

# The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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

VOL. I.

TIDWELL, TEXAS, DECEMBER 1901.

NO. 9.

## SELLING THE WORD.

There was a man in days of old,  
For filthy lucre his Master sold;  
And thousands in the present day  
Are selling His word in the same way.

For money Jesus was betrayed,  
By crafty men the plan was laid.  
And Judas for a small reward,  
Pointed out to them the Lord.

And Judas taught them just such knowledge,  
As now is taught within the college;  
That Jesus was an extra man,  
Though could not carry out His plan.

But we learn that Judas did repent,  
And gave up his money, every cent;  
But now they lay it up in store,  
And urge the people to give more.

And since the mission plan was laid,  
Jesus has often been betrayed;  
And thousands have their fortunes made,  
Since preaching has become a trade.

But they learned well to indite,  
And take a week their sermons to write;  
And when Sunday comes they will stand and read,  
And for gold and silver plead.

To preach to heathens they seem intent,  
But their mission funds are too near spent  
Now those that preach the word for gold,  
Have their Lord and Master sold.

Then cease to peddle on the God-man,  
Let Judas go and himself hang;  
Instead of Judas let's have a Paul,  
And let the money system fall.

But some like greedy dogs appear,  
And want more wages every year;  
To hire them to preach and pray,  
And sell God's word day after day.

It seems to me that such as this  
Is betraying Jesus with a kiss.  
Pretending to teach His wholesome laws,  
When money is the moving cause.

'Tis not denied that many do  
This unrighteous course pursue;  
And dress their sermons in disguise,  
And of God's people make merchandise.

Oh! if I had language to portray  
The false system of the present day;  
My mind, I think, would be relieved,  
If the people could be undeceived.

—SELECTED.

## SIGNS OF THE TIMES.

A. W. MARTIN.

CONTINUED FROM LAST ISSUE.

power; and He knew the effect of the one as well as the other. Hence if the effect of the one was predestinated, then the effect of the other must also have been predestinated. But while I would not say that foreknowledge is the cause of things taking place as they do, yet it certainly does exclude the idea of even the possibility of a failure in the thing foreknown. So if a certain thing is predestinated to take place in a certain way, upon certain conditions, then the conditions must also be predestinated, else there is no foreknowledge in the matter at all. God certainly has a purpose in permitting things to be done, as much so as in doing the things which He does; and it is utterly impossible for any man to harmonize the scriptures with human reason of right and justice; for it is written, "This matter is by the decree of the watchers, and the demand by the word of the holy ones, to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." (Dan. 4:17). Human reason would always say that justice demands that the best of men be set up over the kingdom of men, but this scripture says that God does just the reverse and setteth up over it the basest of men. Shall we say that God is unjust in doing this, because He doeth the justice of it? God forbid,

but let us remember that God hath said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (Isa. 55:8-9). And Paul says, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out. For who hath known the mind of the Lord, or who hath been His counsellor? Or who hath first given to Him and it shall be recompensed unto him again? For of Him and through Him and to Him are all things, to Whom be glory forever, Amen." (Rom. 11:33-36). And Job says, "He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of Heaven tremble, and are astonished at His reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His spirit He hath garnished the Heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways; but how little a portion is heard of Him? But the thunder of His power who can understand." (Job 26:9-14). Paul says again, "For by Him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by Him, and for Him." (Colossians 1:16). This certainly is enough to prove to any one, that God is not only the creator of all things, both visible and invisible, but that He created them all for Himself. Not only so but that he governs and controls all created things, according to His own purposes and pleasure, and no man can hinder or hasten Him in any of His purposes or works. For it is written, "Remember the former things of old, for I am God, and there is none else. I am God and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying My counsel shall stand, and I will do all my pleasure." (Isa. 46:9-10). So we see that God did not only see the end from the beginning, but he declared the end from the beginning; and Job said, "But He is in one mind, and who can turn Him; and what His soul desireth, even that he doeth." (Job 23:13). So if it is God's pleasure or desire to work in His people and cause them both to will and to do of His good pleasure, then there is no power in Heaven or in earth that can turn or hinder Him from doing that work, else the above scriptures would not be true. No man can cause God to work in any of His people both to will and to do of His good pleasure when it is not His desire to do so, any more than they can cause Him to quicken a dead sinner into life when it is not His pleasure or desire to do so. Neither can any man hinder God from working in any of His people and causing them both to will and to do of His good pleasure when it is His pleasure to do so, any more than they can hinder Him from regenerating a sinner when He desires to do so. His work is just as necessary in the one as in the other. Without the work of God in His people, there would be no more obedience than there would be regeneration without His work with those who are dead in trespasses and sins. But some will say if the people of God have not got the power and ability to obey, then why command them to obey? If there were no commandments there could be no obedience, because there would be nothing to obey. In Revelati-

we read that the Spirit said to the church at Ephesus, "Remember therefore from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." So we find that repentance is a command; and four out of the seven churches in Asia were commanded to repent, but not a word is said about their power and ability to repent, but Paul says, "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (2 Tim. 2:23-26). In this we learn that some of the people of God were taken captive by the devil at his will, and if they had the power and ability to obey the command to repent even to the acknowledging of the truth, then why was it that Paul was so particular to charge Timothy to in meekness instruct them, if peradventure God would give them repentance? Why did he not tell Timothy to tell them that they had the power and ability to repent if they would only use it? The answer is, they had no such power, and Paul would have been disobeying the command of Jesus where he said, "Then opened he their understanding that they might understand the scriptures, and said unto them, thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day; And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem, and ye are witnesses of these things." (Luke 24:45-48). Repentance and remission of sins were not to be preached in the name of Jesus to the dead sinner, but they were to be preached in His name, to His people, and to show that this is the way that the apostles understood and taught. We will read again, "Then Peter and the other apostles answered and said, we ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand, to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins." (Acts 5:29-31). So I understand from these scriptures that man has no more power and ability to obey the command to repent, than he has to remit His own sins; because Jesus is exalted at the right hand of God for that very purpose, for to give repentance to Israel and forgiveness of sins. Had any of the apostles taught the power and ability of man to obey the commandments, then they would not have been witnesses of the things which Jesus said, but they would have been witnesses of the things which the Pharisees would say. So let me repeat again, can we not discern the signs of the times? And will we not beware of the leaven of the Pharisees? Solomon says, "Man's goings are of the Lord; how can a man then understand his own way?" (Prov. 20:24). He says again, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccl. 11:6). Let us stop and ask this question, if man's goings are of the Lord, how can a man then choose his own way? It is the duty of the servant of the Lord to in meekness instruct those that oppose themselves. To sow his seed in the morning, and withhold not his hand in the evening, for he cannot tell when



