

The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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

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EVERLASTING TASK FOR ARMINIANS, OR A LETTER TO THE REV. EDWARD SMYTH, BY WILLIAM GADSBY.

CONTINUED FROM LAST ISSUE.

II. Should you be disposed to give the preference to man's free will, and inform us that salvation depends upon the will of man, you will inform us how such a sentiment agrees with the word of God. But if, after all, you cannot feel any real regard for me, yet for the truths sake, and for the sake of poor, perishing sinners, you will inform us how such sentiment agrees with the following passages of Holy Writ:

The first passage that I will recommend to your attention upon this part of the subject is John I, 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The second is in that precious chapter which you have employed your wits in giving a distorted in and out explanation of (as Mr. Roly has evidently appear), viz., Romans IX: "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." The third is Ephesians II, 8:9: "For by grace are ye saved, through faith, and that not of yourselves it is the gift of God; not of works, lest any man should boast." The fourth is II Timothy I, 9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." The fifth is James I, 18: "Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creation." The sixth is Philippians I, 6: "Being confident of this very thing, that He who hath begun a good work in you will perform it until the day of Jesus Christ." The seventh is Acts XIII, 48: "And as many as were ordained to eternal life believeth." See also the first verse of the second chapter of Ephesians. I could produce many more, but am inclined to think the above will be as many as you will be able to manage, and keep free-will upon its throne.

We also earnestly wish you to inform us whether the will of man became completely perverse by the introduction of sin, or whether it was only slightly injured, or whether it was injured at all; and if the former, what you and your brethren mean by free-agency and free-will; and if the latter, and salvation depends upon free-will, what do you mean by praying that God will have mercy upon all men, and save them with an everlasting salvation, and then tell the congregation that God has done all He can to save them, and the matter now rests with them, whether they will be saved or not? Surely, such vain jangling can never be acceptable to God, however it may feed the carnal mind of man; for if God has done all He can, why pray to Him to do more? and if He has not done all He can, why tell the people He has? Strange as such contradictions may seem to a sensible mind, they are frequently produced in the course of one hour by an Arminian preacher. Now, sir, depend upon it, the credit of your favorite system depends much on these things being made to appear clear; nor can an experimental child of God be satisfied with a shuffling put off.

III. If you feel disposed to say that the salvation of a sinner is a joint concern, depending partly upon God's free grace, and partly upon man's free will, you will doubtless be careful to inform us where such a salvation is recorded, and how it agrees with the following passages of Holy Writ: "I, even I, am the Lord; and beside me

there is no salvation." (Isaiah XLIII, 11). "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts IV, 12). "And if by grace, then it is no more of works; otherwise grace is no more of grace; otherwise work is no more work." (Romans XI, 6). "Who hath directed the spirit of the Lord, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding? Behold, the nations are as a drop of the bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; He maketh the judges of the earth as vanity." (Isaiah XL, 13-17, 22, 23). And again: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise" (pray, sir, do not forget that), "and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence." (I Corinthians I, 26-29).

Now from this account given of man by the eternal God, it evidently appears that all the nations of the earth are but as a drop of the bucket, or but the small dust of the balance; as grasshoppers, having no might; nay, they are as nothing, and less than nothing, and vanity. What flesh can bear it? Well, be it as mortifying as it may to proud man, God informs us by the mouth of the Psalmist that "every man at his best state is altogether vanity." (Psalm XXXIX, 5). And it evidently appears that if any of these particles of nothing, and less than nothing, and vanity, appear to shine brighter than the rest, there are but few of these saved. But God has chosen the foolish, the weak, the base, and the despised; and the end answered thereby is, that no flesh should glory in His presence; that, according as it is written, "He that glorieth, let him glory in the Lord."

Now, sir, in case you still feel yourself inclined to maintain that salvation is a joint concern, partly depending upon the free grace of God, and partly upon man's free will, your work in this business is judiciously to inform us what deficiency there is in the free grace of the eternal Jehovah, and in what sense He needs the aid and assistance of this drop of the bucket, this small dust of the balance, these wonderful grasshoppers, these particles of nothing, and less than nothing, and vanity, yea, these foolish, weak, base, and despised particles of less than nothing, who, at their best estate, are altogether vanity; I say, sir, your work is to inform us, and that with the greatest accuracy and clearness, wherein these worms can aid and assist the great Jehovah in their eternal salvation, and upon what part of their aid salvation depends. And having done this, you will then inform us whether it be just and righteous in God to demand

all the glory, and not to admit any flesh to glory in His presence, but in the Lord, seeing that all the goings forth of the free grace of God will never save one sinner, if the sinner neglect to do his part. It is to be hoped that you will not pass these things over as trivial matters, for they are matters of the greatest importance; and surely it behooves every sinner that expects to go to heaven to be well persuaded in his own mind upon what ground his salvation depends, lest he should be building upon a false foundation, and, after all his diligence and watchfulness, be found wrong at last.

Now, sir, as your conscience is so tender that you could not satisfy it till you had protested against the doctrine of unconditional election, you surely cannot die in peace without answering these important questions; important, I say, for I repeat it again, that nothing can be of greater importance than to know upon what ground salvation does absolutely depend; and if it will not be thought insulting your superior abilities and understanding, I will remark, that should you find yourself inadequate to the task, you are at full liberty to call in the assistance of any of your brethren, and truly they are many; for if the matter be but fully and clearly stated, it matters not to us whether the statement be the work of an individual, or the joint concern of a host; it is the truth itself we want to appear.

You will perhaps wonder that I so frequently mention the pronoun us, as if this little epistle was a joint concern; but if you will only read a small pamphlet called, "A Dialogue between a Barber's Block and a Methodist Minister," your wonder will perhaps be at an end, for there you will see the same question proposed, namely, "What is it that saves a lost sinner?" in which pamphlet some of the above questions are asked.

Thus you see that I am not the only person who wishes to know upon what ground salvation absolutely depends; and as I have never heard any of your brethren that have ventured to solve the important question, I thought if the question be put to Mr. Smyth, and the nature of it clearly stated to him, who can tell but he will exercise his superior talents in giving a plain, unequivocal, decisive answer; and I think I may venture to say, that in this town I can find some hundreds of people who feel themselves interested in the subject, and who will be sure to conclude that if Mr. Smyth does not answer the above, the just reason will be because he cannot. And therefore, if neither regard for the truth of God, nor a concern for the welfare of immortal souls, will induce you to answer this epistle, let your credit as a man of learning and talent, have some weight with you, and never let it be said that that country rustic, William Gadsby, has proposed questions to the Reverend Edward Smyth, formerly of Trinity College, Dublin, which he is not able to answer without exposing the fallacy of his own creed, and that, therefore, rather than do that, he will pass them by in cowardly silence.

I would not have solicited an answer, did not the subject appear to me to be a matter of the greatest moment. I am acquainted with characters who are in possession of an immortal soul, and consider themselves bound for an eternal world, and have had, or imagine they have had, some soul-ravishing foretastes of immortal felicity; and are living in daily expectation that "When the earthly house of this tabernacle is dissolved, they have a building of God, a house not made with hands, eternal in heaven," where they shall be forever free from sin, (a monster that their better

part abhors), yea, where they shall be free from all the insults of hell, the sorrows of the world, and every carking care, fear and distress, and be forever with the Lord; where they shall see as they are seen, and know as they are known, and in one immortal song chant forth the high praises of the triune Jehovah forever and ever. O how the soul longs to be with Christ, which is far, infinitely far better than to dwell below! Indeed, sir, they are expecting the period to arrive very soon, when their immortal sight will be favored with a clear view of the majestic blaze of Jehovah's unsullied glory, when all their powers will be sweetly employed in realizing those immortal blessings which are in reserve for those who wait upon God.

But if, after all, they are only building upon a false foundation, how awful, how dreadfully awful will be the disappointment! The very thought of being disappointed convulses the whole frame; and when such a thought prevails any length of time, it produces a tremor in the mind not to be expressed by tongue or pen. Therefore, to such souls no subject can be of greater importance than that now proposed for your consideration. We might expect to be princes and emperors, and be disappointed, but a disappointment of this nature is not worth a thought compared with the above; for all the riches, pleasures, honor and dignity which this world can afford, are but poor, fleeting, perishing trash. A few years at most puts an end to the whole, and the beggar upon the dunghill, and the king upon the throne, will become equally level with the dust. But to be disappointed in soul concerns, concerns of an eternal nature, is awful beyond description; therefore, if Mr. S. or any of his brethren, feel any regard for poor, perishing sinners, who are thirsting for God, even the living God, let them inform us, with the greatest accuracy, upon what salvation does absolutely depend, that we may know upon what to ground our expectations.

