

# 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.

Bear with me a moment, sir, for I have one thing more to propose, and then I have done for the present. If, after you have dispassionately discussed the above subject, you still think yourself doing the work of an evangelist in holding up to contempt the doctrine of unconditional election, and still maintain that upon the ground of such a doctrine God is more barbarous than the worst of tyrants, nay, even as sanguinary and implacable as Apollyon himself, you will have the modesty to inform us what there is in sinners, and what they have done, that lays the eternal God under the obligation of providing for them a Savior.

Now, sir, either God is just in electing some according to the good pleasure of His will, and leaving the rest without what you call a chance of being saved, or else man must have some just and righteous claim upon Him, whereby he has a right to demand salvation at His hands. Suppose upon this subject we propose a passage of Scripture for your consideration, and if we turn our thoughts to the third chapter of Romans, we shall see that there were characters who slanderously reported the apostles, and affirmed that they said, "Let us do evil that good may come," whose damnation, we are informed, is just. Having given this statement of matter, does the apostle then begin to admire his own goodness, and the goodness of the rest of the apostles and believers in Christ Jesus, and intimate that they were characters more worthy of Jehovah's complacency and delight than those whose damnation is just? No, not a single of the nature, but quite the reverse. Hence he asks, "What then? Are we any better than they?" To which he replies, "No, in no wise." That is, if I understand him aright, we are in no sense whatever more deserving of the favor of God than they; for we are by nature no better than they, but were by nature the children of wrath, even as others. But what is the reason the apostle gives for such an assertion? A very plain and a very obvious one indeed, namely, that both Jews and Gentiles are under sin; and then to illustrate the point, he quotes a variety of passages from the Old Testament, which give a short description of the real state of man by nature; as it is written, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one; their throat is an open sepulchre; with their tongues they have used deceit: the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes."

This, sir, is a short description of fallen man, given by holy men of old who spake as they were moved by the Holy Ghost; and from the same unerring authority we learn that "God made man upright, but men have sought out many inventions." Fertile inventions indeed, if the above be a true description of them, and who dare deny it? And pray, sir, for which of all these inventions is the eternal God obliged to provide salvation? Or what virtue can there be in these things, jointly or separately considered, sufficient to merit the immortal favor of Jehovah, or to render

Him an unjust tyrant in case He gives them their portion with fallen angels. Does their virtue lie in their want of righteousness, and so because they are altogether unlike God He is necessitated to love and redeem them, or be unjust? Or does the virtue lie in their dreadful ignorance or want of understanding, or because they seek not after God, "having their understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart?" Ephesians iv. 18. Or does it lie in their having gone out of the way, and being altogether unprofitable, or because they do no good, seeing that they are in the flesh and cannot please God? Or does the virtue lie in that dreadful stench of sin which they emit through their throat, which is an open sepulchre, or in the deceit which they use with their tongues? Or is it in the poison of asps under their lips, which is a composition of every species of sin and rebellion? Or is it that mouth full of cursing and bitterness they possess? Or does it lie in their swiftness to shed blood, or in the destruction and misery that are in their ways, or because they are strangers to the way of peace? Or does the virtue lie in their having no fear of God before their eyes? Now, sir, if there be no virtue in the whole of this, jointly or separately, that lays the eternal God under an obligation of extending His Mercy toward, and bestowing His special favors upon them. He must be just in saving some, as the effect of His own purpose of grace, and leaving rest to perish in their sins; I say, Jehovah must be just in so doing, unless His justice can be impeached upon some other foundation than what has already been stated.

But as I said in the beginning of this letter, that I have nothing in view but the glory of God and the welfare of Zion, so I say again, and can assure you that I do not wish to take any unjust advantage of you or your creed. We will, therefore, for the sake of getting more fully to the real truth, suppose that some men by nature are not so vile as others, and will suppose that those who believe in the doctrine of unconditional election are by far the worst, and that those who believe in the doctrine you profess are by far the best, and we put the question to each: Do you believe that the eternal God would have been just had He left you to perish in your sins? What says the electionist to this question? Methinks I see every one who in heart believes the doctrine, from a feeling sense or its intrinsic glory, ready to say, without the least reserve, just indeed! I have been astonished, almost to infinite degree, that He could be just in saving me. I am quite sure I have deserved His righteous indignation in thousands of instances, and had He seen fit to banish me from His presence, into that place where hope never cometh, I must have said, even then, it is what I justly deserve. Thanks be to God for His unspeakable gift. Adored be His eternal name, that He has brought my poor, guilty, ruined, hell-deserving soul to know that He has made Him to be sin though He knew no sin, and in the riches of His grace has made such a God-dishonoring wretch as I the righteousness of God in Him. "Wonder, O heavens! and be astonished, O earth! for the Lord hath done it." When by a precious faith I am enabled to behold unworthy me among the sons of God, the purchase of the precious blood of Christ, I am lost in wonder, I sink to nothing before Him, and am compelled, sweetly compelled, to cry from my very soul, "Lord, how is it that Thou wilt manifest Thyself unto me,

and not unto the world?"—John xiv. 22. I am persuaded that it is not for works of righteousness which I have done, but according to His Mercy He saved me, by the washing of regeneration of the Holy Ghost O my soul! let all thy powers unite in praising the eternal God for so great a salvation. Great God! fill me with Thy blessed self; and may it ever be my highest ambition to be nothing, and to magnify Thine infinitely adorable name.

But hark! What do I hear? Is it not the voice of Mr. S. calling such language "*cant*?" O, fie, fie, blush for shame! But whether you are capable of blushing or not, this is the language of a sinner saved by grace; and if you and your brethren were to call it by the detestable name of cant, ten thousand times ten thousand twice told, it would be their language still. I admit it is language that illy becomes a man who believes that God would be an unjust tyrant if He did not provide salvation for him; for what thanks can be to Jehovah for redeeming characters whom He in justice is bound to redeem? He either must do it or impeach his justice; and then wherein can grace and mercy shine? Indeed, sir, I am greatly mistaken if upon an inspection you are not induced to call the terms, grace, mercy and compassion of God, *cant*, too, or else give up that for which you plead. If salvation be a just debt that God oweth to His fallen creatures (and it must be, if He would be unjust in case He did not provide it), how can it be of grace and mercy? If your mind be not overwhelmed with enmity against the sovereignty of God, let these thoughts occupy it for a moment at least.

But now we will turn our thoughts to those characters whom we suppose might be considered the best sort of sinners, namely, the Arminians. Will Mr. S. inform us what claim these have upon the Almighty for an everlasting salvation? Now, sir, we earnestly wish you to be very particular in telling us what they have in them, or what is done by them, that is so virtuous in its own nature as to oblige the eternal God to provide salvation for them, or else be a cruel, unjust tyrant. But in order to get at the truth, we will suppose that Mr. S. is not able to answer for all this body, seeing they are so amazingly numerous, and we will bring the matter into a narrow compass, and he shall be desired to answer for himself only. Then the matter now rests here: If you feel yourself inadequate to answer for the whole, you are desired to come forward and truly declare, without any reserve, what you have done that lays the mighty God under an obligation of providing salvation for you, and wherein Jehovah will be an unjust tyrant if he does not give *you* a chance of being saved. We hope you will state upon what grounds you can appeal to the infinite God, and tell Him you have a right in justice to expect salvation at His hands, and that if He withholds it, and leaves you to perish in your sins, He is no less than a capricious tyrant.