the Lord will give repentance to some poor wayward child, and cause him to say as Ephraim did, "Turn Thou me, and I shall be turned; for Thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh. I was ashamed, yea, even confounded, because I did bear the reproach of my youth." (Jer. 31:18-19). He cannot tell when the Lord will open the heart of some disobedient child, and cause him to attend unto the things which are spoken, as He did in the case of Lydia. How easy it is for the Lord to give repentance to His people. He only turned and looked upon Peter once, which caused him to remember what He had said to him, and to go out and weep bitterly." (Luke 22:61-62). Then let us try to avoid foolish and unlearned questions, knowing that they will only gender strife. Let us not claim more for man than the Bible gives him, for that would be an unlearned question. May the Lord make and keep us all meek and humble, and cause us to say as poor old Jonah did, after the Lord had made His power known unto him: "I will pay that I have vowed; salvation is of the Lord," is the prayer of your little, unworthy and afflicted brother in hope of a better home beyond this vale of tears, where sickness, sorrow, pain and death are felt and feared no more. So fare well you.

A. W. MARTIN.

Sipe Springs, Tex.

#### A LETTER BY J. LINCE TO HIS SISTER.

My Dear Loving Martha:—It has been in my heart to write you for some time past, and I suppose my loving sister has wondered and wondered how I could neglect her so long, but I have had of late such discoveries of the ingratitude of my own heart, and have been brought to see and feel that I am such a murmuring creature, and have been so blind to my God's real dealings with me and mercies towards me, that I scarcely dare even now trust myself to write you. You know something, my loving sister, of my sorrows and trials, and Oh! how often have I murmured against my God on account of these trials. But I have learned by experience that these very sorrows and trials are my sweetest and most precious blessings. And Oh! to think that I have murmured against my God for sending them, or permitting them to come upon me cuts me to my very soul, and wrings from my heart the prayer, "O Lord rebuke me not in Thine anger, neither chasten me in Thy hot displeasure." I am not ashamed to tell you, my dear sister, however reluctant I might be to mention it to another, that I am prostrate in the dust because of my ingratitude, and have been weeping, but they are sweet tears, tears of repentance and joy, and I trust I can say with David, "The Lord hath heard the voice of my weeping. The Lord hath heard my supplication. The Lord will receive my prayer." Oh my God, I have never really thanked Thee until now for my trials and sorrows, which in mercy Thou hast sent. I have wept and prayed and cried to Thee for patience and submission and resignation, to bear all uncomplainingly and in meekness; but Oh! how often has this heart raised up in rebellion against Thee because of these trials which I find has been my greatest blessings. I have thanked Thee again and again for my roses, but not for my thorns. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought until recently of my cross, as itself a present glory. Oh! Thou loving Son of God, whose human life has been perfected through sufferings, teach me, I beseech Thee, the glory of my cross. Oh teach me the value and gracious benefits of all my sorrows and trials. Oh! show me that in love and great mercy Thou hast sent them all. That one could not have been dispensed with. Oh! show me that I have climbed to Thee by the path of pain. Reveal to me that my strength was the product of the hour when I wrestled until the break of day. Oh! show me that my tears have made my rainbow, and give me to kiss the hand that has brought me to glory in my tribulations, and measurably hushed into silence the murmurings of my

oftimes bewildered soul. Then shall I know that Thy hand is leading me, and Thy right hand supporting me. When I shall have learned that my cross was a gracious gift from Thee, and I shall raise a monument to the hour of my sorrows and griefs and trials, and the words which I shall inscribe upon it will be these: "It is good for me that I have been afflicted." My dear sister, I have no one to thank for all this but my God, for my whole being has fought against it for years, but He has won the victory; and I would pour eternal songs of praise at His feet; I would bow my head, and from the depths of my inmost soul thank Him for thus dealing with me. Whatever I need, whatever I feel wrong, may it bring me to my Savior's fulness. O that all these things which I was so foolish as to think was so much against me, bring me nearer to Him, and make Him dearer to me. Oh! I would carry all sin, sorrow, grief, trials, tears and weepings to Him as one great lump of sin, and receive all blessings from Him without money and without price. In this communion I long to grow. O that I may learn it more, and welcome anything that will bring me into nearer and sweeter fellowship with Jesus. Growing up unto Him in all things. Love's sweetest adorations and my hearts warmest and tenderest affections, I bring to my sweet Jesus. He is supremely worthy of all, for He has done all. His name is music to my soul. My very heart and soul are enamored with Him. I love His name. I adore His person. He is my glory and the lifting up of my head. You see my paper admonishes me to close. I have written you a brief fragment of my experience (honey) which I have gathered from the carcass of the lion, and I earnestly pray, my dear sister, the few words written in meekness, may be owned by my Master to the good of your soul. My tenderest love to yourself, and much love to your dear good Thomas; and will you both remember one who often thinks about you, and remembers you to the King of Kings, and craves an interest in your prayers.

Your unworthy brother,  
J. LINCE.

#### TO SUBSCRIBERS.

We desire that each one of our subscribers send us a list of names of Primitive Baptists or any one else whom you know to be interested in the cause of Christ, that are not regular subscribers to THE ADVOCATE OF TRUTH. We desire to send out a number of extra copies of the issue of January 1st. It is being commonly reported by some that the great majority of Primitive Baptists acquiesced in the course of those in Texas who are passing resolutions of nonfellowship against those who hold to unlimited predestination, when such is not the case; but on the contrary their course is condemned by peace loving Baptists both in Texas and out of Texas. In fact there is but one paper that I know of in the United States (purporting to be a Primitive Baptist paper) that is favorable to the "new bar" system, but several papers have recently spoken out against such unscriptural and unholy practices. In the next issue—January 1st—of THE ADVOCATE OF TRUTH, we expect to publish what the editors of some Primitive Baptist papers outside of Texas think of the matter, and we desire to get a copy of the issue containing these articles in the hands of as many Primitive Baptists in Texas and out of Texas as we can, that they may see what is regarded by our brethren in other states as gospel order and discipline. "In the multitude of counsel there is safety." Be sure in sending in to write the name and address plainly, and as we are receiving subscriptions in nearly every mail, please state whether they, whose names you send, want samples or whether they are meant as subscribers.

Ed.

