of His heart to all generations." "By the most wise and holy counsel of His own will." By this they must mean that He was guided by his infinite wisdom, and consulted His own will in a most holy way, so that the decision of that counsel was a most wise and holy one. "Freely"—by this is meant, in a free manner, without restraint, constraint or compulsion, independently, voluntarily or willingly. "And unchangeably." By this they must mean immutably, not subject to any change or in such a way that it cannot be changed. "All things whatsoever comes to pass." Here is where the objection arises, but let us see what is contained in it. Words, I believe, are signs of ideas. What idea would we naturally draw from this language? We could not conclude that there was any limit whatever to this, short of everything that takes place or comes to pass in the world. Note the language, "All things whatsoever come to pass." If this don't necessarily included everything that takes place, how could we frame language to express such an idea? I must confess that I am at a loss to know how to express that idea, if it is not expressed in the above language.

I know that our ancient brethren meant to include everything that comes to pass, for they further say, "Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly, so that there is not anything befalls any by chance, or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely or contingently."

In all honesty and candor, dear brethren, let me ask you, could language be clearer than this? Who can doubt what these brethren meant? But if any doubt remains, the following will certainly remove it: "The Almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission), which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth, in a manifold dispensation, to His most holy ends; yet, so as the sinfulness of their actions proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or approver of sin." Surely this is enough to convince anyone, that our ancient brethren believed that God's determinate counsel embraced all things, even the first fall and all other sinful actions of both angels and men. They also state "that whatsoever befalls any of His elect, is by His appointment, and for His glory and their good." No man can honestly deny that these brethren believed and advocated the doctrine of unlimited predestination, no matter how much He may disbelieve the doctrine. I am not discussing as to whether this doctrine is the truth or not, but as to whether it is the doctrine of the Primitive Baptists or not. If there are any who do not believe this doctrine, it is nothing but right, honest and fair for them to say so. But it is neither right, honest nor fair to charge upon those who do believe it, that they have departed from the Primitive Baptist doctrine; neither is it right to so shape a declaration of non-fellowship, as to make the impression that those whom you are declaring against, believe that God is the author of sin, for such is not the truth. If we differ let us differ honestly; and if we separate, let us not misrepresent each other.

If there are any who do not believe the London Confession of faith, honesty demands that they say so, and that they give themselves a new name, and not try to wear the name of Primitive Baptists and declare non-fellowship for the Primitive Baptist doctrine. History is repeating itself; John says, "They went out from us, but they were not of us; if they had been of us, they no doubt would have continued with us, but they went out, that they might be made manifest that they were not of us."

I would like to know upon what ground those who are declaring non-fellowship for the doctrine who are declaring non-fellowship for the doctrine, so long held sacred by the church, which they are going out of, will claim to be the church of Christ? If the doctrine we hold is heresy, then the Primitive Baptist church has been a heretical body long as it has gone under the name of Baptist.

"Then who can bring a clean thing out of an unclean, not one." This doctrine was put forth in a confession of faith in 1643, and reaffirmed in 1689, and adopted by three or four of the first associations in America, and indorsed and recommended by our brethren at the Black Rock convention in 1832, in the separation between the old Baptist and the missionaries, when history tells us, that predestination was the bone of contention, and that the old side were ultra-Calvinists, which means unlimited predestinarians. If this doctrine is not the truth, then we have been a heretical body all this while. Then, any people are at best, but the descendants from a heretical body, and are no more entitled to the name of the church of Christ, than is the Masonic fraternity. Now I wish to say in conclusion, that I have not one word of criticism for those dear brethren who differ from us on this subject, and yet are willing to live in peace and fellowship with us; I love them, and can live with them, preach with them, commune with them, and wash their feet, and I had rather wash their feet with my tears than to say one word that would offend them. But I will correct the misrepresentations of those who declare non-fellowship for us, and misrepresent us. But while I feel it to be my duty to correct such misrepresentations, yet I had rather that this paper should go down in everlasting shame, than for it to misrepresent those who differ from us. We stand square upon the London confession of faith on God's decree, which while it positively affirms that God has freely and unchangeably decreed all things whatsoever comes to pass, yet it just as positively denies His being the author or approver of sin. If they believed what they said then, why should it be thought to be a thing incredible for men to believe it yet?

Every principle of righteousness demands that we should deal honestly, faithfully and fairly with each other, and that no false charges, or misrepresentations be indulged in; let us see how nearly we can agree, instead of trying to magnify our differences. If we all believe in unlimited predestination as it is so clearly and unequivocally expressed in the London confession of faith, then let us say so, but if there are any who cannot fellowship the doctrine contained therein, let them say so in no ambiguous terms, as a part of one church has recently done, then all will know at once what they mean, and the question will be settled as to "who are the Primitive Baptists."