Should you feel yourself disposed to say that Jehovah ought to have prevented the fall of man, or provides a salvation that extends to all the fallen race, you will then, no doubt, inform us from what quarter that obligation arises, or how Jehovah came to be thus obliged, and whether He was not as much under the same obligation toward angels as men; and if He be just in leaving fallen angels to perish, without a possibility of being saved, upon what ground can His justice be impeached in leaving fallen man to the same condemnation? If satan was as much disposed to



cavil with the sovereignty of God as Mr. S., and had the same opportunity of publishing his views to the world through the medium of the press, could he not represent the Almighty in as odious a light, for passing by fallen angels and redeeming fallen men (seeing they are all the creatures of God), as Mr. S. has done, upon the ground of unconditional election? Indeed sir, to be consistent with yourself, it is high time your bowels began to yearn a little over fallen angels, and instead of calling satan the destroyer, and arch-fiend, etc., represent him in the same favorable light as you do fallen man, and be a complete champion of universal charity at once. O, sir, think and tremble, I have often thought that man excels satan himself in rebellion against God; for though we read of him tempting Christ, and of him crying out, "What have we to do with Thee, Jesus, Thou Son of God? Art Thou come to torment us before the time?" Yet we hear nothing about him calling Him a capricious tyrant, because He has not given them a chance of being saved. No, this species of rebellion appears to be the sole prerogative of ruined man.

I have no more to say at present, only again to solicit your candid attention to the things proposed, and to request that you will give us a plain, unequivocal, decisive answer.

That the truth of God may reign and be glorified, is the prayer of

Yours to serve in the gospel of the Lord Jesus Christ,

WILLIAM GADSBY.

(THE END).

The only answer that Mr. Smyth wrote to the foregoing was, that "as Mr. G. had compared himself to a country rustic, he (Mr. S.) would pass him by as a good dog would in a farm yard."

This article from William Gadsby, with several other valuable productions by various authors, have been collected and published in a booklet entitled, "Feast of Fat Things," which can be procured by addressing G. Beebe's Son, Middletown, New York. Price, paper cover, 25 cents; cloth binding, 50 cents. H.

#### SIGNS OF THE TIMES.

J. W. MARTIN.

CONTINUED FROM LAST ISSUE.

man has succeeded and God has failed. Man would be successful and God would be a failure; and it seems to me that this would be exalting man above all that is called God. We would revolt at the idea of God failing in any other work, then why not revolt at the idea of Him failing in this work? But if our time salvation is conditional in the sense that it depends upon our works, and we have the power and ability to do the works and thus receive the reward or to refuse to do the works and not receive the reward, then the reward will not be reckoned of grace but of debt. For if I tell a man that if he will do a certain piece of work I will give him a dollar, and he has the power and ability to do the work, without any of my work in making him both willing and able, then when he does the work and I give him the dollar, the reward is not reckoned of grace but of debt. But on the other hand, if he had no power or ability to do the work, and I, by my work, make him both willing and able, then when he does the work and receives the dollar, the reward is not reckoned of debt but of grace, for my work was the cause and his the effect. So it is with the children of God. He has given them commandments, telling them what to do and what not to do, and has promised to bless them if they obey Him. And now if they have the power and ability to do the works which He has commanded them to do, then when they do the works and receive the reward, it will not be reckoned to them of grace but of debt; but as they have no power or ability to keep the commands only as God works in them both to will and to do of His good pleasure in keeping His commands, then when they obey His commands, they will receive the reward and it will be reckoned to them of grace and not of debt, for God's work will be the cause and their work the effect. Paul says,

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:4-5). I understand the reward spoken of here to be the reward of obedience, and not the giving of eternal life, else belief would come before life, which is both unreasonable and unscriptural. And again Paul, in speaking of the dealings of God with His people, says, "God hath not cast away His people which he foreknew. Wot ye not what the scriptures saith of Elias? How he maketh intercession to God against Israel, saying, Lord, they have killed Thy prophets, and digged down thine altars; and I am left alone and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." (Rom. 11:2-4). This was spoken of Israel and concerning their disobedience in worshiping an idol, and it seems to me that this would have been as good a time as has ever been to have established the free will and choice and power and ability of man: but it seems that Paul took particular pains to state the matter so as to establish the sovereignty, the power and work of God, even in the obedience of His people. There were seven thousand men who had not bowed to Baal. Yes, I will say, who had willingly refused to bow to Baal, and by so doing they escaped the chastening rod of God, which fell upon those who did bow to Baal. But why did these seven thousand men refuse to bow to Baal? Was it because they had exercised their free will and choice and power and ability in refusing to bow to Baal? If so, then the reward was not reckoned of grace but of debt. But this was not the reason, it was because the Lord had reserved them unto Himself. It was because the Lord was working in them both to will and to do of His good pleasure, while the others were bowing to Baal. It was because they were kept by the power of God through faith (not through works) ready to be revealed at the last time; hence the reward was not reckoned of debt but of grace. Had the Lord not reserved these seven thousand men to Himself, had they not been kept by the power of God, then no doubt they would have bowed to Baal just as the rest of Israel did. Had the Lord reserved all of Israel to Himself, then no doubt they would all have refused to bow to Baal just as the seven thousand did. If not, then what profit was there in the Lord reserving these seven thousand men to himself? What profit was there in God working in them both to will and to do of His good pleasure? What profit was there in them being kept by the power of God through faith unto salvation ready to be revealed at the last time? Why not have left them to exercise their free will and choice and power and ability so they might glory a little, and have something to boast of? Have we any right to find fault with God for reserving these seven thousand men to Himself, for working in them both to will and to do of His good pleasure, and leaving the rest of Israel to follow the lust of the flesh for a time, in serving other gods? If not, then what right would we have to find fault with Him if He should be pleased to deal with His people in the same way now? Were not all of Israel considered the chosen and redeemed of the Lord, as much so as the seven thousand were? Is it not a fact that God was working in these seven thousand men both to will and to do of His good pleasure in reserving them to Himself? Is it not also a fact that when God worked in them both to will and to do of His good pleasure, that they did it? If so, then is it not a fact that when God works in His people both to will and to do of His good pleasure now, that they do it? Or is His work less effectual now than it was then? But what does the prophet say for this free will and choice and power and ability doctrine? He says, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. O Lord correct me, but with judgment, not in Thine anger, lest Thou bring me to nothing." (Jer. 10:23-24).

Solomon says, "A man's heart deviseth his

way, but the Lord directeth his steps." (Proverbs 16:9). And David says, "The steps of a man are ordered by the Lord, and He delighteth in His way." (Psalms 37:23). Now, I don't believe at all that a man is passive in walking, he is active. But while this is true the above scriptures certainly do teach that it is not in man to direct his steps. His steps are directed by the Lord, and as David says, "The steps of a man are ordered by the Lord, it is therefore evident that it was the people of God that they were speaking of, and with reference to their walking in obedience; and if it can be shown that the Lord was ordering and directing their steps at all times, then it would necessarily follow that the Lord ordered and directed their steps in disobedience. He did in obedience. Hence, would destroy the accountability of God's people, because their disobedience would be the effect of the immediate and direct work of God, which I do not believe at all. In Acts 16:14-15, we have another example to the point, showing the effect of God working in His people both to will and to do of His good pleasure; it reads thus: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized and her household, she besought saying, if ye have judged me to be faithful to the Lord, come into my house and abide there; and she constrained us." The first thing we would notice in this is, that this woman was a worshiper of God, therefore was a child of God, but had not served Him by obeying at least one of the commands, she had not yet been baptized; and when Paul no doubt spoke in regard to the duty of the children of God in obeying His commands, this was not considered the reason or cause of her obeying. The Lord opening her heart was the cause, and her obeying was the effect. It was direct and present work of God. It was God working in His people both to will and to do of His good pleasure, and they did it. In further proof of the cause of the children of God doing His good pleasure, or that which is well pleasing in His sight, I will now refer the reader to Hebrews 13:20-21. "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory for ever and ever. Amen." Paul's petition here was not to the Hebrew brethren to exercise their free will and choice and power and ability in doing good works, but it was that the God of peace would make them perfect in every good work, to do His will by working in them that which was well pleasing in His sight. Surely Paul did not believe that they had the power and ability to do any good work without the Lord working in them both to will and to do of His good pleasure, else he would not have offered such a prayer as this for them. But he did not ask that this work might be done through him or some other preacher, but it was to be done through Jesus Christ; hence it is a direct work; and as David said, "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning; Thou hast the dew of Thy youth." (Psalm 110:3). Now, I fully believe that God's people ever have been and ever will be willing in the day of His power, and when God works in them both to will and to do of His good pleasure then this is the day of His power with them, and then they not only have the will, but they do His pleasure. If God works in us the will to His pleasure, then it seems to me that it would be our choice to do His pleasure, else the will and choice would be contrary the one the other; then we could not follow both, we would have to follow the will and go contrary to our choice, for go according to our choice and contrary to our will. But in arguing the free will and choice and power and ability of man to obey the commands of God, the brethren seem to forget that the flesh