Brethren, don't grow impatient and conclude your articles are rejected because they do not appear right away. We have a goodly number of valuable articles on hand that we will publish as soon as we get to them. Keep sending them in, brethren, we have plenty.

Ed.

ELDER J. C. SIKES:

Dear Brother in Christ as I sometime hope:—But, O, how sorely I feel my imperfections, and often hardly dare to claim relationship with God's dear people. I am a stranger to you in the flesh, but sometimes hope not in the spirit. I sometimes feel an impression to write my thoughts and meditations to the saints scattered abroad; but they are so much like my poor, imperfect self that they seldom leave my possession. But in looking over some scraps that I have written sometime ago, I have concluded to copy a piece and send it to you to do as you like with it, and if you throw it in the waste basket, all will be right with me. I subscribe myself the least of the little ones.

MRS. LIZZIE CAMPBELL.

To the household of Faith, especially the Dear Sisters, greeting:

As I have been for a long time impressed to write a little on the subject of an orderly walk and becoming behavior of the dear sisters, will now pen a few thoughts, as they present to my mind, in the love and fear of God. Not from any evil motive I hope, but in love to all God's dear people, I will refer you to the 2nd chapter of Paul's letter to Titus. Please read the entire chapter and consider it well.

The 3rd, 4th and 5th verses read thus: "The aged women, likewise that they be in behavior as becometh holiness; not false accusers, not given to much wine, teachers of good things. That they may teach the young women to be sober, to love their own husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." The scriptures here penned contain much if we will observe to do them. "What was written aforetime was written for our learning." Our God says in the scriptures, "I am God, I change not." So as He is God and changes not, so His commands to His people change not. But what he commanded His people to do in the early age of the gospel church, He commands them to do now; what was good and acceptable with Him then is good and acceptable with Him now; what was an abomination to Him then, is an abomination to Him now. Manners and customs are continually changing in the world and this is a fast age in which we live. Socialism, free-loverism is the bane of our nation now. Women in the world are getting very fast seeking to be on a level with men in all things, laying aside their modesty and discretion, making themselves very conspicuous, and seem to glory in their shame, claiming to be able to defend themselves, altogether forgetful of the fact that there is but one way to preserve one's good name and character, and that way is to be content to remain in the sphere that God placed her, and therewith be content. And now, dear sisters, we should be very careful that we do not fall in line with them, for this evil seems contagious, and if we are not careful it will have possession of us ere we are aware of it. O, dear household, we should pray our Heavenly Father to enable us to shun this evil, as we would shun a deadly serpent. Let us shun all appearance of evil. Touch not, taste not, handle not the unclean thing. O, that our Heavenly Father may keep us from the evils of this fast age that we may adorn our profession with an orderly walk and godly conversation; with meekness and humility, always remembering that Christ is the head of the church, and man the head of the wife; so with all modesty and discretion let us honor our head, our husband, both from a natural and spiritual standpoint. We should remember that a woman in the church without modesty, discretion and humility is hurtful to the church, and causes many unbecoming remarks. There is always more or less lack of confidence in her stability. Then how careful we should be not to bring reproach upon the church, and that the word of God be not blasphemed.

With love and good wishes to all the household of faith, I am, as I hope, your little sister,  
MRS. LIZZIE CAMPBELL.  
Sunset, Texas, October 30, 1901.



## PREDESTINATION.

BY HUGH CONNELL.

There has been many that have preached, and many wrote on the subject of predestination. I myself have endeavored to preach predestination some few times, but neither I or another by preaching or writing have altogether satisfied me on the subject. I earnestly hope that no one will be so presumptuous as to condemn me without first proving that I have done violence to the holy word of God. I have as far back as I can remember believed in predestination and I have often asked myself why do I believe it. I as yet am not able to fully answer that question, but will endeavor for my own consolation and perhaps with benefit to others to write with the ability that the Lord may give me what I believe is predestination. Science teaches that the meaning of the word predestination is the purpose of God from eternity respecting all events. This being the case, and with the understanding that I have of the holy scriptures, I doubt not but that I will meet with much opposition. I am aware of the fact that the doctrine of predestination is very unpopular, for many reasons, mainly because it is not understood. I am confident that there are many of the Children of God who feel zealous for the Lord, not being able to comprehend the two great parallel mysteries of Godliness and iniquity. They blunder, fearing that if they declare that God has predestinated all things it would reflect on his holiness and make him the author of sin, on the other hand if we take away his predestination how shall He run his government? There is no higher court than God. He worketh all things after the counsel of His own will. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand and I will do all my pleasure." Again, I am God, and there is none like me, I will have mercy on whom I will have mercy, and whom I will I hardeneth, saith God. Is God unjust in this? Is He not the potter and we the clay? The prophet says that God is the potter and we the clay and it is His right to form one vessel unto honor and another unto dishonor. That the purpose (or predestination) of God according to election (choice) might stand, it was said unto Rebecca the elder shall serve the younger, as it is written, Jacob have I loved but Esau have I hated. Can we understand this? How can God be love and hatred too? How poor, miserable and blind we are. Yet we will indict God by our little law of justice and gather all our witnesses against Him before our insignificant tribunals and pass the sentence on Him declaring Him to be an unjust God because His government extends over all beings, all events and all worlds. The Apostle settles this great question in his letter to the Romans, saying, "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways past finding out; for who hath known the mind of the Lord? Who hath been His counselor? Who hath first given to Him, and it shall be recompensed to him again. For of Him and through Him and to Him are all things, to whom be glory forever, amen." Job says that hell is naked before God's allseeing eye, and destruction hath no covering. He stretcheth out the north over the empty place and hangeth the earth upon nothing. He formed the crooked serpent. God made all things and without Him there was nothing made that was made. If the crooked serpent had been made straight and the dove crooked, there would have been a defect in the workmanship. The apostle says God made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation. God's knowledge is universal, yea He fills immensity.