CONTINUED IN NEXT ISSUE.

SIGNS OF THE TIMES.

J. W. MARTIN.

"He answered and said unto them, when it is evening, ye say, it will be fair weather; for the sky is red. And in the morning, it will be foul weather to-day; for the sky is red and lowering. O, ye hypocrites! Ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matt. XVI: 2-3.

This is the language of Jesus to the Pharisees and Sadducees; and verse six reads, "Then said Jesus unto them, (His disciples) take heed, and beware of the leaven of the Pharisees and of the Sadducees." This was a warning to the disciples against the leaven of the Pharisees and of the Sadducees, but the disciples thought that Jesus spake of the leaven of bread; but when Jesus reminded them of the miraculous feeding of the multitude on two occasions, it is said in verse 12, "Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." So we learn from this that the leaven or doctrine of the Pharisees is as hurtful to the church as that of the Sadducees; and my mind is now to write on this subject, and to warn the churches particularly against the leaven or doctrine of the Pharisees; and while I am doing this, I wish it distinctly understood that I am not making war against any denomination, nor any man or set of men in our own (the Primitive Baptist) denomination. Neither am I trying to sound the trumpet to give warning to any people save they of the Primitive Baptists. But while I am no prophet, neither the son of a prophet, yet I think that I can see the sword coming, and we read in Ezekiel XXXIII: 2-6, "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon

his own head. He heard the sound of the trumpet, and took not warning, his blood shall be upon him: But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Hence the double necessity of the watchman giving warning: first, because if the people take warning, then they will deliver their souls from the sword; and second, because if he fails to give the warning, and the sword come and take any person from among them, then his blood will be required at the watchman's hand. Then how careful the watchman ought to be, in giving the warning in due time. And how careful the people ought to be, in taking the warning. But in giving the warning, it is also necessary to tell the people for what cause the sword is coming, so that they may be the better prepared to take warning, and remove the cause by putting away from among them "the accursed thing." Remember how Israel was defeated in the second battle they fought after they had crossed Jordan, and what great trouble was brought upon them; and all this because of the sin of one man. In Josh. VII: 20-21, we read, "And Achan answered Joshua and said, Indeed I have sinned against the Lord God of Israel; and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment and two hundred shekels of silver and a wedge of gold of fifty shekels weight, then I coveted them and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it." By reading the whole chapter, you will find that the taking of these things, which they were commanded not to do, brought great trouble in the camp of Israel; and you will find also what befell the man who took them. Paul says (Romans XV: 4) "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope." Again in 1 Cor. X chapter, after enumerating several things that had happened unto Israel, he says in verses 11-12, "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." He says again, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16-17) So we find that all scriptures, both old and new, are profitable, not only for doctrine but for reproof, for correction and instruction. So we will now turn to Genesis VI: 1-3, and see what the people did in those days. It reads thus, "And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them: That the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose. And the Lord said My Spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." Notice carefully the distinction, "daughters of men," institutions or doctrines of men, which represent the leaven of the Pharisees and the Babylonish garment, and on the other hand, "The sons of God," who represent the chosen and redeemed of the Lord. And because of these marriages, the whole land was laid desolate, the people were all destroyed from off the face of the earth except Noah and his wife, his three sons and their wives, who had not been defiled with these "daughters of men;" who had not been corrupted by the leaven of the Pharisees. The people in those days, as the Pharisees and Sadducees were in the days when Jesus was here on earth, failed to discern the signs of the times, and were taken away by a great flood. Surely a great number of these people were the sons of God, and as these are some of the things that were

written aforetime, they are for our learning. Again in the overthrow of Jerusalem, there were a great number of people who failed to discern the signs of the times, destroyed with a great slaughter, and I am bound to believe that quite a number of these, also, were the sons of God. Hence the great need of the watchmen sounding the trumpet and giving warning in due time, and that we all should give heed to the command of Jesus when he said to His disciples, "What I say unto you I say unto all: watch." And, "Beware of the leaven of the Pharisees and of the Sadducees," lest the day of the Lord come upon us as a thief in the night. Lest the sword come and take us away in our iniquity, and our blood be upon our own head. Lest we be found hiding away some goodly Babylonish garment with the silver and gold under it, and so bring a curse upon Israel. But as God does not bring the sword upon a land nor send a curse upon Israel without a cause, and as I think that I can at least see the danger of the sword coming upon us, and the curse upon Israel (if the Primitive Baptists are to be called Israel) if the cause be not removed, and as the curse or sword will not come upon us for what other people may do or say, it therefore becomes my duty as a watchman, to sound the trumpet and warn the people; and in doing this it will be necessary for me to point out the cause for which these things are coming. But I trust that I am not prompted in this through any selfish motive, or desire of vain glory, but solely for the truth's sake, and the welfare of Zion. Now let each one of us search about our camp, and see if we cannot find some goodly Babylonish garment hid away somewhere; and let him who has it, destroy it from among his goods, and stay the coming of the sword. What more goodly or enticing garment has Babylon got or ever had, than this free will and choice doctrine, with power and ability to obey or disobey at all times, just as one chooses to do? What more deceptive or seductive leaven has the Pharisees got or ever had, than this same free will and choice doctrine? Is it not a fact that the religious world universally holds to this free will doctrine? Is it not also a fact that this has always been a distinguishing doctrine between the Regular or Primitive Baptists and the religious world? It is said that some Primitive Baptists say that "there is no such thing as human responsibility or human accountability, that man is in no way responsible for anything more than he can pay or do," while others in arguing against this say that "they do not believe, at all, that God punishes or chastises His people for doing that which they have no power to avoid, nor for failing to do that which they have no power at all to do;" which looks to me to be the same as the other. I have never denied the accountability of man, neither do I know of any Baptists here who do deny it. The fact that man is punished by law shows that he is held accountable to the law, and the fact that God punishes man for his sins, shows that God holds man accountable to Him. There is an old adage which says that, "ignorance of the law excuses none," and according to the scriptures ignorance of God's will or law does not excuse anyone, else the gospel dispensation, for David said, "He sheweth His word unto Jacob, His statutes and His judgment unto Israel. He hath not dealt so with any nation, and as for His judgments, they have not known them. Praise ye the Lord." (Psalms 147:19-20). And Jesus said, "And that servant which knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." (Luke 12:47-48). And Paul says, "For there is no respect of person with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law." (Rom. 2:11-12). Now, dear brethren, do these scriptures not clearly teach that the accountability of man doesn't rest in his knowledge of his Lord's will or having the law? And if so, then does it not necessarily follow that the accountability of

man does not rest in his power and ability to keep the law? But when certain of the sect of the Pharisees which believed rose up saying that it was needful to circumcise them and to command them to keep the law of Moses, what did Peter say? He said, "Now why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" (Acts 15:10). Now the fact that the Israelites did bear circumcision is sufficient proof that they were able to bear it. Then this scripture certainly teaches that they were not able to bear the law, and if they were not able to bear the law, then they certainly did not have the power and ability to obey it perfectly. And James says, 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." And yet we learn from the scriptures that while the Israelites were not able to render perfect obedience to the law, they were punished for disobeying the law. Hence the accountability of man does not depend upon his power and ability to obey the commandments of God. And again in the above scripture we find something similar to this free will and choice doctrine, with power and ability to choose and obey or to choose and disobey, and this was the doctrine of the Pharisees; and the apostles and elders remembered the command of Jesus to "beware of the leaven of the Pharisees," for James said, "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying ye must be circumcised, to whom we gave no such commandment." (Acts 15:24). But it is said that some of our brethren say, "that we are just as passive in obedience as we are in receiving life, that there is but one salvation taught in the bible." So far as I am acquainted with the Baptists, I do not know of any who do hold these views. I have all the time contended that there are two salvations taught in the scriptures, and that we are not passive in obedience; for obedience implies activity, and in order to obey we have to act, hence there can be no such thing as passive obedience. But while this is true, we are just as dependent upon God for obedience as we are for life or anything else; we are just as dependent upon Him both for power and will to obey as we are for the sunshine and the rain. If not then we are able to walk alone by our own strength. Then to call upon the Lord to lead, guide, direct or uphold us would simply be a hypocritical mockery. No one will or can call upon the Lord acceptably, who does not feel and realize his own nothingness and entire dependence upon the Lord. If we start out believing that we have the power and ability to follow or obey the commandments, then we will not go far until we will begin to sink like Peter did, and will at last have to cry out in bitter agony of spirit as Peter did and say, "Lord save me!" But just how far the Lord will let us sink down, I cannot tell. It may be till some of us are drowned beneath surging waves of Arminianism. In Matt. 14:28-31, we read, "And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, come. And when Peter was come down out of the ship he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid and beginning to sink he cried saying, Lord, save me! And immediately Jesus stretched forth His hand and caught him and said unto him, O thou of little faith, wherefore didst thou doubt?" In this we find that Peter did not even ask the Lord to uphold him while he walked on the water, but he only asked the Lord to bid him come to Him; and when Jesus commanded him to come, he walked down out of the ship on the water, feeling, no doubt, like some of our brethren argue now, that he had the power and ability to do anything that Jesus would tell him to do, and the result was that fear laid hold upon him, his faith failed and he began to sink, and at last had to cry to the Lord to save him. Yes, with a time salvation as well as an eternal salvation. Then can we not "discern the signs of the times?" And will we not "beware of the leaven of the Pharisees?" And will we not put away from among us this "goodly Baby-