born of God. If the flesh or the man was regenerated and born of God, then he would not only have the power and ability to obey all of the commandments of God, but would obey them all perfectly at all times; hence would live free from sin, and the sanctification doctrine would be true, because even nature itself teaches us that everything bears or produces after its kind; and as by natural or fleshy birth we (the fleshy man) become partakers of the very nature of our earthly father, so if the old man or the flesh was born of God, then the flesh would partake of the very nature of God, and would not and could not commit sin. There would be no old man and new man, but it would be one perfect new man; and Paul could not have said, "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." (Gal. 5:17). And Jesus said, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." (John 3:6). Yes, that which is born of the flesh is flesh, and partakes of all the lustful nature of the flesh; and that which is born of the Spirit is Spirit, and partakes of all the holy and sinless nature of the Spirit of which it is born; hence the expression, "Whosoever is born of God doth not commit sin for His seed remaineth in him, and he cannot sin, because he is born of God." (1 John 3:9). Again, "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." (1 John 5:4). So the new man "Cannot sin because he is born of God." He cannot sin because he is "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10). He cannot sin because he is "Created after God in righteousness and true holiness." (Eph. 4:24). He cannot sin, "For I delight in the law of God after the inward man." (Rom. 7:22). "But his delight is in the law of the Lord and in His law doth he meditate day and night." (Psalms 1:2). So the new man, being created after God, after the righteous and holy nature of God, he has the will, the power and ability to keep the law of God, and not only so but he does obey the law perfectly at all times, for the new man is created above and therefore not subject to any evil influence whatever, but is under the immediate power and influence of the Holy Spirit at all times; for Paul says, "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4:16). So now we have learned something of the nature and workings of the new man, the man that is born of God. But let us now turn and see what the Scriptures say of the old man. If the old man has the same power and ability as the new man, then he has the same nature and will to do, as the new man has. But if he has not the same power and ability, then he has not the same nature, therefore, will not and cannot do the same as the new man. If they are created alike, with the same nature, then they have the same power and ability, but if not, then the power and ability will differ according to their nature, and their works will differ according to their power and ability. But John says, "If we say that we have no sin we deceive ourselves, and the truth is not in us." (1 John 1:8). And Solomon says, "Who can say, I have made my heart clean, I am pure from sin?" (Prov. 20:9). Again, "For there is not a just man upon earth that doeth good and sinneth not." (Eccl. 7:20). "The heart is deceitful above all things and desperately wicked, who can know it." (Jer. 17:9). This, I understand was spoken concerning the old man, the natural or fleshy man, and shows his nature to be very different to that of the new man; but we will read further, "The voice said, cry, And he said, What shall I cry? All flesh is grass, and the goodness thereof is as the flower of the field; The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people are grass." (Isa. 40:6-7). Verse 15, "Behold, nations are as a drop of a bucket, and

counted as the small dust of the balance; behold, He taketh up the isles as a very little thing." Again verse 17 reads, "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." In this we have all men compared first to grass; 2, to a drop of a bucket, 3, to the small dust of the balance, 4, to nothing, 5, to less than nothing, and 6 to vanity. And David said, "Surely men of low degree are vanity, and men of high degree are a lie to be laid in the balance; they are altogether lighter than vanity." (Psalms 62:9). How easy and natural it is for us to look upon men of low degree as being vanity, or as being very low and worthless; but how hard and unnatural it is for us to look upon men of high degree as being a lie, to be laid in the balance, and altogether lighter than vanity. It is only natural for us to look upon men of high degree as being very great, and as possessing great power and ability; but we will let David speak again, he says, "Behold, Thou hast made my days as a hand breadth, and mine age is as nothing before Thee; verily, every man at his best state is altogether vanity." (Psalms 39:5). Now if this is the condition of every man at his best state, then why should we compare him to a machine, when the Bible puts him down so far below the most insignificant machine that man has ever invented. But we read again, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5). So now we have found something of the nature and workings of the old man, or the outward man; and if his nature has not been changed, we can readily see what he now is, and what he will do if he is left to his own free will and choice and power and ability. But now comes the perplexing question, and the one from which arises all of this trouble. Where did man get this nature? It seems that men are getting to be over anxious to justify God in His works, forgetting that God does not need to be justified of man; but that man needs to be justified of God. Some say that "Adam was created with a pure and holy nature, and had the power and ability to keep the law; but by wilful disobedience he became corruptible, and that we all inherit our corruptible nature from him as a result of his transgression. That if he had not had the power and ability to keep the law, he could not have been accountable to the law." To this I will say first, that power and ability never did and never will make any man accountable to any law. A man may have the power and ability to obey a certain law, and yet not be in any way accountable to that law, or he may not have any power and ability to obey the law, and yet be accountable to the law. When man is placed under a law, then he is accountable to that law whether he has any power and ability to obey that law or not. So the power and ability of Adam to keep the law did not make him accountable to the law; but being placed under law did make him accountable to the law. If Adam acted freely and willingly in the transgression, then he acted according to his nature, but if he acted contrary to his nature, then he did not act freely and willingly, but by compulsion. Adam was not created a sinner, but was created corruptible. He was made of corruptible material; therefore, was of a corruptible nature. Hence we did not receive our corruptible nature by reason of the transgression, but by reason of the creation, because no stream can rise above its source. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7). "In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Chapt. 3:19. The word "corruptible" means, "capable of being corrupted." The word "incorruptible" means, "that which cannot be corrupted." So if man had been created incorruptible, then he never would nor could have become corrupt; but being created corruptible he had no power or ability to change his nature and become incorruptible by keeping an