There is nothing that happens with God. He governs wicked men and devils as much so as He does the inmates of Mount Zion and they cannot go beyond the bounds of His predestination. Why

not? Jesus told Pilot that he could have no power at all against Him except it was given Him from above. God delivered His beloved son to the Jews to be crucified by His determinate counsel and foreknowledge. Was not this His predestination? Can anyone prove by holy writ that God foreknew anything that He did not predestinate? Some say that God only permits wickedness, simply grants or allows it, but did not predestinate it. Did He deliver Jesus by His determinate counsel and foreknowledge to the Jews to be crucified for the sins of His people, without which none of the Adamic race could never have been justified before God, and left entirely with them to crucify Jesus or not as they saw fit? If this is true then we ought to praise the Jews and Gentiles equally with God for crucifying the Lord of glory. We are taught that the wicked Jews sought many times to take Jesus but could not, because His hour had not come. Joseph's brethren taken counsel to slay Him but He was delivered out of their hands. To my mind God predestinated all things or nothing. Can it be possible that God made the earth out of nothing and created man and all creeping things upon the earth, the sun to give light by day and the moon and stars by night, dividing the day from the night. Commanding man to multiply in the earth without any purpose, decree or design? No, God says I will do all my pleasure. He speaks and it is done. He commands and it stands fast. He rules the armies of Heaven and among the inhabitants of earth. He is without father, without mother, without descent, having neither beginning of days nor end of life. He is King of Kings and Lord of Lords. The prophet says His name is Wonderful Counselor, the Mighty God, the Everlasting Father, and Prince of Peace, because God's government extends all over the universe and His predestination covers all things. 'Tis no reason for us to believe that He is the minister of sin. Sin is a voluntary act of the creature. Men do not wait for some compulsory power to compel them to sin. They commit sin from choice. They roll sin under their tongue as a sweet morsel, and drink it down like an ox drinks water.

God's word says, "The creature was made subject to vanity, not willingly but by reason of Him Who subjected the same in hope." We read when God sent Moses to deliver the children of Israel out from under bondage, He hardened Pharaoh's heart that he would not let them go. Was this unrighteousness with God? God forbid. "The scriptures saith unto Pharaoh even for this same purpose have I raised thee up, that I might show my power in thee and that my name might be declared throughout all the earth." It tends to infidelity to deny God's predestination, and savor of atheism to only acknowledge a part of it. Some deny that in the creation that God predestinated anything, whether world, being or event. How preposterous? If God in eternity had no aim, no plan, no purpose, no decree, no design, etc., He is certainly inferior to human beings, for we all have our aims, our plans, our intentions, etc. The word absolute predestination in the eyes of some people looks like a monster. Yet they affirm that all of God's works are complete. All that He has said shall surely come to pass. Without this say they we would have no hope.

Now dear brother and sister this is all our belief claims or calls for. Only admit that God's predestination covers immensity and we shall walk together perfectly agreed, without this the bed is too short for a man to stretch himself on, and the covering too narrow to wrap himself in. We read that hundreds of years before Christ's advent in the world in a body of flesh, God by the mouth of His holy prophets declared His coming. Saying a Virgin shall conceive and bring forth a son, etc. We see that the price of Christ was declared nearly 500 years before He came into the world. "If ye think good give me my price, if not forbear, so they weighed for my price thirty pieces of silver."

Again, "They parted my garments among them and for my vesture they cast lots." When

Jesus said that one of his disciples should betray Him and even pointed the one out, could Judas possibly have avoided it? God, by his counsel and predestination before the world was, decreed that Christ should come into the world and suffer for the sins that man had done. Jesus saying, surely the son of man goeth as it was determined of Him. God having decreed His death and resurrection, also having decreed the way he should go, could any man or set of men or demons have slain Judas before he betrayed Christ or after? I answer, and in the negative. God has challenged the universe to tell with whom He has taken counsel or who has instructed Him.

To us it seems perfectly clear that nothing could be foreknown that was undetermined and that the foreknowledge and determinate counsel of God are inseparable. It is generally admitted by Baptists that in the salvation of God's people, whom He did foreknow them He so did predestinate to be conformed to the image of His son, but that the beloved Son of God was delivered into the wicked hands of men to be crucified by the determinate counsel and foreknowledge of God is not so readily admitted. Peter says for of a truth against thy holy child Jesus whom thou hast anointed both Herod and Pontius Pilate with the Gentiles and people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done. Paul says, "We know all things work together for good to them that love God, to them who are the called, according to His purpose." All things spoken of here by the Apostle means all things as He says. Whether sin or blasphemy or the gravest wickedness, God is able to bring good out of it for His people. We read that Joseph's brethren sold him to a company of Midianites and they sold him to one Potiphar in Egypt, and it came to pass by the wickedness of Potiphar's wife Joseph was cast into prison, and while in prison Pharaoh dreamed a dream and it troubled him, so he called all of his wise men together, but they could not tell him the meaning of his dream so Joseph was sent for and he told Pharaoh the whole meaning of his dream, (by revelation). Surely it was wickedness in Joseph's brethren to sell him a slave and grieve their father so, but if they had not done it, how could Joseph ever have gathered corn in Egypt and saved his father's household alive? Holy Writ says that Joseph's brethren sold him to merchantmen and they sold him into Egypt. Joseph told his brethren that "God sent me before you to preserve you a posterity in the earth and to save your

CONCLUDED IN NEXT ISSUE.

## OBITUARY.

Sister Jane S. Long was born Dec. 18, 1838, in Fayette county, Ga. She was the daughter of James and Malinda Jackson, was married to W. G. T. Long August 18, 1859. To them were born nine children, three boys and six girls. Two died quite young. Two boys and five girls lived to be grown and all have married. Sister Long joined the Primitive Baptists at Providence church, Carroll county, Ga., and was baptized by Elder Hosey Eubanks, and lived a faithful member until death called her home on the twenty-first day of July. She was confined to her bed 33 days. She asked when the meeting day came to have 14th chapter of John read. She also asked for Brother Jenkins and requested him to preach at her house on Saturday night before the Fourth Sunday, if she were not dead, which was done. She asked if all the children were there. After preaching she said she understood it to her comfort. She died Sunday evening and was laid to rest at Beach Creek. Brother Jenkins preached from the 14th chapter of John, 28th verse: "If you love me you would rejoice, because I go unto the Father." To the friends I would say, weep not as those that have no hope, she is at rest. D. M. JENKINS.

## ANNOUNCEMENT.

Eld. J. K. Holcomb's address is now Troup, Tex., instead of Cherokee, Tex. His correspondents will please note the change.



# 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, Bildods, 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.

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

TIDWELL, TEXAS, DECEMBER 1, 1901.