lonish garment" before the Lord sends the sword upon us, and some of us be taken away in our iniquity and our blood be upon our own head? There is no use to deny that some of our brethren have this garment, because this free will and choice doctrine with power and ability to choose and obey or choose and disobey just as the child of God wishes to do, is being scattered broadcast over the land through some of our periodicals; and may it not be that some have taken this, the most goodly of all Babylonish garments, for the sake of the gold and the silver that is hid away under it? If this free will doctrine be true, why is it that Paul the apostle to the Gentiles and chief of the apostles, did not say something about it in some of his writing, instead of arguing so strongly against it? In Paul's letter to the church at Rome 7:14-25, we have as forcible an argument against the free will and choice and power and ability doctrine as can be made by any man. He says, "For we know that the law is spiritual, but I am carnal sold under sin. For that which I do, I allow not, for what I would that do I not, but what I hate that do I. If then I do that which I would not, I consent unto the law that it is good." Suppose we write this 16 verse according to the free will doctrine and see how it would read: If then I do that which I would, I consent unto myself that I am good. "Now then it is no more I that do it but sin that dwelleth in me. For I know that in me (that is in my flesh) dwelleth no good thing, for to will is present with me but how to perform that which is good I find not." In this verse Paul acknowledges that he has the will to do that which is good, but denies having the power and ability to do, hence the will is not free because the power and ability is not always present to put the will into practice, and it also shows that man is not always controlled by the will, but in many things goes contrary to his will. The will may be present with us as it was with Paul, but by reason of the weakness and sinfulness of the flesh, we can not find how to perform that which is good, only as we are lead by the Holy Spirit, and when we are lead by the Spirit we walk in obedience, and when we are not lead by the Spirit we always walk in disobedience. But some argue as though they believe that God's people are at all times lead by His Spirit, but do not always follow the leading of the Spirit. But how can there be a leading where there is no following? The word "lead" means "to go before, to guide." How could one go before and no one follow in the same direction? Or how could one guide another through a strange wilderness, and they go in opposite directions? If God is leading His people at all times, and they disobey at any time, would He not be leading them in disobedience as much as in obedience? Paul says, "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." (Gal. 5:22-23). Has the Spirit ever tried to produce any of these fruits and failed? If so, then may it not fail in other things? Then where would our hope be? All good fruit is the fruit of the Spirit, while all evil fruit is the fruit of the flesh. When God's people are led by His Spirit the good fruits follow, but when led by the flesh then the evil fruits follow. Was Peter led or guided by or even under the influence of the Holy Spirit while he was cursing and swearing and even denying the Lord that bought him? Or was he left to the influence of the flesh? Surely he was left to the influence of the flesh, and the flesh produced its evil fruit just as it always does. Had he been under the influence of the Spirit, then no doubt the Spirit would have produced the good fruit, and Peter would have been as bold as he was at other times, not fearing the wrath of the people. But some speak of the leading of the Holy Spirit in regeneration, which I believe to be a wrong idea, because the Bible represents man in his natural state as being dead, and a dead man cannot be led. You may drag a dead man but you cannot lead him. The term "leading," when connected with regeneration, is calculated to make a false impression, and carries with it the Arminian

idea, that man is active in regeneration; because leading implies a following, and following implies activity: Hence, I think it would be best to not speak of the leading of the Holy Spirit in connection with regeneration at all. In regeneration life is given to the dead, and the leading follows after the life is given and not in the giving of life. But the main question seems to be this: Is the leading of the Holy Spirit resistable or is it not? Some of our brethren say that it is but Jesus said, "No man can come to Me except the Father which sent Me draw him, and I will raise him up at the the last day." (John 6:44) Is the drawing of the Father irresistible or is it not? Primitive Baptists say they believe in an effectual calling, and an effectual drawing; but Arminians say, "that the drawing of the Father is resistable, therefore all who are drawn do not come." Shall we deny this and then say that the leading of the spirit is resistable, therefore all who are led do not follow? It seems to me that one would be just about as reasonable and scriptural as the other. We say where there is no coming there is no drawing, that it would only be drawing at or pretending to draw. Then might we not as well say where there is no following there is no leading; that it would only be leading at or pretending to lead? What is the difference between the drawing of the Father and the leading of the Spirit? Have we not as good reason to believe in an effectual leading as we have to believe in an effectual drawing or calling? Now as to the will I will say that I believe in willing obedience, but I also believe that God works in us not only the will but also the doing of His good pleasure, and when He does this, then His pleasure certainly will be done. If not, then what did Paul mean when he said, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only but now much more in my absence, work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of His good pleasure." (Philippians 2: 12-13) In this we find that it was their obedience that Paul was speaking of, and he gives as a reason of their obeying, that it was God working in them which caused them to obey. Not that God had worked in them a new will, new desires and affections in regeneration, and then left them to exercise their own free will and choice and power and ability, for Paul did not say worked, which would mean something that had been done at some time in the past, but he said "worketh," which means at the present time, a present work, a work that was going on at the very time they were obeying. He also said, "both to will and to do of His good pleasure," showing unmistakably that their doing was as much the work of God as was the will. And this seems to be in perfect harmony with the prophet, where he said, "Lord, Thou wilt ordain peace for us, for Thou also hast wrought all our works in us." (Isa. 26: 12) Instead of the prophet arguing the free will and choice and power and ability of man, he says positively that the Lord had wrought all of their works in them. Not a part but all their works. He certainly had reference to their works of obedience, and not to their works of disobedience. He also shows in this, beyond any doubt, that in every act or work of their obedience, it was because God was at that very time working in them both to will and to do of His good pleasure; and when He did this, then they (the Israelites) worked out their own salvation with fear and trembling. And the Savior said, "But he that doeth truth cometh to the light, then his deeds may be made manifest that they are wrought in God." (John 3:21); not wrought by or through his own free will and choice, but in God. So we have three witnesses now testifying to the same thing, and Jesus said, "That in the mouth of two or three witnesses every word may be established." (Matt. 18:16). Life always precedes action; hence, the reason for commanding the living to obey and not the dead. You may work with a live man and get him to move, but work

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

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

TIDWELL, TEXAS, OCTOBER 1, 1901.

ELD. J. C. SIKES.

Dear Brother in Christ:—If one so imperfect as I feel to be should address you as a brother, having promised Eld J. A. Paine, in the year of 1898, that I would try in my weakness to write my experience with the Missionary Baptists and with the Primitive Baptists, I have neglected this quite a while, for I feel too unworthy to attempt to write anything for publication. But trusting in the Lord to direct me, I will make the attempt, knowing that if He does not, I cannot write much for I am a poor writer at best. If I could write like some who write their experience, it would not seem such a task.

I will have to go back to my childhood days, when I was about 17 years old I joined the Missionaries in Butler county, Ala., in the year of 1857. I continued with them there until 1859, when I drew my letter from old Siloam church and put it in the Zion church, Covington county, Ala. I went and heard them several times but soon saw that they were mixing up too much with others. They had a Whiteite for their pastor. There were about four different denominations in their church. They built a nice church house, and then fell out about money matters. Some were able to pay in more money than some others, and this caused a confusion among the members.