incorruptible law, any more than a fish has power to change its nature and live in the open air. Paul says, "The first man is of the earth earthy, the second man is the Lord from heaven. As is the earthy, such are they also that are earthy, and as is the heavenly, such are they also that are heavenly." 1 Cor. 15: 47-48. "The first man was a natural man, and was of the earth, earthy, was carnally minded; therefore, was not subject to the law of God, for Paul says "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8: 7-8, verse 20, "For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope." So we see that man did not make himself subject to vanity by willingly transgressing the law, nor by transgression of any kind, but he was made subject to vanity by being created of the earth, earthy, by being created corruptible; and who would dare to say that anything which is corruptible will never become corrupt? But while Adam was not created a sinner, neither was he lead into, or in way influenced by the Spirit of God to sin, yet he was created with a nature which was as certain to lead to sin as the nature with which we are born into the world is to lead to sin; and God can be as just in creating him thus, and then punish him for his sin, as he can be in punishing us for our sins, when we are born into the world with such a nature that we cannot keep from sin; because we did not choose Adam to be our representative, to stand or fall for us, neither did he choose himself, but God did the choosing before man was created. Hence the unjust condemnation that men are trying to heap upon our first parents by saying that Adam had the power and ability to keep the law, and thus prevent all the sickness, sorrow, pain and death that has ever fallen upon man here in this world. O that men could learn to obey the command which says, "Honor thy father and mother, which is the first commandment with the promise." Eph. 6:2. Had there been no lust there would have been no conception; had there been no conception, there would have been no sin; had there been no sin, there would have been no death, for it is written, "Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." James 1:15. So we find that sin is not the cause of lust, but lust is the cause of sin; lust is the cause and sin is the effect of the cause. And as it is impossible to prevent an effect only by removing the cause, then the cause must first be removed, or the effect will and must of necessity follow the cause. So if Adam had the power and ability to keep the law, he had the power and ability to prevent the effect by removing the cause. If he had the power and ability to remove the cause, he had the power and ability to change himself from corruptible to incorruptible; from natural to spiritual; from earthly to heavenly and from mortal to immortal. But Adam had no more power and ability to remove the cause, by taking out of the flesh the lust that was in his flesh, and thus prevent the effect (sin), than we have to take the lust out of our flesh, and live free from sin. But some will say, if man was not created with power and ability to keep the law, and to live free from sin, then why punish him for his sin? "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles." [Rom. 9: 20-24]. But if God did



# The Advocate of Truth.

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We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness and use no unbrotherly epithets when speaking of those among us who differ from us. I have heard such epithets as Arminians, semi-Arminians, Ashdods, biduals, 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, NOVEMBER 1, 1901.

## A TOUR.

At the request of several of the brethren and sisters with whom I met on my trip, I will try to give a brief synopsis of my visit to Arkansas and Louisiana. I arrived at El Dorado, Ark., on Monday after the third Sunday in September, where I was met by Bro. Craven and conveyed the next day to his home where I was allowed to partake of the hospitality of his kind family until Friday; in the mean time I tried to preach at Bro. Craven's house one night. On Friday morning we started to the South Ouachita association. Here I met Elders Henry Archer, W. K. Smith, J. E. Knighten, J. J. Edwards and Licentiates Brethren Jno. Smith, Tom Nash, Day and Pool.

I heard all of the above named elders preach, and they gave no uncertain sound. The preaching and business of the association was all harmonious. This association has a regular correspondence with the Louisiana, North Ouachita and Sulphur Fork association; they also showed Eld. J. J. Edwards from the New Harmony association and myself from the New Hope association, (both of Texas) the kindness to receive us as correspondents from our respective associations. This enabled me to feel a greater freedom and oneness with them. I met many lovers of truth here which I esteem highly. Also on Saturday night I had the pleasure of hearing Eld. Rich. Thrower, a colored brother, preach a very able discourse, which was a demonstration of the anointing of the Holy Spirit, for he evidenced the fact that the Lord had qualified him for His service.

After the association closed on Sunday, Bro. Edwards having consented to go with me to some of my appointments, we were conveyed by Brethren Day and Hale in the neighborhood of Union church, in Union Parish, La., where we were to preach Monday and Tuesday. Both days the sisters had dinner on the ground so that it was almost like an association. Bro. Edwards and I tried to preach to a very attentive audience both days, and on Monday night at Bro. Hill's house. From the evidences that I saw at this meeting I feel that the Lord is blessing His people in that locality and that Union church has reasons to anticipate prosperity in the near future. Eld. Archer is pastor of this church.

On Tuesday evening we were conveyed by Brethren Taylor and Patterson to the vicinity of Liberty Hill church where we spent the night with Bro. Patterson. Wednesday we assembled at the meeting house where we again met Eld. Archer, this being his home church, and also many other brethren and sisters and friends. Here we tried to preach two days; one was received for baptism, a Bro. Calk. On Thursday night I tried to preach at Bro. Patterson's house, Bro. Edwards following with appropriate remarks.

Here I had to part from my companion and true yoke fellow—Bro. Edwards—as he had to travel southward to some appointments, and also to visit relatives in that part. But he was to preach at Liberty Hill on Saturday and Sunday following my appointments Wednesday and Thursday. I have been very anxious to hear from the meeting as they were expecting several others to come in.

Friday I was conveyed by Bro. Brazzeal to

New Hope where I tried to preach Saturday and Sunday. Here we heard the sad news that Eld. Gathright, whose family had been afflicted with slow fever for several weeks had sent for Eld. W. K. Smith to attend the funeral of his daughter on Saturday, so Bro. Smith could not be with us until Sunday. But Bro. Bird, a very humble servant of the Lord, and who is a licensed preacher was with us both days.

At this meeting I had the pleasure of witnessing a very pleasant sight. On Sunday after preaching an opportunity was offered for members when an old Sister Rhodes, 62 years old came forward and gave a reason of her hope and was received and her baptism appointed for that evening at her request. Late in the evening we gathered at the water and sang a hymn and an opportunity was again offered for members, when another old sister 63 years old (Sister Barron) came forward and was received and Bro. Smith led them both down into the water and baptized them. I felt that the Lord was verifying His promise that "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." I also met at this place a large number of young people who manifested a great interest in singing, and have gained a commendable degree of proficiency in the art. I think their example is worthy of emulation.

From New Hope Bro. Brazzeal conveyed me to Smyrna where I tried to preach Monday and Tuesday to small but attentive audiences and also Monday night at a Sister Nash's house. Bro. Helms conveyed me to Rehoboth from here, but owing to a little misunderstanding some way there was no appointment there until Thursday; and owing to their church being situated near where the North Ouachita association was to convene the attendance at my appointment was small.

I was conveyed by Bro. Miller to the North Ouachita on Saturday where I again met a large band of Baptists, all of which seemed to be of one mind and one faith. The following ministers were present: Elders Peterson, Best, Harris, Hathcock, James, Yarbrough and Daniel, from Ark., and J. H. Fisher from Tex. All of these I believe are humble servants of God who are laboring for peace among the churches, and are opposing all of the new tests of fellowship which are causing so much demoralization among the Primitive Baptists of late. This association was one of peace and harmony.

From here I turned homeward. At Camden, on my way home, I took dinner with Eld. McDonald and his wife, Sister McDonald, two lovely old soldiers of the cross.

Among all the Baptists with whom I met on my trip in Louisiana and Arkansas I did not find one contending for a "conditional time salvation" or that God's children receive ability in regeneration to keep all of God's commands. And from the information that I was able to gather I think I would not be exaggerating if I should say that two-thirds of the Baptists of Arkansas (and perhaps more) believe in unlimited predestination; that is that God's predestination embraces all things, but does not sustain the same relation to evil as it does to good. I did not find any one who believed that God was the author of sin, in fact I have never found one of them yet, and I am about to conclude that they are a very scarce article; perhaps they have all drifted among these churches and associations who are passing nonfellowship resolutions, as they seem to be the only ones that are troubled with them; I am sure there are none in this part of the country.

I feel to thank God for such kind deeds and kind words of encouragement as I received from the dear saints with whom I met on my visit to Arkansas and Louisiana. I feel that the Lord verified His promise that whosoever would forsake all and follow Him "should receive a hundred fold in this present world of Fathers, mothers, brothers, sisters, houses and land." And, dear brethren and sisters, though your names do not appear in this article they have not passed from

my memory, and especially your kindness to a poor sinner will be remembered a long time. I hope, the Lord willing, to be permitted to visit you all again.

May the Lord preserve you in grace and peace is my prayer for His dear name's sake. H.