#### APPOINTMENTS FOR ELD. J. C. SIKES.

At Smyrna church, 8 miles east of Brownwood, on Tuesday, Aug. 27, at 11 o'clock and at night; at Hog Valley, Thursday, Aug. 29, at 11 o'clock; at Friendship church, Friday, Saturday and Sunday, embracing the 1st Sunday in Sept., their three day's meeting; at Willow Springs, Monday, Sept. 2, at 11 o'clock; at Concord, Tuesday, Sept. 3; at Antioch, Wednesday, Sept. 4. From there Bro. Sikes will go to the Trinity River association to be held with Hopewell church, near Rice, Navarro county, embracing the second Sunday in Sept.

J. C. KILGORE.

Eld. H. M. Curry has come and gone and we feel truly glad of his coming. Brother Curry is an Old Baptist of the ancient type when it comes to the doctrine. He has made no new discoveries, but is following the ancient landmarks. He neither soaks the doctrine nor pulverizes it to get the encircler; but he deals it out in its crude state, which is very distasteful to the enemies of truth. We desire to thank God for such gifts to Zion as Bro. Curry, and hope that the Lord may direct him to visit us again and speak boldly in the name of Jesus.



## PERSECUTION.

How touching are the words of Jesus, "Marvel not if the world hate you, ye know that it hated me before it hated you, if ye were of the world the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." That religion that gets no opposition from the world, and gives no opposition to the world, but can frequent its halls and balls, and lawn parties, and drink in its atmosphere, is of little worth. And yet, alas! conformity to the world with all its rivalry and enmity to the cross of Christ, is the popular religion of the age; instead of the church in the world the world being in the church.

It is truly alarming to observe the powerful factors that are surely and steadily narrowing the gulf that formerly existed between the church and the world. It would seem as if men and devil's are working hand in hand to hurl into the dust God's standard of righteousness, and thrust in its place a worldly standard that shall be acceptable to the hearts and tastes of the unregenerate multitudes, who now so largely make up wealthy popular congregations.

The most subtle efforts are being made in manifold ways to turn the eye and heart from the things which are paramount in God's estimation to those things which are human and earthly, delusive and unsatisfactory in their nature; and yet the forms of religion are gone through with as much flippancy as a "Scotch reel" on a dance floor. Ritualism, in all its various forms and shapes, by no means confined to the church of Rome or England, like a deadly poisonous deathly vapor, has spread over the majority of assemblies a spirit of indifference to the things of God, a lifelessness and a total lack of spiritual power, that are truly alarming and appalling; vital piety is ignored, and the essentials of Christianity neglected, and kept in the back-ground. In place of this much needed reality and spirituality, the nominal church is all aglow with tinsel show, and mere carnal activity. Wealth, numbers and worldly display are far more prominent than vital godliness. Pride, worldliness and flagrant departure from God and the apostolic doctrine and practice rule the day.

The Lord values broken and contrite hearts, purity of heart through atoning blood, obedience and devotion to Himself, souls so manufactured by grace that they will live soberly, righteously and godly in this present evil world; but a worldly church places a high estimate on display, numbers, wealth, influence, and social standing; as a natural result, the Holy Spirit is grieved, and a spirit of carelessness, levity and pride characterizes many of the proessed assemblies of God today. Conformity to the world has so fully spread in these assemblies that the vain customs and amusements are shared in by the majority with a relish that gives every evidence that the heart is not right in the sight of God. And when we take into consideration the machinery brought into play, to bring these crowds into the church, beginning when they are like infants, we need not be surprised that matters are as they are, and the pulpit, too, is largely to blame for this state of affairs. Those who should preach the great fundamentals—repentance, faith and righteousness—to be all of grace, are preaching their own pet theories, the philosophy of the age, the clamor of science, or something else to please or tickle the ears of people who do not want the heart or conscience probed or disturbed. How easy it is to believe "falling from grace" under this kind of teaching, and then the preacher takes up the rod of Moses, and gives them a good sound thrashing for not being faithful. Poor creatures, from the depth of my heart I pity them. When the preacher furnishes straw and not wheat the people are virtually robbed and cheated, God is dishonored, and Satan and his cause assisted. Reader, it is no little trifling affair to profess to be followers of the meek and lowly Jesus, for it is written in the book, "They who will live in Christ Jesus shall suffer persecution."