## TO OUR READERS.

We desire our readers to compare THE ADVOCATE OF TRUTH with the paper that is continually charging that the advocates of unlimited predestination are keeping up a continual war over the subject of predestination, and to see who it is that is keeping up the war. There has never yet appeared one unkind word in THE ADVOCATE OF TRUTH against any one who differ from us on this subject, but instead, we have the following standing request to our correspondents, viz:

"We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness, and not use unbrotherly epithets when speaking of those among us who differ from us." I have heard such epithets as Arminians, semi-Arminians, Ashdods, Bildods, 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 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. Now, while we are called cant-help-its, and are accused of keeping up a continual war over this subject, yet we determined when we started THE ADVOCATE OF TRUTH that we would not allow any false accusations, misrepresentations or bitter expressions against brethren published in it if we could help it, and we have, so far, been able to help it; and as a result there has been nothing of the kind entered its columns, and I think if those who claim that they CAN-HELP-IT would prove their faith by their works, and put into practice what they preach, it would have a better effect both at home and abroad, than all their bitter denunciations and misrepresentations are having. It has been charged (through one of our exchanges) by one elder who never heard me preach in his life, that we have a cunning way when we get off from home, of preaching in a way to have the Baptists endorse us, who do not believe the doctrine.

Now I am willing for the Baptists who have heard me both at home and abroad, to say whether this charge is true or not. All that I ask for is that those who refer to me speak the truth. The grace of God teaches us that we should live soberly, righteously and Godly, and I fear that those who do not confine themselves to the truth, have never been taught in the school of grace.

On the subject of predestination, those who are claiming that they have labored so hard for peace, have asked me the hardest questions (relative to the blackest crimes) which they could think of, for no other purpose (I fear) than to get an accusation against me; but in all the crimes to which they have referred, they have not found a blacker nor more heinous one than the crucifixion of the holy and harmless Son of God, and of it, it is said, that God's hand and God's counsel determined before that it should be done. But in all of my answers to such questions, I have invariably sought to make it clear that I did not believe that God in any way either authorized or influenced men to commit such crimes. We have often been called upon to explain how God could determine that a thing should be done and yet not

be the author of the thing when done. Now if some one who has asked this question will tell me how God could determine that Jesus should be put to death by wicked hands, and yet not be the author of the crime committed by those wicked hands, then I will bind myself to explain how He could determine any other wicked act, and not be the author of the act. Now this is a fair proposition and one by which this whole controversy can be forever settled. You need not try to explain it by merely saying God determined to permit it; that is what God did, but we are dealing now with what those wicked men did; for the scripture says, "THEY were gathered together to DO WHATSOEVER GOD'S HAND AND GOD'S COUNSEL DETERMINED BEFORE TO BE DONE." So you can see at a glance that God's hand and God's counsel had determined before just what those wicked men were met to do. So if you will explain how God could determine what these wicked men were met to do, I will do the rest and all this wrangle will be settled. Until you do this, please stop your fuss, or else acknowledge that you do not want peace upon gospel principles. Now, if there is no one of you that can do it, you had better call a counsel, for I can assure you that the unlimited predestinarians are willing to settle our differences by this proposition. But we don't need to call a counsel on our side, for "the counsel of the Lord standeth forever, the thoughts of His heart to all generations." I hope that you will act upon this matter at your earliest convenience, and hold your peace until you have explained this matter. As to the unlimited predestinarians being the aggressors in this disturbance in Texas, I wish to say in their behalf that they are not responsible for it. If there is a single church of them in Texas which has passed any non-fellowship resolutions or a single member believing this doctrine who has refused to fellowship any one for not believing it, I have never heard of it, but my observation has been that they have opposed making their differences a bar to fellowship, and if those who have been waging the war will cease their hostilities and repeal their non-fellowship resolutions we will yet gladly receive them as alive from the dead and bring forth the fatted calf, and make merry as when the prodigal returned.

## QUESTIONS ANSWERED AND QUESTIONS ASKED.

In a recent issue of one of our exchanges, I find a list of questions for some brother to answer. The brother that asked them requested that they be answered privately, but as they were asked publicly, and as there are (no doubt) many others beside himself, who would like to see them answered, I will answer them through the columns of THE ADVOCATE OF TRUTH. These questions are on the subject of predestination. The dear brother that proposed these questions says, "The solution of this subject is to be found in the transgression;" so I shall answer them along that line. I desire to answer them in a spirit of kindness and gentleness. If that course would be pursued in all of our writings, I am sure that a better state of affairs would exist among us than what we have at present. The first question asked by this dear brother is: "What kind of man did God desire and make?" Answer—He desired exactly the kind of man that He made, or he failed to make the kind of man that He desired. Which did He do, dear brother? If He made the kind of man that He desired, then it follows that He desired a man that was subject to vanity, that was corruptible, and that would not remain in his upright state, but would become a transgressor; for this is the kind of man that He made. Is this not a fact, dear brother? If God wanted a man that would not sin, then I ask in your own language, where was His wisdom and power that He did not use it in making a man satisfactory to Himself? Can you answer your own logic, dear brother?

2nd Question—"Was God satisfied with this man—His workmanship? If not, where was His

wisdom and power that He did not use it in making a man satisfactory to Himself? Answer—Yes, indeed, dear brother, where was it? If (as you seem to think) He really wanted a man that would not sin, then your question demands that you answer it: "Where was His wisdom and power that He did not use it in making" that kind of man? If you say that He did not want a man that would not sin, then all of your questions are meaningless or are all answered by this one admission. If you admit that He made a man that He knew would sin, then you must either admit that He wanted that kind of man, or He failed to make the kind of man that He wanted. Which will you say, dear brother?

3rd Question—"If God wanted man to be something else beside upright, good and perfect, is that not an admission that God failed to make the man He desired to make?" Answer—Not at all. For He knew when He was making him that he would certainly become something else besides upright, good and perfect. But if He wanted a man that would never be anything else but upright, good and perfect, is not this indeed an admission that He failed to make the man that He desired to make? See? Dear brother, can you answer your own logic?

4th Question—"If God was dissatisfied with this man was it not after He made him? It could not have been before He made him, for if that had been true, He would have made him different. If after He made him, then there is an admission that God was disappointed, ignorant and powerless in making the man He desired."

Answer—Well said, dear brother, but will you now take the absurd position that God wanted a man that would remain upright, and then be forced to the ridiculous admission to which you refer? i. e. "That God was disappointed, ignorant and powerless in making the man He desired?" What say you, dear brother?

5th Question—"If God was satisfied with the man that He made, and yet His purpose was that he should be the opposite (a sinner), then could God be pleased or satisfied with His own purpose?"