ELD. J. C. SIKES.

Dear Brother in Christ I Believe:—Though strangers in the flesh, I feel that I am acquainted with you in the spirit. By the merciful kindness of God who is the giver of all good and perfect gifts, I came in possession of the first issue of your paper, THE ADVOCATE OF TRUTH, and my poor soul has been so filled up while reading the glorious truths therein that my heart, seemingly, has gone out to you in love, for your able defense of the wonderful truths as set forth in your paper.

Dear brother, I am nothing but a poor, weak, hobbling child, and often wondering if I am even a child of God at all. But I feel that the God of Israel has revealed to poor me some of the great mysteries spoken of in your paper, but I am in a country among a people that cannot bear strong meat (deep doctrine) as a whole, and I have often wondered to myself if God has called me to witness these things alone.

I have never consulted nor corresponded with any one on the subject of unlimited predestination, but oh the joy to my poor soul when I found by reading your paper that God had not revealed to me something that was a profound mystery to all the household of faith.

I said I have never consulted any one on this subject. I have not, but I have tried and often failed even to converse with them, for I soon found that it was not revealed to their understanding; and so we, not being able to see alike, would have to drop the subject. I am one that fully believes in the unlimited predestination of God's purpose in all things; but while I believe this, I further believe that I only view it by revelation of Jesus Christ, and so I must needs believe that they can only believe it to whom it is revealed. Some even believe it and don't know how or why it is that they do believe it; and such an one can be instructed more perfectly by the man of God that is prepared, as you are, to explain to them how it is. For my part, I can't separate God's predestination of all things from His covenant plan of salvation; for had there been no predestination or purpose, there would have been no plan of redemption, and if there had been no sinners to redeem, there would have been no use for a redeemer. But you have explained this already better than I can, though I wish to say that I have fully realized the truth of Jesus' words, "Without Me ye can do nothing." And again He says, "I can of Mine own Self do nothing." He says, "I am not sent to do My will, but the will of the Father which sent Me." And O what a glorious thought, that when we are doing Jesus' bidding we are also doing the bidding of the Father. Now some might take exceptions and want to say then that I would make God the author of all my sins. God forbid. Our Savior was not speaking of the working of the carnal mind, but was addressing the spiritual mind or inner man, and was thus showing His dear children how impossible it is for the carnal mind to serve the Lord.

I have just passed through a severe trial of a fever four weeks, that I could do no work at all, and being a poor day laborer I was left destitute of any means of support for my little family. But I feel that God graciously supported me and even better than I could have done had I been well and able to work. Therefore, I can indeed do nothing without Him, that would even be well pleasing in His sight. Why then should I murmur at my lot here, for He hath said again that the Son of man hath not where to lay His head.

Dear brother, I have not written this for publication but for you to dispose of as you desire. Your brother I hope in the suffering will. But Blessed Savior.

Metcalf, Ga.

J. E. S. of God, the



## EXPERIENCE.

By the request of Brother Brundage, I will try to write what I hope has been the Lord's dealings with me. But I feel weak and trembling to try to write; but hope you will bear with me. This is the first time I ever tried to write my experience.

I was born in Bedford county, Tenn., in the year 1868, moved to Texas when I was about six years old. I was brought up under Missionary Baptist influence; but they did not succeed in getting me in with them. They tried to get me to go to the mourners bench. I went once, but I felt that would not do me any good. I thought I was as good as some I knew were in the church. I thought sometimes I would get religion, and join the church. I was not bothered at that time about my condition, any how. But in the spring of 1888, I was taken sick (I was at my father's), and had got able to sit up; when one day my mother was washing and I was alone in the house, when a dove flew in, and a cat caught it. I was sitting by the window, when the thought came to me that I was going to die, and the next thought was what would become of me? It made me tremble; I felt so sure that I was going to die, that I was afraid to be left alone. That was the first time I had ever felt the need of a Savior. I tried to pray, but all I could say was, "Lord have mercy on me." I wanted some one to pray for me; I thought when Pa came in the house, I would ask him to pray for me; but when he came I did not say a word about it. I went on in that condition until fall, doing all I could to get shut of this trouble, but it would come in spite of all that I could do. Instead of getting better, I got worse all the time, until I could not rest at night. I felt that I would die, and that hell would be my doom; I would ask the Lord to have mercy on me; and would read my Bible, to see if I could find anything in there that would give me comfort; but not a word could I find that would do me any good. The doctor said I was going crazy, and I thought so too at times.

I wished, at times, that my husband knew my condition that he might pray for me, for I felt that I must soon die and leave him. When he was at the house I would go off to myself and try to pray but could only say, Lord, have mercy on me a poor sinner! I did all I could to resist the impression. I was in such great trouble that I would walk the floor and wonder what was the matter with me.

Every chance I had I would go to my mother-in-law's to hear them talk; they would tell me that I would not die yet, that they had been all along that road, and that bothered me, how they could know my feelings, when I had told no one, not even my husband.

My husband would argue the Primitive Baptist doctrine and that would make me mad for I did not believe it and I would tell him I would never be a "Hardshell;" but the Lord was leading me along and I knew it not.

I thought if I could get up and leave my troubles, I would be free. This was in the fall and my husband was working away from home. One morning when he started off I felt that it was the last time I would ever see him, for I did not think I could live to see the sun go down. I walked the floor and begged for mercy; I got so weak that I could not stand up, so I lay down on the bed to die, as I thought, for I did not want any one to pass and see me on the floor dead. The last thing I remember saying was, Lord, have mercy on me! I don't know how long I lay there, but when I come to myself, it seemed that every thing was praising God; I was so happy that I wanted everybody to know how I felt. I thought I could not wait until my husband came home at night to tell him. I wanted to go to his stepfather's and tell them, so I borrowed a horse and started, but on the way the thought came to me, don't tell it, you may be mistaken; then I would think I would tell how. But I got there and did not tell it. My mother-in-law asked me if I was not better, I said I was; she said she thought I was, and I said I knew how she knew. I felt like I wanted to be baptized, but

did not know where to go; the Missionaries did not preach my experience, so I stayed out of the church four years, and during all that time I was trying to keep from believing the Primitive Baptist doctrine, but continued to read and pray for light and understanding, and to know if I had been born again. So I traveled along suffering, and from time to time, promising that upon the next opportunity I would discharge my duty. So in July, 1893, I went and told part of what I have written and they received me, but I do not see how they can fellowship me for I feel so unworthy among so good a people as I think the Primitive Baptists to be.

It was at a three-day's meeting and my husband and I joined on Friday and were baptized the next day, also another brother joined at the same time.

Well, brother, if you think this will be of any comfort to a child of God, you may send it in for publication, hoping that the Lord's people will bear with me. Should you think it not worthy throw it by, and it will be all right with me.

Brownwood, Tex.

M. P. RHYNE.

LONGVIEW, TEX., Sept. 14, 1901.