There is such a wide difference between the spirit of the world and the spirit of the religion of Jesus that we cannot be loyal to both; and this is appreciable more or less to all Christians. If we are the friends of Jesus, we are the enemies of the world, and will bring down upon us its curses and hatred, and vindictive spirit. O, there is such a tendency in poor, weak human nature to compromise, that we often find ourselves gliding into the spirit of the world imperceptibly, when all at once we find ourselves half way down hill and wonder how easily we got there. O, how easily and almost unconsciously we sell Jesus, unless the flame of love to Him is constantly glowing in our bosom. We cannot serve two masters, if we are loyal to one, we will be unfaithful to the other. Blessed is the one who can truthfully say, "Lord thou knowest all things, thou knowest that I love thee." I have read of two lions being yoked together, but the book tells us of two that never were, and never will be yoked together, the lion of the pit and the lion of the tribe of Judah.

O, my dear readers, which shall we have, Jesus or Barabbas? The multitude cried, "Not this man but Barabbas," but may the yearning desire and wish of my heart, and your heart be, give me Jesus only; then our eye will be single and our whole body full of light. How we admire the martyr that goes smiling and rejoicing to the stake; and how we wonder at the power and glory of that marvelous grace that can sustain and support under such trying circumstances; but do we not require the same grace to live soberly, righteously and godly under all circumstances? It requires rich, tender, loving and great mercy to pardon the least sin; so it requires rich grace, great grace to bear patiently, meekly, uncomplainingly and without retaliation the numerous trials and crosses of life.

O, it is so sweet to independent human nature to have the last word with a disputant; so gratifying to proud flesh to come out victor; so pleasing to self to wreak our revenge, forgetting that "Vengeance is mine, I will repay saith the Lord." So easy, I say, to do these things, that the first thing we know we are at it, and the devil claps his hands and shouts, "O, I am so pleased."

O, to bear in silence, day after day, and month after month, all that is heaped upon us, telling it all to Jesus only; this is characteristic of Jesus Himself. See Him in the judgment hall, meek under insults, and forgiving under false accusations and abuse. May you and I, dear reader, be favored with grace sufficient from our dear Master, not only to "love our enemies" and to return good for evil, but from the depths of our hearts to breathe the tender loving prayer of Jesus, "Father, forgive them, for they know not what they do." But without Jesus we can do nothing. Oh, how weak and powerless we are to gain victories over our inward enemies, and external foes, if we have not our eye upon the Master. What fools we make of ourselves, if left to ourselves!

Into what depths of sorrow and trouble we plunge ourselves if not arrested and prevented by restraining and conquering grace; and like poor Peter when on the boisterous waters, how soon we begin to sink when looking at our troubles, and at our dear selves, rather than looking unto Jesus. And, O, how prone we are to cling to self, and look to self until God must needs cut off our very fingers to make us let go, "Then we cry unto the Lord in our trouble, and He delivers us out of our distresses." (Psalm 107:6). Please read this whole Psalm, and you will see the rising and sinking of the poor sobbing, weeping child of God. First, it is a song of praise, and soon it is a lamentation of sorrow; now on the mountain top, and shortly away down in the valley. They mount up to heaven; they go down again to the depths; their soul is melted because of trouble. And how sad to think that our troubles and sorrows are the result of our own folly and iniquities, and yet how comforting to know that these very troubles and sorrows and cries and sobbings and lamentations and weepings are evidences of

spiritual life in the soul; for David in another place, speaking of the wicked says, "They are not in trouble as other men, neither are they plagued like other men." And for the very good reason that they never saw their own nakedness, nor felt the plague of their own hearts.

So all of our victories and triumphs over the world and our enemies, external and internal, must be "to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved," so that all boasting is forever excluded. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Real faith in Jesus and humble trust in the mighty arm of Jehovah, will hush our murmurings and complaints, put to flight our fears and doubts when enemies rage, and we are at our wits end. It is not moved by the world's frown, nor its scornful smiles, it gives the sweetest of songs in the night; it smiles when enemies rage; it sings when tempests howl; and while unbelief is grumbling and murmuring and fretting and saying, "There is no God," sweet trust in God, in the greatness of its power and grandeur, is shouting and singing, "Let God arise, and let His enemies be scattered." And yet it is as meek as Moses and as humble as Jesus Himself.

Kamoka, Ont.

J. LINGE.

## ASSOCIATION NEWS.

The New Hope association has passed and it was indeed a delightful meeting. Ministering brethren from East, West, North and South met with us, and through all the preaching there was not a discordant note, but all united in ascribing glory and honor to God, and to proclaim His abundant grace as a sufficient power to sustain His children in every time of need. The gospel of the Son of God was preached in its purity and in the power and demonstration of the Spirit. We feel to thank God, take courage and press on, the glorious truths of God's unlimited sovereign dominion over all worlds beings and events, and the complete salvation of God's people through His abundant mercy and grace, have stood the test for centuries, have met and routed Arminianism in every conflict, and will continue to do so while the world stands; the more they are persecuted and opposed, the brighter they will glow, and the more precious they are to God's children.