When the monthly meeting came on, I went as usual to hear what the preacher had to say to the people; he had not been in the stand but a few minutes until he spoke about money matters; he talked on for a few minutes longer and then raised the subject again, and said he did not mean any one any more than another, he wanted all that could not pay in as much as some of the others to withdraw from that church and go and build a church of their own, for a log house was good enough for them. This caused a bad racket, those poor members rose to their feet and laid hands on the preacher and pulled him out of the stand; this caused the ladies to leave the house, and about 20 minutes afterward they called for the attention of the people and a few went in; the preacher commenced talking and repeated the same words only worse. This gave me room to speak, I told them to blot my name off of their book, for the promise was to the poor in spirit.

Afterward they came to see me about coming back to the church. I told them to blot my name off of their book, for I never expected in life to go back to that denomination.

This left me a poor wandering sinner. O, where is the right church? I could not believe in the Primitive Baptists, I was afraid of their doctrine; I thought they were the most hateful people on earth. This left me with a wandering mind until the year of 1870, when Brother Jessey Blackmore, (a brother in the flesh, and I hope in spirit) joined the Primitive Baptist church on Saturday before the second Sunday in November, 1870; the news reached me Saturday evening. My husband came to me and asked me if I was going to the baptizing next morning. I told him no, I did not want anything to do with that class of people. I thought his wife had persuaded him to join the Primitive Baptist church. So the next morning came on, and Mr. Sorrells asked me again, "Are you not going to the baptizing to-

day?" I was very angry about it, although I replied, "I can go, but I don't want to do it." We fixed and went on to the church, and from there down to the pool. Bro. Daniel Dosier read a chapter from the bible at the water. The 8th and 9th verses of the second chapter of Ephesians seemed to impress my mind. Bro. Dosier then knelt down and prayed, and I thought that was the best prayer I ever heard in life; and as he rose to his feet, he took brother Jessey by the hand and went down into the water with him. O, I thought I would give this world if I was only worthy to be in his place. I knelt down on the ground, and his wife came to me at once; I thought that they all knew that I was the meanest one there. Sister Blackmore took me by the hand and said, "Come, Cresey, let's go to the house. O, I thought I was too unworthy to sit under their roof. When I reached the church door, I thought I could not enter, for they all looked so good, and I felt so unworthy to be among those kind people.

In the year 1871, I hope I was carried away in the spirit of our blessed Savior, "For Thy children shall all be taught of the Lord, and great shall be the peace of Thy children."

Dear brethren and sisters, on the 19th day of June, 1871, I was very restless, I thought I was going to die, this day will never be forgotten by me. My mind was carried away, I hope, by the power of the Lord. There was a voice came to me saying, "There be many churches, and many people of different opinions, but there is but the one true and living church of God, and that is the Baptist church." I thought I was asleep and it was a dream, but the same voice spoke again and said, "As I told you once, so I will tell you again, there be many people and churches of different opinions, but there is but one right and true and living church of God, and that is the Baptist church." While in this condition, I was placed in the most beautiful house, there is nothing on this earth so beautiful as it was. The wall was lined with gold and silver shuttles, and the floor was covered with gold and silver diamonds.

I was placed in the middle of this beautiful house, and there was a white robe laid on my head, and it hung to the floor, and lay in folds around my feet; and Bro. Daniel Dosier appeared before me, and stood up with a long blue coat on and waved his right hand over my head and said, how often have you sat under the sound of my voice, and heard me preach that the Baptist church was the right and true church of God, but you could not believe, but now you can believe, and you must believe.

When I came to myself doubts and fears began to rise, am I deceived in this beautiful view? and why were all these things shown to me? why did Bro. Dosier appear to me in that beautiful place? were the inquiries of my mind.

On the 15th day of September, 1876, I was very sleepy and lay down across the bed and fell asleep. In my sleep I viewed a long bridge with a large gate in the middle of it standing open, and at the foot of the bridge there were all kinds of birds; I tried to move them, but could not. I looked again and saw all kinds of animals, I tried to move them out of my way, but could not. So I turned to one side and saw a man sitting at the roots of a tree with a letter in his hand, he handed me the letter and said, open it and read it. I told him I could not open it nor read it, and handed it back to him. I awoke, feeling to be the meanest person on earth; I desired to join the church, but felt too unworthy. I did not think the Primitive Baptists would receive me, and I did not want to go any where else.

On May 28, 1878, Mr. Sorrells and I were preparing to go on a visit; before we started out on our journey everything turned dark before me; I tried to see but could not. I raised my eyes above and saw the greatest light that I ever beheld. I trembled with fear, but this great light fell on me. I could see my hands and my clothing, but nothing else. I could hear Mr. Sorrells talking to me, but I could not see him. When this great light was removed, I cannot describe my feeling

of joy and happiness for a few moments, doubts and fears arose again, and the thought came, oh you are deceived. But one thing I knew, that great burden which I had borne so long, gone, and I have never experienced as heavy a burden since, although I get low down in spirit but there is a little spark of love in my heart that braces me up.

On Saturday before the third Sunday in January, 1881, by the power of God, I presented myself to the church at Providence, in Blount county, Ala. and was received, and the next morning baptized by Eld. Whitsworth.

In the year 1894, I came to Texas, and drew my letter from Providence church, Ala., and put it into Providence church, Franklin county, Tex.

Dear brethren, correct all mistakes, and if you find any thing in this scribble that you think to be edifying to the children of God, please publish it in THE ADVOCATE OF TRUTH, and if not, it will be all right. Please remember me in your prayers.
Leesburg, Tex. Mrs. V. L. SORRELLS

THE CHURCH OF JESUS CHRIST.

"And I say also unto thee, That thou buildest My church, and upon this rock I will build My church, and the gates of hell shall not prevail against it." Matt. XVI, 18.

I desire to notice, in a brief way, four features which are prominently set forth in the above text: 1st, God has but one church; 2nd, Jesus Christ is the builder of it; 3rd, it is builded upon a rock; 4th, all the powers of hell combined cannot overthrow it.

That God has one church and but one, is clearly proven by the expression in the text, "My church." This acknowledges one church as His and but one. "There are three score queens and four score concubines, and virgins without number; but My dove, My undefiled, is but one; she is the only one of her mother, and the choicest one of her that bear her." She is the daughter of Zion or Jerusalem and the only one which has the right to claim that sacred relationship.

Jerusalem, which now is, and is in bondage with her children, to which Hagar answered as type, has seven daughters: they, like their mother, are yet in bondage: they neither know nor teach anything but legalism: they all "take hold of our man" (Christ), "saying we will eat our own bread and wear our own apparel: only let us be called by thy name, to take away our reproach." They care nothing for his food and raiment, but they want to wear his name, so that it will not be known that they are harlots.

They feast themselves on the doctrine of conditions, and clothe themselves with their own righteousness: with their mouths they profess that they know God, but by their works they deny Him. In this number (seven) is included all shades and grades of conditionalists. The grace of God is not sufficient food for them, and the righteousness of Christ is not sufficient clothing. They boast loud of their ability, "saying we will eat our own bread and wear our own apparel." But the daughter of Jerusalem (which is above) is but one: "she is the only one of her mother." She is loyal to her Husband and looks alone to Him for her support. To her it is said, "Many daughters have done virtuously, but thou excellest them all." Concerning her it was said, "on that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and for bulwarks. Open the gates, that the righteous nation which keepeth the truth may enter in." Yes, this is a strong city; so strong that the gates of hell shall not prevail against it. The righteous nation which keeps the truth dwells therein. This will lead us to notice her doctrinal features later on.

This is the kingdom of which Daniel spoke, saying, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. Neither shall it be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever."

This kingdom was set up for a certain and specific people, and it is said that it shall not be destroyed.

left to other people. This is the kingdom of which Jesus spake, when he said, "Fear not, little flock, for it is your Father's good pleasure to give unto you the kingdom." Again Jesus said, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at My table in My kingdom, and sit upon thrones, judging the twelve tribes of Israel."

In all of the above, we find, not a plurality, but one church or kingdom, and Jesus Christ its builder. Upon this Rock I will build My church, saith the Lord. This building was not erected in a day, neither is it yet completed, but it "Groweth unto an holy temple in the Lord." "And the Lord added to the church daily such as should be saved."