"The book of the generation of Jesus Christ," Matt. 1:1. Now this book is misapplied to suit a generation of vipers. They were here in the days of old, and we have no account of their dying out or disappearing. The same generation is plentiful today. They teach the same doctrine that they did then. They have a form of godliness but deny the power thereof. They tell the people that Jesus suffered and died to make a way for all to be saved, if they will do a little over half the work; if not they are lost. They do not believe what the angel of the Lord told Joseph, "And she shall bring forth a son, and thou shalt call His name Jesus, for He shall save His people from their sins." "Neither is there salvation in any other; for there is none other's name under heaven given among men whereby we must be saved." So we see by their teachings that they contend that there is another way; that preaching is the way to save sinners from eternal damnation, and that money is the way to equip them for the work, and without it they cannot and will not even try. So we see that this God is money, and their doctrine has an evil foundation. It has the foundation that Satan has been using ever since he beguiled our mother, Eve. The serpent disputed God's command to Adam, and they are still telling the people that God is not willing that any should be lost if they will let Him save them. If they will start God will assist them, and they will escape the torment of an endless hell, if they hold out faithful to the end. And the main point is to be liberal to put in thy money to make as big a God as any of the nations. Well, I have said enough. Any person that is willing to acknowledge the truth will say the above is so. Now, the above generation is teaching the same today that they did when our Savior was here on earth, but all their works they do to be seen of men. They make broad their phylacteries and enlarge the borders of their garments and love the uppermost rooms at feast, and the seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. "Woe unto you Scribes and Pharisee hypocrites, for ye devour widow's houses and for a pretense make long prayers, therefore ye shall receive the greater damnation." "Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Well, I could point out numerous Scriptures to prove that the same generation is here today keeping up the same doctrine. There is but two doctrines in the world today, and ever has been. One is right and the other wrong. All that were enemies to our great Redeemer when He was here in the flesh, has multiplied beyond numeration; but with all their multitude, they will be brought low.

Well, I have said a considerable amount about the Pharisees, I will try to say something about the chosen people of God. They are a

poor and afflicted people; they feel to be mourners, that was the reason our Savior said to them, "Blessed are they that mourn, for they shall be comforted." They cannot say that they know that they are Christians. They know that they have followed the way that seemeth right unto man, but the end thereof was the way of death; then springs up hope which is an anchor to the soul both sure and steadfast. Paul said by hope we are saved, hope that is seen is not hope, for what a man seeth why doth he yet hope for? Tribulation is the portion of the children of God, if I know anything about them. I feel to be blind and ignorant, trouble and unworthiness is my portion in this life, but I hope that I have hope. Sometimes I think that I have faith as a mustard seed that passes like a shadow, and it gives me consolation to realize that God works all things after the counsel of His own will, and that He has chosen the weak things and the foolish things to confound the wise and the mighty. I feel to be one of the weak and foolish things of this earth. I am not competent to say that I know anything of myself. I cannot direct my thoughts, they are numerous and wander to and fro in the earth and cause me to say with the Apostle Paul, O wretched man that I am! God's people are little children while here in this wilderness of woe and confusion, this world is not a home for God's chosen people. Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. So we see affliction has been the lot of God's little flock in all ages; for whom the Lord loveth he chasteneth every son that he receiveth. Still it seems grievous to the poor tempest tossed child of God. He would evade it if it was in his power, but all power in heaven and among the inhabitants of the earth belongs to God, and none can stay His hand. All flesh is grass. We continue here but a little season and then return to dust, and the spirit to God who gave it. Our Savior said to His followers, "In the world ye shall have tribulation." So we see anyone that has no tribulations in this world, is not one of God's little ones, or at least he fails to have the mark. That generation that claims all that is necessary is to do right and be happy, they claim they do no sin.

Well, I had better bring this scribble to a close lest I worry you. If you can select anything worthy of space in this scribble use it, if not, cast it away and all will be right with me.

Your unworthy brother in hope,

W. H. SHADDOCK.

## SALVATION.

DEARLY BELOVED IN THE LORD:—Having received a copy of your paper, THE ADVOCATE OF TRUTH, and a request therein for brethren to write for the same, I hope it is with the fear of God before, that I submit the following to be disposed of as you see fit:

We find it recorded by the Psalmist David in Psalms 68:20: "He that is our God is the God of salvation; and to God the Lord belongeth the issues from death." Now this is always manifested in the experience of the children of God; for when we found ourselves sinking down in despair and felt to be without God and hope in the world, we were enabled to see that Christ Jesus stood as a mediator between God and man. It is by grace we are saved. This is a present salvation. Now the child of God is in a capacity to see and hear and learn the things which accompany salvation for time and eternity. Ephe. 1:18. "The eyes of your understanding being enlightened that ye may know what is the hope of His calling and what the riches of the glory of His inheritance in the Saints." Now, Paul to the Romans, 8:24, says: "We are saved by hope; but hope that is seen is not hope for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Now what is this that the people of God are waiting for? Let us have Paul

CONTINUED ON PAGE 6.



I wish to say to the readers of THE ADVOCATE OF TRUTH that these errors do not occur as a result of negligence on our part in looking over and correcting the manuscript, but are typographical errors. It is almost a matter of impossibility to prevent them from occurring sometimes, but we hope to prevent them as nearly as possible. — [Ed.]



## THE COMFORT OF GOD'S PEOPLE.

ELDERS SIKES AND HARDY:

"Comfort ye, comfort ye my People, saith your God. Speak ye comfortable to Jerusalem and cry unto her that her warefare is accomplished, that her iniquity is pardoned. For she hath received at the Lord's hand double for all her sins." Isarah 40:1-2. These words of the Prophet is most positive and very forcibly lucidating and showing that all God's elected covenanted people had received benefits of Eternal Salvation. The mission of God's ministers are to tell these people of the certainty of their being saved, but doubly meaning also timely. Christ has doubly paid, or satisfied all the demands or claims that are against them. Then Jesus declares on the cross that it was finished, completed, satisfaction rendered to His Father for all their tresspasses and sins held against them. He poured out his blood on the tree of the cross. Hung suspended between the heavens and the earth three dreadful hours in agonizing sufferings for His people. Dying the ignominious death of the cross that they might live and bask under the wide-spread bowers of the tree of life and live forever. During His suspension on the rugged cross, the vale of the temple was rent in twain (torn into), meaning too that the grievous laws, covenant or worship was abolished, annihilated, put away. They (His people) being redeemed from under this curse of that law, it was now settled, put an end to. Now the new and everlasting covenant and kingdom was set up which was ordered in all things and sure. 2nd Sam. 23 chap. 5th verse, "This people have I created and formed for myself and glory." "They shall show forth my praise." Isah. 43:7, 21 v. Then God's word and promise and covenant is sure, and not only sure but ordered. God's covenant with Abraham, His oath unto Isaac, and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant. This seals and destines His promise. Read the 105th Psalm for proof: 'I am the Lord, I change not; therefore ye sons of Jacob are not consumed.' Can God lie? If not, then "the blood of Jesus Christ His Son cleanseth them from all sin." 1 John 1:7; Rev. 1:4. These declarations seal the blood-washed throng that will reach heaven, and immortal glory as sure as Jesus will be there, for their lives are hid with Christ in God; so when Christ, who is their life shall appear, then that sure will they also appear with Him in glory beyond this mode of existence and vale of tears in a land of eternal felicity and bliss, there to cluster around the throne of God with the angelic hosts of heaven. This will be without the loss of a single one. Then this covenant is ordered and sure to all the chosen generation, royal priesthood, holy nation and peculiar people that is called from darkness to His marvelous light. 1st Pet. 2:9. "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are His." 2nd Tim. 2:19. Are these sure promises of God to His people offensive because they cannot trace their descent? Surely it is a consolation, a comfort and edification to them who have the evidences within, even to as many as the Lord thy God shall call. All that God sheds His love abroad in their hearts, those that love the brethren, these are heartfelt, visible evidences of the certainty of God's promises being completely fulfilled and sure. "Nay, in all these things are we more than conquerors through Him that loved us and gave Himself for us, and bore our sins in His own body upon the tree of the cross." "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn Thee." "Jesus having loved His own that was in this world, He loved them unto the end." Never forgot them; never leaves or forsaken them. God and His Christ is able to perform whatsoever they promise, and they never fail. They rule in the army of heaven and among the inhabitants of the earth, and none are able to stay their hands. That God's covenant is everlasting, ordered in a surety. What child of God