Answer—Most certainly He could, for He knew that His purpose would be accomplished, and man would be the opposite. Are you not satisfied with your purposes when you know that they will be accomplished? But if God purposed for man to remain upright, then could God be satisfied with His own purpose, seeing that it was a failure? Here you must meet your own logic again. Can you do it? Did God purpose that Adam should remain as long on earth as he did? If so, did He purpose for him to remain upright? If so, did not His purpose fail? If He purposed for him to remain as long as he did, and yet did not purpose for him to remain upright, then did He not purpose for him to become a sinner? If He did not purpose for him to remain upright, nor become a sinner, then how did He purpose for him to remain? Can you tell me? If not, who can?

6th Question—"Is God divided?"

Answer—No.

7th Question—"Does God oppose His present mind with future purposes?"

Answer—No, His mind and purposes both are like Himself, always present. Do you mean to say this question that if God created a thing in a certain way, and purposed that it should not always remain as He first created it, that He opposes His present mind with future purposes? If so, what about man? Did He not make him natural? Did He not mean for him to remain so eternally? If not, do you think that He opposed His present mind with a future purpose? In fact, can you tell me of anything that God created that He meant for it to remain eternally as it was first created? If this is not what you mean then I must confess that I don't know what you meant by this question.

8th Question—"Does God oppose Himself?"

Answer—No.

9th Question—"Is God in one mind?"

Answer—Yes. But if it was His mind for Adam to remain upright, don't you think that He



made some mistake in His calculations? Did God think that man would fall when he did? If so, would He not have been deceived if man had not have fallen? If not, why not? Would not God be deceived if things were not to turn out as He thought they would? If so, was Adam able to stand longer than he did? Seeing that God thought that he would fall when he did, and would have been deceived had he not fell? And if so, was he not able to deceive God? Was Adam able to stand longer and liable to fall sooner than God thought he would? If so, was he not both able and liable to deceive God? If not, why not, seeing that he was both able and liable to do that which God did not think he would do? If Adam was not both able and liable to do different from what God thought he would do, then what does all of your questions amount to anyway! In fact is not all of your questions based on the thought that man could have acted differently from what God had thought that he would act? If so, are they not based on the thought that man was able to deceive God?

10th Question—"Could God have purposed one thing and done another?"

Answer—God makes no mistakes, but what say you? Do you think that He purposed to make a man that would stand, but did the opposite? i. e. Made one that would not stand? You need not try to answer these questions by saying that God made man upright, there is no one denying this; but did He not make a man that would not remain upright? Did He do this on purpose, or by accident? If on purpose, did He not want that that kind of man? If not, why did He make that kind? Could He not have made one that would not sin if it had been His purpose to do so? If not, where was His wisdom and power?

11th Question—"Some one says God purposed in eternity that man should be a sinner. Then did God make the man that He purposed should be? If not, does God do whatever He purposeth?"

Answer—God made the man as He purposed to make him, but did not purpose that he should remain as He made him. If so, was not that purpose a failure? As to God doing whatever He purposeth, I will say that God purposed many things that He does not do. He purposed that Jesus should be betrayed, but He did not betray Him. He purposed that Jesus should be crucified but He did not crucify Him. Do you think that God does every thing that He purposed should be done? He purposed that the Egyptians should hate His people, but He did not hate them. He purposed that they should deal subtly with His servants, but He did not deal subtly with them Himself. "He turned their hearts to hate His people, to deal subtly with His servants." (Ps. 105:25).

12th Question—"Was Adam truly man complete before he became what God purposed he should be?"

Answer—Yes. He was truly man complete before he became what God purposed that he should be afterward. Will you deny this? If so will you affirm that it was God's purpose, intention or desire for him to remain eternally just as he was when created? If this is not what you mean, then is not your question meaningless? "It is once appointed unto man to die." Could Adam so have acted as to have disannulled and made void this appointment of God? If not, could he have remained upright, since the wages of sin is death?

13th Question—"Is it not God's work to accomplish His purpose? If not whose work is it? If it is, and He purposed that man should sin, was it not His work that caused man to sin?"

Answer—It is not God's work to accomplish all of His purposes, for many of His purposes are accomplished by man as is clearly shown in my answer to question 11. He purposed that sheep should eat grass, but He does not eat grass, nor force the sheep to eat it. Do you think that God must either eat grass or force the sheep to eat it in order for His purpose to be accomplished? If you do not, then what do you mean by your 13th question?

14th Question—"Is He the author of His own achievements?"

Answer—He is the author of all that He does Himself, and all that He authorizes others to do; but He is not the author of all that is according to His purpose. He purposed that Pharaoh should do the very things that He did, and says Himself that He raised him up for that same purpose, but He was not the author of Pharaoh's actions. Do you think He was?

18th Question—"Could God be just and punish man for doing what he purposed man He should do?"

Answer—God was just for punishing Pharaoh for doing just what he purposed and raised him up to do, but Paul spoke of some who, like yourself, would question God's justice in punishing man for doing what He purposed that he should do, and he asked them, "who art thou that repliest against God?" Dear brother, don't you reckon that this question was intended for you? The parties for whom it was intended could not see how God could be just and hate Esau when he had done no evil, and punish Pharaoh for doing what He purposed that he should do; so they asked "Why doth He yet find fault, for who has resisted His will?" Does not your question indicate that you are of the same mind as those objectors of whom Paul spoke? Your 15th, 16th and 17th questions are fully answered in my answer to your 14th and 18th questions.

19th Question—"If God purposed that man should sin, did man disobey when he transgressed?"

Answer—Yes. Man disobeyed God's commandment when he transgressed, but did not violate any purpose of God. If so, will you please tell me what the purpose was that man violated? Did not God command Pharaoh by Moses, saying, "thus sayeth the God of the Hebrews, let my people go." And did He not tell Moses, "Yet I will harden his heart that he shall not let them go, and I will get me honor upon him and his host." Did not Pharaoh disobey God when he refused to let them go? And did he not at the same time fulfill God's expressed purpose when he refused to let them go? Did not God punish him for his disobedience and was He not just in so doing?

20th Question—"Was it not by disobedience of man that sin entered the world?"

Answer—Yes.

21st Question is answered in my answer to your 19th question.

22nd Question—"Did God command Adam not to eat the forbidden fruit and yet purpose that he should?"

Answer—Did God command Pharaoh to let His people go and yet purpose that He would harden his heart that he should not let them go? If so, your question is fully answered. If He did not, then is not His language meaningless?

23rd Question—"Can a man be accountable when his acts are regulated by the achievements of God's decrees?"