If the Lord added to the church then He adds to the church yet, and so it "groweth" (continuously) "unto an holy temple in the Lord." Truly must Jesus Christ be its builder, "for except the Lord build the house they labor in vain that build it." Paul may plant and Appolous water, but God must give the increase.

All that cometh not in by Him, but climbeth up some other way, are thieves and robbers. They are but tares, sown by an enemy among the wheat, which must finally be plucked out and burned. Every plant in this church or kingdom, which He has not planted there, shall be rooted up. They are the bad fish which are gathered into the net, (church) which are finally to be cast away. All that Jesus adds to his church are good material; He builds it upon a rock and the gates of hell cannot move it. This rock is their hiding place from the wind, their covert from the tempest, their rivers of water when in a dry place, and they shall rest under its shadow when weary. They are taken up out of an horrible pit and placed upon this rock. Yea, they are built upon this rock, "to whom coming, as unto a living stone." They are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Neither do they come of themselves, for this chief corner stone says, "No man can come unto Me except the Father which hath sent Me draw him." The Father chooses such material as He wants in this church or kingdom, and causes it to approach unto Him, that it may dwell in His courts or church. All that the Father chooseth and causeth to approach unto Him are satisfied with the goodness of His house or church. This is the reason they will not add to it mission hordes, theological schools, Sunday schools, and all the other inventions of men, which are so prevalent among the so-called churches of the day.

Built by God's almighty hand,
Upon this rock secure she stands;
The gates of hell may rage and rail,
But 'gainst her they shall not prevail.

Grievous wolves may enter in, not sparing the flock, and false teachers may rise to draw away disciples after them, for thus it is written and thus it must be. Yea, even heresies must be "that they that are approved may be made manifest." But "God is in the midst of her, she shall not be moved. He will help her, and that right early." "Salvation hath God appointed for walls and for bulwarks," to protect His "righteous nation which keepeth the truth," for they dwell therein. They "are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that they should show forth the praises of Him who hath called them out of darkness unto His marvelous light." They were "from the beginning chosen unto salvation through sanctification of the spirit and belief of the truth." Their belief of the truth was embraced in God's choice of them unto salvation. Hence, they are that "righteous nation which keepeth the truth." All of God's people are not chosen unto a belief of the truth, but these are, and they keep it. They were chosen unto salvation both for time and for eternity. "They are blessed with ALL spiritual blessings in Heavenly places in Christ Jesus: according as He (God) hath chosen them in *P* a before the foundation of the world."

They were chosen to believe the truth, and they cannot believe in conditional blessings, because they receive all spiritual blessings according to God's eternal and unconditional choice of them in Christ Jesus. They will not limit God in His purposes lest they should be found in company with those who "tempted God and limited the Holy One of Israel." This people was elected unto obedience, and the rest (of God's people) were blinded. Of them it is said, "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Christ." Their obedience was as surely embraced in this election as was the sprinkling of the blood of Christ. They are the ones of whom Paul spake, who were made obedient, both in word and in deed. These were chosen of God "and caused to approach unto Him that they might dwell in His courts" and keep the truth: and they keep it. God will never leave Himself without witnesses, to testify to His truth; and these witnesses are chosen unto the belief of the truth, as was the Thessalonians; and God reserves them unto Himself, as He did the seven thousand in Israel, and as the remnant in Paul's day, which was according to the election of grace, while the rest were then and are now blinded; and in their blindness, they are ever ready to oppose the truth, and have, do and will continue to ignore God's righteousness, and seek to establish their own righteousness. But those who are chosen to believe and keep the truth, claim no righteousness only that which is of the Lord, and no salvation only that which God hath "appointed for walls and for bulwarks." This church or people were commanded to earnestly contend for the faith which was once delivered to the saints, and all the powers of antichrist cannot turn her from the truth. "God is in the midst of her, she shall not be moved." "And the gates of hell shall not prevail against it." She cannot be moved from her firm belief in God's unlimited purposes, for the Captain of her salvation hath told her that "thus it is written and thus it behooved Christ to suffer these things," and truly the Son of Man goeth as it was determined, and "to this end was I born, to this hour came I into the world," and, also, that "the scriptures cannot be broken." And His apostles has told her that "of a truth against Thy (God's) holy child Jesus Whom Thou hast anointed, both Herod, Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever Thy hand and Thy counsel determined before to be done;" and "He being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Hence, she is content to believe that He has a purpose worthy of Himself in all that He does or allows to be done; nor will she question His right to do as He will with His own, even though it be to work all things after the counsel of His own will; nor will she be moved from her firm belief in salvation by grace first, last and all the time, for she knows that there is no salvation save in her Captain, "for there is no other name under Heaven given among men whereby we must be saved." "Many are the afflictions of the righteous but the Lord delivereth them out of them all." He "is our salvation in time of trouble," "Who delivered us from so great a death, and doth deliver, in Whom we trust that He will yet deliver us."

Satan may rage with all his band,
He cannot move her from her place.
Upheld by God's almighty hand,
She ever lives to praise His grace.

And when this building is completed she will bring forth the capstone thereof with shoutings, crying grace, grace unto it. Every piece of this building is chosen of God and prepared by Him for the place assigned it in the building, and placed in the building by Him, for He hath "set the members in the body as it pleased Him," and "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." All of her good

works, then, are ordained of God, hence, are not of this optional kind. Not only are her good works ordained of God, but her place is also ordained of Him, and so it is written, "O Lord, Thou wilt ordain place for us, for Thou hast wrought all our works in us." Hence, neither her works nor her place are of the conditional sort, but are based on the ordination and work of Jehovah. If she has a will to serve God, she attributes it to the workings of His mighty power, and will say, "not unto us, O Lord, not unto us, but unto Thy name give glory; for Thy mercy and for Thy truth's sake," for it is written, "Thy people shall be willing in the day of Thy power," and if they do anything that is right, they still give glory to God, for they read that "it is God that worketh in you both to will and to do of His good pleasure." And they also read that "it is not by might nor by power, but by My Spirit saith the Lord of Hosts." They know also, by sad experience, that they cannot do as they would, for to will is present with them, but how to perform that which is good they find not. Hence, they are free to confess when they walk in paths of righteousness that God leads them there for His name's sake. They "are the light of the world," "a city set on a hill which cannot be hid." They are the salt of the earth. As Sodom was preserved as long as Lot was in it, and as certain days of destruction were shortened for the elect's sake, so this world stands to-day because of God's people that are in it. They are therefore said to be the salt of the earth.

They are the light of the world, not as the sun is the light of the day, but as the moon is the light of the night. As the stars reflect the light of the sun, so they reflect the light of Christ. This church or kingdom is not of the world, therefore the world cannot see it. "Except a man be born again he cannot see the kingdom of God." The world hates her because she is not of the world. "Mine heritage is unto me as a speckled bird, the birds round about her are against her." They are against her in doctrine and in practice. They are against her on election; they are against her on predestination; they are against her on salvation; in fact, they are against her on all the fundamental principles of the gospel of the Son of God. But she is built upon a rock and the (false orders) gates of hell shall not prevail against her. "The birds round about her are against her," but they shall not prevail against her.

On Christ her rock she has been built,
Forever there to dwell;
He has redeemed her from all guilt,
And from the gates of hell.

S.

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Ed's.

ASSOCIATIONAL.

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

A. R. YARBROUGH, Clerk.

Stephens, Ark.

ASSOCIATIONAL.

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

Wesson, Ark.

L. O. TRULL

CONTINUED FROM PAGE 3.

with a dead man as much as you will, he can not move. A man can have life and will and still have no power to act, but a dead man has neither life, will nor power to act. But whether the obedience of God's people is the direct or indirect work of God, one thing is certain, it is effectual or a failure, if it is the work of God at all. The scriptures teach very clearly to my mind, that every act of obedience of the people of God, is the effect of a direct and present inward work of God. Cause always goes before effect; so if the cause be only an impression upon the mind, the impression must be sufficiently strong to produce the effect, else it would be no cause at all; as effect always follows cause. The word "cause" means "that which produces an effect," "to make to exist." So anything that fails to produce an effect or to make to exist fails to be any cause at all. So then if the work of God is the cause and our obedience the effect, then our obedience must follow the work of God as an effect must and will of necessity follow cause. But if God works in any man to cause him to obey, and the man refuses to obey, then the

CONCLUDED IN NEXT ISSUE.