can doubt these sure promises? And there are no promises but to the Isreal of God, His chosen, the bride, the lamb's wife. Blessed are they that are called to the marriage supper of the lamb. When He calls He justifies and them He glorifies. If God be for us who can be against us. Paul declares that powers, principalities nor nothing is able to separate us from God or from His love being shed abroad in our hearts. Then little, trembling, doubting saint, be of good cheer, Jesus has overcome the world and conquered death, hell and the grave, and has arose a victorious conqueror over all enemies, and don't offer but gives eternal life to all that His Father give Him. Then this settles the question of a general atonement to the human or Adamic race. "I give unto them eternal life. And they shall never perish; neither shall any one pluck them from my Father's hands for my Father that gave them me is greater than all and none is able to pluck them from His hand, and I will raise them up at the last day. All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast them out." "No one cometh unto Me except it were given him of my Father." If this, dear children of God, don't truly establish His eternal and everlasting covenant ordered in all things and sure, I don't understand language. So all that can come, will come, and all that will come, can come. Now this is broad enough and narrow enough to cover every one that Jesus tasted death for and hast redeemed by His blood out of every tongue, kindred, nation and people, not all of, but from among, out of. This includes and embraces every covenanted one; every Israelite. The Gentile that was ordained to eternal life believed and none others included. Ordained means covenanted, set apart.

May God bless this scribble to His own glory and the good of His people.

JAMES K. P. LEGG.

Crab Orchard, Va., November 1, 1901.

## CHRIST A PERFECT OFFERING.

"But this man after He had offered one sacrifice for sins, forever sat down on the right hand of God." Heb. 10:12.

The old apostle here is contrasting between legalism and grace. He shows that the Lord had no pleasure in their offerings, even under the law, much less now under grace. After He had offered Himself for our sins, even fulfilling all law and redeeming all those that are sanctified (set apart) to that end from under the law and under its curse. So we understand that Jesus is seated at the right hand of God, making intercession for His elect according to the will of God, and Jesus says that the Father always hears Him. Jno. 11:42.

Not only is He praying for them that they should be kept from the evil, (Jno. 17:15) but leads them by His Holy Spirit; "for as many as are led by the spirit of God, they are the sons of God," says the apostle; and not only that, "The spirit itself beareth witness with our spirit that we are the children of God." So then we see that Christ satisfied the law for us and frees us from its curse, and leads us through all our trials and sorrows in this life. But, says one, what about all those trials and sufferings that the children of God get into? According to the Scriptures, they are of God's appointment and are for their good and His glory. Our blessed Master learned obedience by the things that He suffered; so all things work together for good to them that love God, even if it be tribulation. "For tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts." So Christ by one offering atoned for all of the sins of all of His people for all time and all eternity.

So then, like the apostle, "The life which I now live in the flesh, I live by the faith of the son of God who loved me and gave Himself for me."

Oh! says one, you do away with our conditional time salvation. Not I, but Paul by divine inspiration. I admit to suit your theory Paul

ought to say the life I now live in the spirit, I live by the conditions performed by me in the flesh. So by a faith in a blessed Jesus the little child of God lives, looking for that blessed hope of immortality beyond the grave.

Bro. Sikes, I wish to say I heartily concur in Bro. Curry in regard to your sermon at the association. It was Christ and His electing love from start to finish, well seasoned with grace; and my poor heart is still feasting on that sweet sermon at Antioch. Your preaching did great good among the Baptists out here, for which we desire to give the Lord all the praise, and ask the Lord to continue to bless you with that meek and humble spirit.

Yours in bonds and afflictions,

J. C. BRINSON.

Comanche, Texas.

## EXPERIENCE.

MRS. V. L. SORRELS.

My Very Dear Sister, but Stranger in the flesh:—A few days past a copy of THE ADVOCATE OF TRUTH fell into my hands and I found a communication above your name. I commenced reading it but had not got far down the column before I had to lay it down till my tears dried up so I could see. I made the second effort with the same results; but eventually I read it all and have reread it several times. How vividly it brings times past in present view.

When early in my teens, I was shown my true condition before a just and holy God. I felt to be further from God than any one on earth, and such a load of guilt and condemnation as I had. The vegetable kingdom drooped in mourning it seemed for me, but God's justice demanded my natural life; and eternal punishment was my due. But to my surprise, a voice seemed to speak to me plainly and say: "As freely as that victim bleeds that lies before you, that free your Savior bled for you." It seemed, my dear Sister, that in the twinkle of an eye my burden was gone, and the vegetable kingdom was in a great glee of praise to God, and me standing in the midst of a light, some different from the light of the sun.

I thought then the whole lump was leavened; but oh, I soon found I was mistaken. It was not long before I found I was a poor sinner, and so I feel to-day, at the advanced age of 80 years. During 1853, I was often admonished to take my yoke upon me, but parlied with the flesh. I went to bed one night with such a load of unworthiness that I cannot express it. I fell asleep, but was awakened by a beautiful white robe being presented to me, as my robe of righteousness from Jesus.

I awoke in an effort to get hold of it. I saw no one, but something said not now but after awhile. While this is only a dream I believe the whole circumstance to be a manifestation from God, and it keeps me in spirit, hoping that at the end of my pilgrimage, I will realize it in deed and in truth. My time to depart is near, when I must go to the unknown world.

This circumstance is now 65 years past and it seems as a few days, and is as fresh in my mind as if it had occurred only a week ago. I have been trying to tell my little hope for 41 years and have finally concluded that it can't be told by mortal tongue. If my effort has ever been sanctified to the comfort of God's children, to His name be all the praise.

Your brother in Christ I hope,

Omen, Tex.

J. E. HARDIN.

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CONT. OR

Ed's.



KNOB, TEX., Sept. 9, 1901.

The Advocate of Truth: Dear Kindred in Christ.—I feel sometimes like writing but when I examine my barren mind I find so little there that I can hardly sum up courage to try: besides I see so many able articles from others, I fear I might crowd out more worthy matter; and, again, there is so much confusion, I fear some little one like myself might be offended. There is more trouble among the Primitive Baptists than other people in the world according to numbers. I hear more new ideas advanced of late than I thought could ever spring up among them. I once thought that the Primitive Baptist took the Scriptures alone as their guide for faith and practice, and therefore would have no more trouble among themselves, but, alas! how sadly we are disappointed, so much so with me, I would hardly be surprised to hear anything advocated of late. I was horrified when the controversy sprang among us over predestination, then followed the idea of a "conditional time salvation," but if one error can be more absurd than another, the idea that none of the human family has any promise of life in Christ only the natural seed of Jacob. Certainly no man with any degree of understanding can get such an idea from the covenant made with Abraham, for in his seed all the families of the earth were to be blessed. Anyone that will read the history of the Lord's dealings with the nations in establishing the Israelites in the land of promise can certainly see that no temporal blessing came to those nations by the natural seed of Jacob. So if there was any blessings to those nations in the seed of Abraham it certainly was spiritual blessings in Christ. I have always understood that the Lord made choice of Abraham's seed naturally, through which the Messiah was to come; and, dear brethren, read what Jesus said concerning that generation that all the righteous blood shed from Abel to Zacariah should be required of that generation, and you will see in the fulfillment of the same, that the Lord did not favor the Jews from the days of the personal ministry of Jesus above other nations. And, again, old Simeon's language when Jesus was brought to the temple to be circumcized, ought to settle that question. He said Jesus was a light to lighten the Gentiles and the glory of Thy people, Israel. There is not the shadow of proof nowhere in the Bible, that any part of Israel was called Gentiles, and the declaration of the angel that appeared to the shepherds ought to shut the mouths of all men on the subject. He said: "Fear not, for behold I bring you glad tidings of great joy which shall be to all people." Reason and common sense will say this language embraces more than Jacob's family; also in the 2nd chapter of Acts the seventeen nations mentioned were Jews and proselytes that heard Peter in their own tongue; now I do not see how a man that knows one sentence of language can say that a proselyte is one of the original stock. Paul in the 11th chap. of Romans says, that "blindness in part has happened to Israel until the fullness of the Gentiles be brought in." I understand the Israel here spoken of to mean all of the descendants of Jacob, and the blindness was only in part, not the whole. Again, what are we to understand from Paul's language in 1st Cor. 1:22, when he said: "The Jews require a sign and the Greeks seek after wisdom." The Greek here certainly did not mean any part of Jacob's children, for the whole Greek nation was seeking after the wisdom Paul mentions. No one that understands the history of Greece will deny this, and Paul plainly says that the "preaching of Christ crucified was to the Jews a stumbling block and to the Greeks foolishness, but unto them which are called both Jews and Greeks Christ the power of God and the wisdom of God." Isaiah furnishes abundant testimony of the bringing in of the Gentiles, long before Israel was scattered among other nations; but I will not say any more on this subject at present, but in conclusion will try to show how the Gentiles are brought into the lineage of Abraham. Paul says