Answer—I don't know that I understand what you mean by "regulated by the achievements of God's decrees." If you mean that God's decree exercises an influence over man and causes him to commit sin, I know of no one who is arguing that; but if you mean to ask if man could be accountable for doing what God purposed that he should, I answer yes. The case of Pharaoh and the men who crucified Christ are directly to the point, and you are found in company with Paul's objectors again who asked "Why doth He yet find fault, for who has resisted His will?" Will you allow me to ask as Paul did, "Nay, but O man, who art thou that repliest against God?"

24th Question—"In fact would we not always be doing the will of God if His purpose is effected in all we do?"

Answer—We would be doing His purpose all the time, but not keeping His commandments all the time. His commandments are sometimes called His will, and are often violated, but His will of purpose is never violated. But while His

commandments are often violated, the purpose for which He gave the commandment is always accomplished, unless some of His purposes fail. Will you deny this? If you will not, then you give up all the ground covered by your entire list of questions. If you do deny it, then will you have the kindness to inform me how God could give a commandment for a certain purpose and the purpose for which He gave it never be accomplished, and yet that purpose not be a failure?

25th Question—"If we do God's will and purpose will we ever do wrong?"

Answer—Here you are in company with Paul's objectors again. They could not see how God could find fault with Pharaoh for doing His will. Their questions and Paul's answer shows that he had done God's will, and Paul's argument which called forth that question proves that he was doing God's purpose, and the fact that God found fault with him proves that he did wrong. So your question is fully answered by the scripture itself. But why do you blend the will and purpose of God together so often, as though they always meant the same? Is it because you think by so doing that you can prove that God's purpose sometimes fails to be accomplished? If this is not what you mean what is it?

26th Question—"If we never do wrong will we ever be condemned?"

Answer—No.

27th Question—"Did God purpose all we do?"

Answer—I think he did. What think you? Our brethren in 1689 said that He decreed all things whatsoever comes to pass. Do you agree with them? If not, who has departed, you or I? Were they heretics? If so, have you not descended from a heretical body?

28th Question—"If so, do we not all do our full duty?"

Answer—No. Pharaoh nor the wicked men who crucified Christ were not doing their duty, and yet the Scripture clearly proves that God purposed what they did. Can you do your full duty? If so can you not live without sinning, unless it is your duty to sin? If you can live without sinning, then is not the modern sanctificationist right? If not, why not?

29th Question—"In fact could we do anything only that which is well pleasing in the sight of God?"

Answer—Yes sir. God has said, "The wicked shall do wickedly, and none of the wicked shall understand." The prefix shall before the verb do is an auxiliary verb and strongly expresses determination; yet, notwithstanding the fact that God has expressed His determination that they shall do wickedly, yet He had an end in view which He will accomplish through His dealings with them as sinners, and with this end He is well pleased. As to their wickedness, I will say as did our ancient brethren, "He was pleased to permit it, having purposed to order it to His own glory." Will you deny this?

30th, 31st, 32nd and 33rd Questions are this: "Did God purpose the transgression? If so, was the transgression offensive to God? If not was man an offender? If not could he (man) be an object of mercy?"

Answer—All of these questions are answered many times over in this article except the one which refers to man as an object of mercy; to this one I will say no, man could not have been an object of mercy if he was not an offender. Did God purpose to bestow mercy upon man? If so did He not purpose that man should be an object of mercy? If so and man could not be an object of mercy unless he be an offender as your question indicates, then did not God purpose that man should be an offender? Are you not caught again in your own trap?

34th, 35th, 36th, 37th and 38th Questions—"Was the devil in deceiving our Mother Eve doing God's purpose? If so, was it God's purpose to deceive? If so, was He not a deceiver? Do you not preach a deceiver as your God?"

Answer—How dare you question the rights of



the eternal Jehovah with such impugnt? If He purposed that the lying spirits should deceive Ahab's prophets, shall man that is mortal, and whose breath is in his nostrils, rise up and reply against Him, saying thou art a deceiver? If He purposed that these prophets should be deceived, and should also deceive Ahab, have you the right to reply against Him and call Him a deceiver? If He is not just in so doing, will you set as judge and pronounce Him guilty? Does not your question mean to question His right to do as He pleases? If not, what do they mean? If God purposed that Ahab's prophets should be deceived, and yet the lying spirits did the deceiving, does that make God a deceiver? If not, would the other case to which you refer make Him a deceiver? If so why, seeing that it does not in this case?

39th Question—"Again, did God purpose that the devil should do the work that he did?"

Answer—God either purposed that the devil should do the work that he did, or that he should do something else beside what he did, or that he should not do anything at all, which horn will you hang on, dear brother? If He purposed that the devil should do as he has done, then His purpose is accomplished. But if He purposed that the devil should do differently, or not do anything at all, then His purpose is a failure. Take either proposition that you may and you are hung on your own gallows.

40th Question—"Did God send His Son to destroy the work of the devil?"

Answer—Yes.

41st and last Question—"If so, would not God be destroying His own purpose?"

Answer—No. Do you think because God purposed that the earth should exist, and also purposed to finally destroy it, that He will destroy His own purpose in so doing? Would this not be the fulfillment of His purpose rather than the destruction of it? Now in conclusion let me ask you some questions. Is the devil an eternal being? If so, was God before all things? If he is not an eternal being, then is he not a created being? If so, did God create him? If God created him, did He not create him for a purpose? If so, is he not filling the purpose for which God made him? If not, is not God's purpose for which He made him a failure? In fact, was it God's original design that anything in the world should be as it is, seeing that all things are affected by sin? Is not the redemption of sinners a matter of second choice with God if His original desire was that sin should not enter the world? Did God originally desire to show His wrath and make His power known on the vessels of wrath fitted to destruction? If so, was it contrary to His desire for there to be any vessels of wrath fitted to destruction for Him to show His wrath and make His power known upon? Did God desire that there be vessels of mercy for Him to make known the riches of His glory upon? If so, did He not desire that there be offenders, since you argue (and correctly too) that man could not be an object of mercy unless he was an offender? Now, my dear brother, I am done. I will not be drawn into a continued controversy over this subject. But I felt that as your questions were given, to the public, the public should also see the answers to them. Hereafter I shall pass such unnoticed. May God bless you with an understanding heart, and may you see the folly of replying against Him. And O may He give you a spirit of meekness and brotherly kindness, and clothe you with humility as with a garment that you may not rail against His humble poor.

Fare ye well in the Lord,

S.