ELDERS SIKES & HARDY, AND TO ALL THE SAINTS WHO MAY CHANCE TO READ THIS:

I have thought several times that I would write a letter for THE ADVOCATE OF TRUTH, but would put it off, and as the impression keeps coming on, I will endeavor to comply, trusting you will not let it go into print, if not according to the truth; for the very title of your paper is THE ADVOCATE OF TRUTH, and I hope nothing will ever be found in its columns but that that can be substantiated by the Holy Scriptures. Now for a start on the Bible, see Mathew V, 13-14. "Ye are the salt of the earth, but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill can not be hid," and so on. I believe when Jesus spoke these words, the church had been set up, and He was then preaching to it; also the Jewish synagogues were prevalent. And I believe those synagogues had lots of hypocrites in them, that made great pretensions to religion and outside show; they worshiped the creature more than the creator. They appear to think a great deal of each other, but it is because they are circumcised Jews in the flesh, made by hands, whose praise is of men, and not of God. And these very religious people are the worst heathens we have to contend with. They persecuted the prophets, they crucified the Lord of glory, they put the apostles to death, they are still transforming themselves in to angels of light, to gain advantage and persecute God's children; they are still using vain repetitions, and seeking the highest seats in the synagogues, and teaching for doctrine the commandments of men. Now, I will show you some of the sentiments of the same fellows in doctrine at the present time, and then I will go back to my text. "For by works are ye saved, through the act of the creature, and that not of God, but of your own selves: It is the act of the creature and not of God. Not of grace, and we will not allow our preachers to preach it that way. For we are our own workmanship, in to Christ Jesus, with good works, which the preacher in Sunday schools and protracted meetings, have constrained us to walk in." And again: "For this is my blood of the New Testament, which is shed for all that will accept Me for their Savior, for the remission of their sins." And again: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things that our denominational leaders commands you to teach, and we promise ourselves to stick to you." Now if this is not some of the sentiments that are taught by the same religious heathen, I will ask pardon. Now God's way is not man's way, and God's thoughts are not man's thoughts. The end of man's way is death; so

Jesus is teaching His disciples. His way, and His way is to be their way, though it cost them their lives; and we need men to-day, that will hazard their lives for the kingdom of heaven's sake; for it will take men to wrestle with powers, and with the rulers of the darkness of this world, and against spiritual wickedness in high places. Now if the Primitive Baptist church is the salt of the earth to-day, and a city set on a hill that can not be hid, it is because she has not lost her saltiness or savour: and if she has lost her savour, where will we go to find her? since there is but one. Solomon said, "My love, my dove, she is but one, she is the choice of her that bear her, she is undefiled;" she has got the principles of the doctrine; she shines out to the world, and the queens and the concubines, and they praise her; and the world says the Primitive Baptist love each other better than any people, and it is because they are circumcised in heart by the spirit, and not made so by hand, whose praise is of God, and has no confidence in the flesh. She continues steadfastly in the apostles doctrine and practice, and trusts in the living God, who gives the increase.

Some times folks get in a hurry about the increase, and try to bring it about themselves; but they only make a proselyte, being proselytes themselves, and like begets like. When God formed man of the dust of the ground, He breathed into his nostrils the breath of life, and he became a living soul. And, by transgression, fell and became a sinner, and was a subject of redemption; for Christ redeemed sinners, and had "mercy on whom He would have mercy, and whom He would He hardened. So it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." So I believe the children of the kingdom of heaven, in worship to God in spirit and truth, in honoring their King in doctrine and practice, and in love and fellowship, keeping the unity of the spirit in the bond of peace, are the salt of the earth, and a city set on an hill, that can not be hid. For fear I worry you, will close with best wishes for all the household of faith.

Elmo, Tex.

L. D. CAUTHEN.

ELDER J. C. SIKES, Dear Brother: It is with trembling hand and quaking heart I attempt to write to you this evening, but as it has been the request of some of my friends, I will try and give you the reason of my hope, if not deceived in the matter. My trouble began in my twelfth year; I would have serious thoughts as to what would become of me if I were to die in my sins, for I felt that I was very sinful. I thought I would get religion when I got older, so I tried to get rid of it for that time, but instead of getting away from it, I got worse and worse. I was often so miserable I could not rest anywhere; would often try to pray, and would set resolutions to do better, but the more I tried the worse I got until it seemed that I could not stand it much longer. It seemed that I must die and that without hope. And Oh! what I did suffer, none but those who have gone through the same can know. I went on in this way for some months, when, one day in May, 1894, I was sitting in the door looking out over the field and meditating over my ruined condition, when as suddenly and as unexpectedly as if the dead had appeared before me, there was a bright light shone out around me, and there was peace in my soul and I was in possession of something I had never known before. I was enjoying a savior's love, and it was so plain then, I could not tell why I had never seen it that way before. I felt like my troubles were over and I would go on rejoicing the rest of my life. I thought I would tell papa and mamma just as soon as they came in, but oh, my joy was so soon turned into grief! Before they came home satan had arrived with his message that was that I was deceived in the whole thing, and was only a child, and if I told it they would not believe it, and to forget it and to go on and enjoy myself with the world. So I tried but did not fully succeed; would get along very well for a while, then it would return with greater force than before. I went on in this

way for three years and went to hear several denominations preach, but did not hear, neither did I want to hear the Primitive Baptist preach. I had a desire to be baptized and had had for some time, but did not think of going to such people as they. I often went to hear the Missionaries and Methodists, but did not get one crumb of comfort for they taught salvation by works, and I knew that if I ever was saved it would be by grace and grace alone. So I wandered on, for I could not think of attaching myself to them. I went on in the winter of '98, we moved in about two hundred yards of an old Baptist church and I began to go, out of curiosity, and to get acquainted with the people; and there I heard the first sermon I had ever heard, and then my trouble became so much heavier, I continued going each month, and falling in love more and more with those despicable "Old Hardshells" (so called). I would have given the world, had it been mine, to have been just as I saw the dear brethren and sisters there, but oh, I liked so much, I did not think they would take one so wicked as I was, in among so lovely a family; so did not intend to tell anyone my feelings. When the union meeting came on I went every day and returned at night with a heavy heart. When the meeting closed it did not seem that I could live 'till the next meeting time, but I was resolved to offer myself, for if I was refused I could stand it better than as it was. But when the meeting time came the preacher failed to come, so I must wait yet another month. Oh my soul! What trouble I was in; it seemed that I could not wait until September, and when it did arrive we still had no preacher and it was the talk that it was likely to be the case for a long time. About this time I dreamed that I was sitting up with a corpse and that it had been dead for some days and was needing burying very bad, that it must be done by a preacher and there was one there, but just at day he went off and we did not know who would help us. Here I awoke, and just as soon as I opened my eyes a voice spoke to me and said, "You are the child" and then I thought that Bro. Knighten was gone and we were left. But just then, it pleased the Lord to send Brother T. Peterson through here and he preached for us on Monday after the second Sunday in October and I went before the church and told them some of what I have here written and was received, and was baptized by Bro. Knighten at the regular meeting time in October, 1899.

Since that time I have had many doubts and fears, and yet have had many seasons of rejoicing. Some times I feel like I am mistaken, and that it is all foolishness; then again I am made to know that it is of the Lord. My mind will go back to that moment of rejoicing, in my childhood, and the way I have been led along so contrary to what I expected, that I know that it is of a higher power than mine. But still I am so wicked that I can't do as I often wish, still I do find comfort in this, "By this you may know that you have passed from death unto life, because you love the brethren." I love them, but what manner of love is it?

Now, Brother Sikes, as I have not seen where any of the sisters have been writing, which makes me feel backward in sending this, even if it was worth sending; but do by it as you think best and I will be satisfied. If you print it, correct all mistakes and excuse bad writing and pray for your unworthy little sister, if one at all.

Huffines, Texas, Aug. 24, 1901.

MAY JOSHY.

NOTICE TO SUBSCRIBERS.

Quite a number have written to us that they are not getting their paper regular. The fault is in the mail, and quite likely in your postmaster's office. Your paper is mailed out regularly; and should anyone fail to receive their paper by the fifth of the month, get after your postmaster "with a sharp stick" and notify us of your failure to receive your paper, and we will mail you another copy.

Ed's.

EXPERIENCE.

DEAR BRETHREN:—I shall try, by the help of my blessed Master, to give a reason of my hope in a precious redeemer, that is, if I have one.