in Rom. 11-17, that the Gentiles were grafted into the tame olive. Here I will ask, is it reasonable to say that a wild olive branch is any part of a tame olive until grafted in? Now, to make it plain, Jesus took not on Him the nature of angels but He took on Him the seed of Abraham, Heb. 2-16; therefore He was of the lineage of Abraham, and when a Gentile is brought to God by Him, or in other words born of His spirit, he (the Gentile) is brought in to the lineage of Abraham by faith in Jesus, being chosen in Him before the foundation of the world, therefore Paul could say to the Gal. Gentiles, if ye be Christ's then are ye Abraham's seed and heirs according to the promise.

Now, dear brethren, if you see anything in this scribble that would comfort any one you can publish it, otherwise lay it aside.

Love to all.

JOHN H. SMITH.

Eld. H. B. Jones, Mt. Vernon, Tex.: Dear Brother:—Your very good letter of the 11th inst. came to hand a few days ago and I will now try to answer same.

You need have no fears of me not answering or trying to answer your much appreciated letters, for I feel that they will always receive from me due consideration, no matter how short they are. Your last is especially good to me, and I feel that I can fully agree with you in regard to the condition of the world. The world is evidently writing its own history. It is evidently growing worse and worse—socially, morally, politically and religiously. Yes, this a fast, so-called, progressive age, but the world is certainly progressing backward, fast reverting to heathenism. The religionists of this United States would shame those they call heathens. Instead of this being an enlightened age I conceive it to be an age of darkness. Surely the "man of sin" is revealed. I think, my Bro. John's "second beast" is nearly full grown. I think Papal Rome was the first, and the combined religious world now constitute the second, and the second is to exercise all the power of the first; and all he lacks of exercising absolute power is to be loosed by law power, and this can be easily done, because we see even our rulers have no regard for law, for with impunity they violate the constitution. The spirit of Catholicism is already manifest in our rulers, as evidence of it: see what part they took in the affair in China. So church and state are being joined together rapidly, and when it is completed the Catholics will have their desire, and all such as you and I, if caught, will be put to death as they were in the days of old. History has ever repeated itself, and if I have the correct view of what John saw, the true followers of Jesus will be subjected to the same persecutions, fiery ordeals, martyrdom, as the early Christians suffered. So I think, my Brother, "the camps of the saints and the beloved city" will be "encompassed" when there is a complete "gathering together of Gog and Magog," and everything portends this in the near future. The scriptures are being rapidly fulfilled, especially relative to the wickedness and corruption of men in these "latter days." I think time is nearing the close. It is to my mind getting late in the evening. Yes, the "love of money," riches and honor are the controlling passions of the world, all "running greedily after the error of Baal for reward, and I am sorry to say some of our people are also in the swim.

But, my Brother, devils may rage and fiends howl, "kingdoms rise up against kingdoms," and crumble and fall to atoms, Jesus will rule with authority to His honor and glory even to the utter destruction of all sin and corruption, for "He will reign until all enemies are put under His feet," and when He has done this, and all His elect are brought into His Kingdom, then He will deliver it up to His Father, that He may be all in all. And when He delivers the kingdom to His Father, He will put one foot upon the land and the other upon the sea and cry by Him that liveth forever that time shall be no longer."

My dear Brother, I commenced this letter the 18th and now it is the 27th. I have been

bothered in different ways since, is the cause of the delay. I thought when I started this letter I would also write you some of my thoughts concerning the "judgement," but have decided to defer until some other time.

I do hope the way will open for you to visit us in the fall as you cannot this summer. I would gladly arrange appointments for you and would accompany you to some at least. It is about 40 miles to Bro. Peterson's section of the country. I expect, if the Lord will, to visit Chapel Hill, his home church, on Friday before the 4th Sunday in July. Wish you could be with us.

Write as soon as you can. My love to the faithful in Christ Jesus.

Yours in love,

P. H. JAMES.

Prescott, Arkansas.

## 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 at your home 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.

## Abstract of Principles

—OF—

## THE ADVOCATE OF TRUTH.

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

- 1st—We believe in one God who is the Father, the Word and the Spirit; Who is the absolute sovereign over all worlds, creatures and things; Who created all things for the purpose of His own glory; Who governeth and disposeth of all creatures and things according to His own eternal purpose and the immutable counsel of His own will, and the working of His mighty power, whereby He is able to subdue all things unto Himself to the most holy ends for which they were created.
- 2nd—We believe that God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass, yet so as thereby he is neither the author of sin nor hath He fellowship with any therein; neither is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things; and His power and faithfulness in accomplishing His decree.
- 3rd—While it is a fact that God has embraced in and bounded and limited all things by His unchangeable, yet most holy, righteous and sinless decree so that all things work for His glory and the good of His people, yet it is also true that all men under the influence of satan and the corruption of their own hearts, do often violate God's holy law with evil intentions to satisfy their own carnal lusts and are both accountable to God and justly punishable for their sins.
- 4th—God's infinite wisdom and divine foreknowledge are so immutable and boundless that nothing can take place different in any way from the way He thought that it would be and thereby deceive Him.
- 5th—We believe that God chose His people in Christ Jesus before the world began (when as yet there was none of them) and made a covenant with Christ for their redemption from all iniquity, which covenant was ordered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.
- 6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit and the life of Christ in them and are evidences of their gracious state and that all the graces of the spirit and all their acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ, and that they are so far unable to go beyond in good works or do more than is required of them, that the most godly and pious fall short of much which they in duty are bound to do.
- 7th—We believe that the gospel was ordained of God for the good of his children, to instruct them and to comfort them and to stir up the grace that is in them and point out their duty to them, and is mighty through God to save them from error and from false doctrine and the deceitful snares of wicked and designing men who are ever ready to deceive.
- 8th—We believe in the resurrection of the dead, both of the just and of the unjust and the mortal bodies of the saints shall be changed and fashioned like the glorious body of Christ.
- 9th—We believe it to be hurtful and wrong to set up bars to fellowship as long as we can maintain the purity and order of the church without them.

We shall labor for peace through the columns of THE ADVOCATE OF TRUTH as far as we are able to do so without forsaking the truth and we ask all lovers of truth and peace to join us in this work.

We ask all who endorse the foregoing abstract of THE ADVOCATE OF TRUTH and wish to be put on the list of contributors to send their names to the editor.