I also visited the Bethel association and enjoyed a pleasant meeting there. The brethren of the Bethel held their association without a discord and all seemed to enjoy the meeting very much. They are all in peace and are using their regular meeting and conference times in trying to serve and glorify God, rather than pass non-fellowship resolutions.

On Sunday morning of the association, the church with which it was held (Cedar Creek) called a presbytery consisting of Elders W. B. Sikes, J. H. Daniell, K. F. Polk, J. C. Sikes and J. R. Hardy for the purpose of ordaining Bro. J. R. Perry to the full work of the gospel ministry, which they proceeded to do after the usual manner. Bro. Perry is a sound and humble brother and our prayer to God is that He may keep him in the way of truth and holiness, and make him a light in Zion, to reflect the light of God's untarnished truth in the midst of a crooked and perverse generation.

Such meetings as the above named are delightful, and we feel that God gathers His people together at them; and was in the midst of them and was keeping them by His power and manifesting His glory in their midst.

At 4 o'clock Saturday afternoon of the Bethel association the congregation met at the Trinity river where the unworthy writer baptized three willing subjects. We feel that there are others in that community who are impressed with a duty, to such we would say, take up your cross and follow your blessed Master; put on the whole armor of God and fight the good fight of faith. H.

## 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 order payable to THE ADVOCATE OF TRUTH.—[EDS.]



## EXPERIENCE.

DEAR BRETHREN:—I am too ignorant to write on, or carry out any particular subject, so I will try to relate a few words of my life up to the present.

I was born in Macon, Alabama, in 1857. My father died the first year after the war. I was then seven years old, the oldest one of five children. Having but little to go on, myself and dear old mother struggled and toiled and with the little fellows, help made a support until I was going on twenty-one years old, the rest of the children being nearly grown.

I made up my mind to come to Texas, and my mother agreed to sell out and come, if I liked, but she did not do so. I liked the country and worked for wages the first two years. The second year I fell in love with a nice young lady, and the Fourth Sunday in October we were married. We were both very poor. I thought that it was better to marry for love and work for riches.

I had thought at some future time, I would like to be religious. I knew I was a sinner in many ways, still I knew I had never done any hanging crime; but when people would start their protracted meetings, I would go myself and take my family. It seemed like I would be the happiest man on earth if I could only feel like they seemed to be. I could see sin mixed in all I undertook. I traveled on this way, thinking that I would try to be, or at least I wanted to be a Christian. So in 1888 the Missionary Baptists started a protracted meeting. They began to receive members and it seemed that I could see myself the worst sinner in the neighborhood. It began to come to my mind that I had gone too long and that I would forever be lost. It was a serious thought with me. On Thursday of the second week in July, one of the Missionaries made a remark that he was satisfied that there would be some one of the congregation that would go to hell. I was satisfied it would be me.

My sins like mountains would roll up before me; I could not keep from shedding tears, and it seemed that God and everybody could see that I was lost.

After meeting was over, there was a Primitive Baptist present with whom I was acquainted, and he came up to me and asked me what was the matter. I said nothing. He remarked, "you are trying to do what God has done for you."

My sins again rose before me, and I felt that my condemnation was just, yet the prayer would rise from my heart, "God be merciful to me, a sinner." I would try to pray when by myself, but I could not pray like those Missionaries, with a multitude of words. It seemed that I was without means, without friends, and "without God and without hope in the world;" all of which I felt was just.

When I would lay down at night I would dampen my pillow with tears and ask God to spare my life, though it seemed that I could not live to see my dear old mother, brothers and sisters again. The next week I went to the Missionary meeting again, (they had moved it to another place) and one of my neighbors went with me; on the way back home a Methodist talked with me; (I thought at that time, that everybody that had their names on a church book were Christians.) I desired to keep my thoughts to myself, but he began to talk about the meeting and I told him that I was lost, that I was forsaken of God and man. So, dear friends, we rode along and shed tears. I not only felt forsaken, but could realize that I was a fool. I came home and between my cribs, with a burden of guilt it seemed that I could not bear, I again tried to pray, and as I started from there a different feeling from any which I had ever before experienced came over me. My tears began to dry as I walked toward the house, and I felt that I was willing to rest my sins with a higher power. I went to bed; next morning everything seemed to be cheerful and quite different. I did not feel burdened down as I had before.