After I came out of the war of the Rebellion, some time in time in the 60's, I bought me a Bible and went to reading for myself. Brethren, I did as one of the writers says, I laid aside all malice, guile and hypocrisies, and went to reading and studying for my special interest. I did not read for arguments sake, nor to establish any theory of mine, for I had none; I wanted truth. There were Methodists, Mission Baptists and others, claiming to be the true church. I knew somebody was wrong. I wanted truth, and nothing but truth; for I knew that was the only thing that would do a poor soul any good. Brethren, I was led to see things differently to what I ever had seen before; I was led in a way I did not want to go; I read, I studied, I worked with all my might and strength to see differently, but the harder I worked to go differently, the deeper in the channel of truth I was led. And O, dear brethren, I became a miserable creature. I got into trouble that I could not get out of. Some time afterward, I got to hear an Old Brptist preach, and he preached in the way I thought the Bible taught it. I could not sit under his preaching without shedding ears. I would catch myself crying and would try to dry my tears, for fear some one would see me. I went on for years in this way; at times, would be so burdened with something, I knew not what, that my eyes would fill with tears. At times I would try to pray but could not. All I could say was, "Lord have mercy on me a sinner," which is as good a prayer as one can offer, but at the same time it seemed that my words would fall to the ground, my tears would dry up and I would go to work again.

This scripture would often come to my mind, "Behold, as the clay is in the potter's hands, so are you in my hands, O house of Israel." I thought on this a great deal, at last I came to the conclusion if Israel were in His hands, I was also, and He could do as He pleased with me. I submitted my case into His hands, saying, "here, Lord, I am at Thy mercy, do with me as Thou thinkest best, and all is right, if I am saved it is by Thy mercy, if lost it is just." Here I became better reconciled, my burden or trouble left me to some extent, that is I received an ease of mind to what I had before, though there was no change in my daily walk or conversation; but, brethren, I could not hear the truth preached without shedding tears. And I want to say, I never heard the truth preached only when I heard an Old Baptist preach, and that was seldom.

Brethren, if I have a hope or a change from nature to grace it was in the latter part of the 60's or early in the 70's, but I don't believe it was made manifest to me until the 17th day of March, 1894, when the good Lord called my dear old companion from me. I feel that God did manifest to me there that he had called me from nature's darkness into His marvelous light. At this time I was in deep sorrow and trouble, I felt as though I were a cast-away, a reprobate; I wanted to be in some desert land to myself, where no one could see me, and I could see no one. I felt as though I had not a friend on earth; then it would appear to me that I had a friend, and one that stuck closer than a brother. O, dear brethren, I was at a loss what to do. I wrote a few lines to Brother Fisher and gave him a little sketch of my travels, and he advised me to go to the church; and on Saturday before the 3rd Sunday in September, 1895, I was in Denton and Bro. McKellog and I met in the postoffice, and I gave him a sketch of my travels; he said he believed that of me when he first got acquainted with me. Dear brethren, this encouraged poor me. I told him that my hope, if a hope at all, was so little, so dark I could hardly claim it as a hope. He said, "Bro. Cook, you see a child crying for bread, its mother will give it a piece, but it will cry for a bigger piece, but directly will pick up the little piece." Dear brethren, this gave this poor sinner some encouragement.

The next day I went to Garden Grove church, and when the opportunity was given I went forward and told my story, and they received me, and I received an ease of mind; but I have had many ups and downs since, and still have them, and more downs than ups. Dear brethren, it appears to me that I am now and have been for some time just as low down in the valley of gloom and darkness as a poor helpless sinner can get, and unless my precious Redeemer comes to me, and lifts me out of this gloom of despair, I will have to remain there, for I have learned long since, it is not in man to direct his steps. Now, dear brethren, I have written a great deal more than I thought I could write when I commenced, but my mind got to traveling on this glorious theme of salvation by grace and it looked like I could not stop.

Oh, dear believer in the Lord, if I talk or write on any theme, let it be Jesus, my Shepherd, my Priest, my King, my Lord, my Savior, my All. O precious Jesus, give us a knowledge of our duty, a will and mind to perform the same; give us, dear Lord, of Thy love and grace sufficient for our day. O beloved of the Lord, if not asking too much, pray for me, one that feels that he needs the prayers of all the dear saints.

Now, dear brother editors, scan these imperfect lines, and if you think them worthy of space in your valuable paper, THE ADVOCATE OF TRUTH, please publish them, if not cast them aside, and all will be well with me.

Pray for me, a poor helpless sinner, saved by grace if saved at all.

Mingo, Tex.

M. W. COOK.

ELD. J. R. HARDY.

Esteemed Brother in the Lord:—I will try this morning to pencil you a few lines in answer to your much appreciated favor of recent date.

I often feel that I am highly favored of the Lord, to be blessed as I have been for several years, to have the association, and to receive the interesting letters, both through our papers, and by private correspondence; to entertain and be entertained by those whom the Lord has prepared to bear testimony to His wonderful perfections. O, how unworthy I sometimes feel of these favors! At times, I find that a spirit of cold indifference possesses my heart, instead of its being filled with gratitude to God for His goodness and mercy towards me. But there are times, when my poor heart is filled with praises and thankfulness to Him for these blessings.

If I were a "free agent," or had power given me in the spiritual birth to live so as to have joy and peace, to feel thankful, and have a heart filled with joy and praise all the time, I surely would remain in that frame all the while; for I have experienced enough with that "heart that is desperately wicked, and deceitful above all things," to be forever rid of it if it were in my power. I am encouraged sometimes to hope that I have some knowledge, experimentally, of what the apostle means when he says to the Gallatians, "For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye can not do the things that ye would." I understand that the flesh, in this text, means all that we derived from our earthly head, Adam, every part and faculty—soul, spirit and body. And by the spirit is meant that which we have received in the spiritual birth; all, no more and no less.

The first sinful, depraved. (The first man Adam is of the earthy, the second man Adam the Lord from Heaven, a quickening spirit). The second holy, sinless, pure. Those two existencies entirely antagonistic, cannot dwell together in the same house in peace.

As that life and nature coming with us into natural being, developes us into and conforms us to the image of the earthly Adam, so that life which comes from above is destined, ultimately, to conform us to the image of Jesus Christ. "For as we have borne the image of the earthly, so shall we bear the image of the heavenly." (I Cor. XV, 48-49). And this is the purpose or predes-

ination of God. "For whom He did foreknow, them He also did predestinate to be conformed to the image of His Son," etc. (Rom. VIII, 29). So this vile, earthly body must, in the day of God's appointment, be changed, that it may be fashioned like unto Christ's glorious body, and that according to the working of His powers, whereby He is able to subdue all things unto Himself.

Paul, the apostle, writing to the Thessalonians says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, (literally dead) that ye sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air. And so shall we ever be with the Lord. Wherefore, comfort one another with these words." (I Thes. IV, 13-18). Can language be plainer, that there awaits all the redeemed of the Lord a most glorious change, that they must experience, in being conformed to the image of their ever glorious Head?

Paul says this is to be "in a moment, in the twinkling of an eye." To deny this glorious resurrection and change is to deny that our Savior accomplished the work His Father sent Him into the world to do—that he did gain a complete victory over the devil, sin, death, the grave and hell.

Yours in the fellowship of this glorious hope,
Mt. Vernon, Tex. H. B. JONES.

ELD'S SIKES & HARDY.

Dear Brethren—As I am almost alone, among those who believe in the work system for salvation, I thought I would drop you a few lines. I was almost raised in the lap of Arminianism. I joined the Methodist church when I was about 16 years old, and trusting in my own good does. To say that I despised The Old Baptists would only be put it mild. If I could have had my way, I would never have allowed another one to preach, I thought they were the ugliest, and most ignorant people on earth, and their doctrine was very dangerous. But, alas! when I was about 18 years old, instead of being so righteous, I saw myself a poor, lost and ruined sinner; and could not do anything to save myself from that awful place where the wicked go. O the woe and misery of a cast down and sinful heart! But on the 5th day of April, of the same year, I was made to rejoice in the hope of the glory of God, and see that Jesus brought salvation to me. He paid the debt on the cross for me, that salvation was full and complete. Now these Old Baptists, whom one month before that time, I wished were dead, I now thought instead of being so ugly, were so beautiful, because they were clothed in the imputed righteousness of Christ and their face glowed with the love of God instead of the love of the applause of men. I saw while they might be ignorant as the world calls ignorance, that they were not ignorant of God's righteousness. I could see that the Old Baptist was the church of God, the ground and pillar of the truth. I lived 16 miles from an Old Baptist church, and had never heard many sermons preached by them, but I offered myself to the church and was received and baptized by Bro. Blackman of Mt. Vernon, Providence church. That was about 10 years ago, and while I have lived almost alone ever since, a long distance from church, in the very midst of Arminianism, I have never had any desire to return; and the Old Baptist church is my only home. They are the only people who preach what I understand to be the truth. I found I was a sinner, saved by grace and grace alone for time and for eternity. I realize I am a sinner still.

Sulphur Bluff, Texas.

Yours in hope
BOP disposed

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Proverbs IV, 18.

The just are they who have been justified by the perfect obedience of Christ; who have Him "made unto them wisdom and righteousness and sanctification and redemption." The eminent apostle unto the Gentiles says, God justified all whom He foreknew and predestinated to be conformed to the image of His Son; and says again, "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). Then it is the believer, the one for whom grace was bestowed in Christ Jesus, that is the just, and it is his path that is as a shining light.

The path of the just is not one of his own choosing, but is contrary to the will of the flesh, and to the will of man, but God's will alone has determined that path; for "man's goings are of the Lord; how can a man then understand his own ways." (Prov. XX, 24). Again it is said, the just shall live by faith, and walk by faith; and faith works by love, and love is of God, hence, the way of the just is of God's choosing. Jeremiah says, "O Lord, I know that the way of a man is not in himself; it is not in man that walketh to direct his steps." While this is true of all men, it is especially manifested in the path of the child of grace. However these ways may appear unto men, they are the ways of the Lord, are right, and the just shall walk in them. (Hosea XIV, 9).

Now let us examine some of these ways. Some vainly imagine that the presence of the Lord always brings peace, and in His light is endless pleasure; but to the contrary, the first evidence of God's presence is darkness and gloom which can be felt in the soul. When Isaiah saw the Lord high and lifted up, he cried out unclean; and the whole house was filled with smoke (prayer). The presence of the Lord made the Publican cry "God, be merciful to me a sinner." The presence of the Lord made Saul of Tarsus fall to the earth and inquire, "Who art Thou, Lord?" "What wilt Thou have me do?" And the presence of the Lord, in the hearts of His children, invariably discovers unto them first their own weakness and vileness, and strips them of all self-righteousness and self-trust.

The path of the just often leads through a desert land—a place destitute of spiritual food and drink—and their habitation is in a country like Canaan, of hills and valleys. When they are permitted to choose their dwelling place, they, like Lot, select the plain, but the land of Canaan is theirs by promise, for it was given to Abraham and to his seed. So our pilgrimage here is through trials, doubts and fears, for "it is through great tribulation we enter the kingdom." John, when beholding the redeemed of the Lord, asked, "who are these?" and the answer was, "These are they who have come up out of great tribulation, and washed their robes and made them white in the blood of the Lamb."

It might be asked, how is this path a shining light? God's promise is, "I will make darkness light before them," etc. Our experience here is a school, in which we are taught that we are nothing, and that Christ is all in all. We learn that when we trust in self we fall, but when supported by Christ we can stand though enemies of the cross seek our destruction. We are being taught the value of the precious gift of faith which we have received, and the fullness of that glorious inheritance which we are living in hope of when done with this life. Every ray of hope, every cloud of doubt, every thrill of joy, every bitter tribulation, every loving chastisement is a light to our feet as walk to the Zion of rest. "For our light afflictions here work for us a far exceeding and eternal weight of glory."

These trials may be bitter while we are passing through them, and we, like David, may inquire, "Whither shall I go from Thy spirit; or whither shall I flee from Thy presence? If I take the wings of the morning and dwell in the uttermost part of the sea, Thou art there; if I ascend up

into heaven, Thou art there; if I make my bed in hell, there Thy hand shall lead me, and Thy sight shall hold me;" but when they are over, we travel back over them, in our meditations, and gather strength and comfort from that which was once bitter. Then we can witness with Paul and say, "We know that all things do work together for good to them that love God, to them who are the called according to His purpose." How often, dear child of grace, have you received comfort from John's doubts while incarcerated in prison walls? How often have you gleaned a little hope from Peter's denial of Christ, and concluded that you were not the only one who doubted, even to almost infidelity? How often have you been relieved from a burden of doubts, in remembering that Paul said, "The good that I would I do not, but the evil that I would not, that I do;" and then lamented his wretchedness, because of his imperfections? Truly, these are guides to our feet in our weary pilgrimage here below. All of these ancient wayfarers left the assurance that heaven was their eternal abode; and as we journey on in our crosses and trials here, we have this blessed assurance, that when we experience the same feelings that they experience, and see the way marks which they have described, that we are traveling the way our fathers have trod, and our hope is confirmed, that though our voyage has been a stormy one, though our pathway has been beset with many troubles, though the dark and lowering clouds of unbelief have hovered over us most of the way, that we will yet triumph through grace, and safely land beyond the dark and turbid billows of sin, in the haven of eternal rest, and find shelter from the jealousy, misrepresentations, and bitter persecutions of this vile world of sorrow; and above all be free from the corruption of our own sinful nature. O, when will that blessed deliverance come? When this weary frame shall be led forth, clothed in spotless white, and made to drink of the sweet river of God's pleasure, and lay down in the green pasture of endless joy, where faith will merge into fruition, and hope end in a happy realization.

Then lift up your head, ye mourners, and let your faltering hearts take courage; the promise is to them that look for Him. Are you looking for Him to come again? If so, your hopes shall not fail, for what the Lord has promised, He is able to perform. A few more days of waiting, a few more weeks of toil and death's shadows shall close around us, and earth shall know us no more; but fear not death, 'tis only the gate to endless life.

May God, in His goodness, bless all His dear children with an abundant entrance into His everlasting kingdom above, and bless them with strength and fortitude to endure hardness as good soldiers in this life, and grant them a crown of glory which fadeth not away in that life which is to come.

Yours in this glorious hope,
H.

LEBANON, OHIO, Sept. 6, 1901.

ELDER J. C. SIKES, TIDWELL, TEXAS.

My Dear Brother—I have arrived safe at home, and now my mind turns again to Texas, and especially to you, my dear friend. Your company was very agreeable and edifying to me. I felt a wonderful oneness of soul in the fellowship of the gospel with you.

I have many things to meditate upon in connection with my late visit to Texas. I feel that the Lord indeed has a people there, whom He has reserved unto Himself, so that they do not bow the knee to Baal. I rejoice to find so many who believe our report, to whom the arm of the Lord is revealed.

The crowning event of my entire trip was your precious sermon on Sunday at the association. If ever I prayed for another in my life, I prayed to God for you on that occasion, that He would open a door of utterance to you, that you might proclaim in power, the unsearchable riches of Christ. On Sunday morning as you were speaking in prayer under the arbor, I felt in my heart your liberation; nothing was ever more plainly showed to me than that the Lord had liberated you and that you would be enabled that day, to declare the wonderful works of God. I sat there in silence rejoicing, awaiting for that which I felt was coming. I could feel your sermon before you began to speak; as one feels the approach of the grateful

shower before the drops begin to fall, so I felt in my soul the glorious gospel shower that fell from your lips upon that day, even before you began to speak. And I was not disappointed. It came in power and in much assurance, sweeping everything before it; I felt that the windows of heaven were open and the fountains of the great deep were broken up, and that all the enemies of truth were swept away in the flood; and my heart was carried above all trials and tribulations and doubts and fears, and all earthly things upon the deluge of truth, as the ark in olden time rode the floods of water. That sermon, my dear brother, is fresh and sweet and glorious to me yet.

Now, in conclusion, my dear brother, let me say that I am well pleased with the doctrine you preach, and especially with the spirit you manifest and the course you pursue. These things will give you an enviable place in the hearts of all who love the Lord Jesus in sincerity and in truth. You are not alone, but thousands of God's people who know and love the truth, stand with you. May God prosper you and keep you from the evil.

Give my love to brother Hardy and all the friends. Regards to Mrs. Sikes. God bless you.

Yours in bonds,
H. M. CURRY.

Abstract of Principles

—OF—

THE ADVOCATE OF TRUTH.

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

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

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

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

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

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

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

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

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

9th—We believe it to be hurtful and wrong to set up a fellowship as if it were as we can maintain the purity 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.

Ed's.