I had thought that if I were ever changed, or

before I could embrace a hope, that I would see or hear something speak so I would know it, but alas! I have tried to get back to where I was when that burden left but have failed.

Impressions now came to me to be baptized; they bore on my mind for two years, during which time I often prayed or tried to pray that if it was not of the Lord, that the God of Heaven and earth might undeceive me. I had a desire to go to the old Primitive Baptists, for they preached salvation by grace and grace alone. But it seemed that if I went to them, they would object for it did not seem like I had evidence sufficient for them to take me. But on the fourth Saturday in June, 1896, I offered myself and was received, and baptized on the Sunday following by Bro. Webb.

Dear brethren, I have given you a few of my trials, and still will have to acknowledge that I have my same old nature, and see that sin is mixed with all I do. I am bound to admit that were it not for the restraining power and mercy of God, I cannot say what I would do nor what I would not do. My dear companion has been led off with the Missionaries. I ask an interest in your petitions that God who works all things after the counsel of His own will may make me willing to say Thy will be done.

T. G. McCrary.

ELDS. HARDY AND SIKES.

DEAR BRETHREN:—I feel a desire to pen a few lines for your consideration.

I feel so unworthy to try to write, I fear it is not in the right kind of spirit. I want to be directed by the Lord; He is my only savior and salvation, both in time and eternity, if I have any savior at all. I have many doubts and fears that I have not been taught of the Lord. Sometimes my sins seem to be so great, they rise up before me like mountains, and everything looks so dark to me. Ah, what pain and sorrow it is to me, when the Lord hides His face from me, and leaves me in the dark.

Brethren, if I ever was changed, it was in the year 1895. Saturday night before the third Sunday in July, I went to bed with an aching heart and troubled mind; I thought I was going to die and go to everlasting torment. Something came over me that took all my strength and power from me; I could not move hand or foot, I tried to pray to God for mercy, but I could not pray. I was surrounded in darkness; I heard a voice saying, "The Lord will welcome you home," and then there appeared a light before me, it seemed to be all around me: then my sins rolled from my mind, and I thought that I never would sin any more. I wanted to praise the Lord for His mercy that He had for me.

The second Sunday in August, 1900, I offered myself to the church at Providence, and was received, to my surprise. I desire the prayers of all the saints of God. I see my imperfections; I cannot do the things I wish to do; sin is mixed in everything that I do. Some say that in regeneration we receive the power to obey God's commandments or let it alone at our option. "As you have received Him walk ye in Him." I believe God has a purpose in working in us both to will and to do of His good pleasure. He works and none can hinder Him. He is unlimited in wisdom, power, and predestination; He is a wonderful counselor. If I only knew He had forgiven my sins, I would be happy man; but many doubts arise, maybe I am mistaken about that. God only knows the heart of man.

I saw one of your sample copies which you sent to Eld. B. D. Clark. It is a good paper. I am his son-in-law; he stays with me part of the time.

Yarbro, Ky.

Z. F. Fox.

CONTINUED FROM PAGE 1.

that believeth. Right here, brethren, is a short space of time that I cannot tell how it passed off, but one thing I do know, that I lay down to die and when I came to myself and in my right mind

I was standing on my feet and praising God for whom all blessings flow.

This is the first time that I ever tried to write any of my travels and I find myself a sinner yet.

Now I want to quote a few passages of Scripture for the brethren to preach out for me as they are pretty hard points.

First, God said, "Let us make man in our image, after our likeness." In what image or likeness did God make Adam like himself?

Second, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned."

Third, "That is, they which are the children of the flesh, these are not the children of God."

Fourth, "Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin because he is born of God."

Now, brethren, some of you preach these out for me. I do not think that any one can preach all these out at one time.

Please excuse my scribbling and correct bad spelling. If I see this in print, I may try to write again.

Russett, I. T.

R. Diggs.

## Abstract of Principles

—OF—

### THE ADVOCATE OF TRUTH.

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

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

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

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

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

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

6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit and the life of Christ in them and are evidences of their gracious state and that all the graces of the spirit and all their acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ, and that they are so far unrequired of them, that the most godly and pious fall short of much which they in duty are bound to do.

7th—We believe that the gospel was ordained of God for the good of his children, to instruct them and to comfort them and to stir up the grace that is in them and point out their duty to them, and is mighty through God to save them from error and from false doctrine and the deceitful snares of wicked and designing men who are ever ready to deceive.

8th—We believe in the resurrection of the dead, both of the just and of the unjust and the mortal bodies of the saints shall be changed and fashioned like the glorious body of Christ.

9th—We believe it to be hurtful and wrong to set up bars of fellowship as long as we can maintain the purity of order of the church without them.

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