ELDERS HARDY AND SIKES:

I have felt impressed to write to you for some time; so with the Lord's help I will try to tell you some of my trials in this sin-smitten world. I can not remember how the first time I felt like I was a sinner, but those feelings soon wore off. But on Nov. 1st, 1899, my mother died, and on the next day as I was riding along, going home,

having been after a doctor for my sister, all at once a feeling came over me. It seemed to me that I was going to die and hell would be my portion. I went on in this condition for some time. I seemed to be getting worse all the time. I took to drinking a great deal, I had heard of people drowning their troubles that way; but I soon saw the people were getting down on me, so I decided to leave the country. I thought I would go somewhere and make a better man of myself. I was only gone one week, when I got beat out of everything I had. I was left a-foot, to walk to the Territory, but when I had walked about 8 miles it seemed that I could go no farther. I sat down on the railroad and tried to pray. I was afraid to kneel, for fear somebody would see me, I got up and started on, and there standing before me I saw my mother as plainly as I ever saw her in life. It seemed that she wanted me to go home, although she did not say anything. I tried to rush by her, but she seemed to stay right in front of me. I sat down again. When I got up I started back home, when I got home the Missionary Baptists were holding a big meeting at Oak Grove school house. I went on Tuesday. When they called for mourners I went. I tried to pray, but could not. That night I went back, and the next day I went, and when they called for mourners I could hardly get to the bench. When I got there I fell down praying to the Lord to have mercy on me. I don't know how long I was there, but all at once my burden left me and I arose praising the Lord. I thought then that my troubles were at an end, but before night I found myself doubting. I thought at that time that it was the Missionary brethren that helped to save my soul. I went home and began to read the Bible. The next day I joined the Missionary Baptists. I knew little or nothing of the scriptures then, but kept reading the Bible for instruction. It seemed that every scripture I read would condemn the doctrine of the people I was with. I had heard the Primitive Baptists preach all my, and now found that they came nearer preaching the truth than the people I was with, but I did not want to believe what they did because the world said so many hard things about their doctrine. I wanted to be on the popular side. The Primitive Baptists had meeting at Oak Grove once a month. When their meeting day came I tried to have somewhere else to go, but I could not hardly stand to miss two meetings, but when I would go and they would give opportunity for members, I wanted to go but was afraid they would not have me. But on the First Sunday in May, 1901, I was at Pleasant Hill church, when they gave opportunity for members, I went forward and tried to tell them what great things I hoped the Lord had done for me, and to my surprise I was received, and was baptized by Elder J. C. Sikes in June. Dear Brethren, I am still going on in this sinful world, trying to serve my master as best I can. Sometimes I get very low down in spirit, and doubt very much and often while in this condition this scripture comes to my mind, "We know we have passed from death unto life, because we love the brethren." Dear brethren, look over this and if you think it worthy of space in THE ADVOCATE OF TRUTH publish it, and if not cast it aside and all will be well. I remain a sinner saved by grace, if saved at all.

Prattville, Texas.

BEN POTTER.

#### ADULTERY.

ELDERS SIKES AND HARDY, AND READERS OF THE ADVOCATE OF TRUTH:

Very Dear Brethren and Sisters in our Lord Jesus Christ:—As I am alone for a short time today, and as my mind is troubled and distressed I will try for the first time, to write a few thoughts for your consideration if you think it worthy of space in your paper, if not all will be well.

I wish to direct my attention to a point of doctrine and also notice it from a practical standpoint, to-wit:

Adultery, which is troubling the dear saints of the most high God in these ends of the earth. While

I don't expect to improve on your article in the first number of THE ADVOCATE OF TRUTH yet I desire that my brethren know where I stand on this, I think 'all important Bible truth. I believe, dear brethren, that Jesus Christ the blessed and holy Son of God, set examples which His church should be governed by, and He says in Matt. 5:32 in that memorable sermon on the mountain, in verse 31, He says, "It hath (in past tense) been said, whosoever shall put away his wife, let him give her a writing of divorcement." Verse 32 "But I say unto you that whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery." Now, we have it from the lips of Jesus Himself also in Matt. 19:9, He says, "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery and who marrieth her that is put away doth commit adultery." Again, Luke 16:18: "Whosoever putteth away his wife and marrieth another committeth adultery, and whosoever marrieth her that is put away from her husband committeth adultery." Cor. 7:10-11, "And unto the married I command, yet not I but the Lord, let not the wife depart from her husband, but and if she depart let her remain unmarried or be reconciled to her husband; and let not the husband put away his wife." Malachi 2:14-16, "Yet say, wherefore, because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion and the wife of thy covenant. And did not He make one? Yet had He the residue of the spirit, and wherefore one that He might seek a Godly seed? Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth, for the Lord, the God of Israel, saith that He hateth putting away: for one covereth violence with his garments saith the Lord of host; therefore take heed to your spirit, that you deal not treacherously." Now, brethren we see that there is abundant scriptures to this point, that is to prove that there is but one cause for which any one shall put away the wife or husband, i. e. except it be for fornication. The apostle says, that in the mouth of two or three witnesses every word shall be established. Now, brethren, I want to be understood; I want my brethren to know where I occupy. There are Baptists who claim that if a man and his wife separate, and after they have separated, if there can be a charge of fornication established against him, that the other party is authorized to marry again. Now, Jesus says, except it be for fornication, they commit adultery. Fornication is the only cause given, and that must be the cause of the separation. There is a disposition among the brethren to take anything, and it is not Baptist: this is one of the marks of the true church of Jesus Christ, and when Primitive Baptists surrender it they have opened the flood gates to every abomination and worldly institute extant. But I don't believe that the church will, as a whole, submit to such doctrine or practice. Now, the doctrinal feature is that adultery shall be condemned in a doctrinal way; or in other words it is contrary to sound doctrine. Paul, the eminent apostle, in his solemn charge to his son in the gospel ministry, says: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned into fables," (2 Tim. 4:3-4). In Eph. 5:5, "For this ye know, that no whoremonger nor uncleanness, nor covetous man who is an idolater hath any inheritance in the kingdom of Christ and of God." Heb. 13:4, "Marriage is honorable in all and the bed undefiled, but whoremongers and adulterers God will judge." Cor. 6:9, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators"

CONTINUED ON PAGE 7.



ELDERS SIKES &amp; HARDY:

By your permission I will speak again to our many readers. I want to tell the difference between truth and error. I will use part of the 17th verse of 22nd chapter of Rev. for a start: "And whosoever will, let him take the water of life freely." I say so too. What a privilege God's children do have at present under their own vine and fig tree of taking the water of life freely, without money and without price. No hat to be carried around. "Ho! everyone that thirsteth come ye to the waters, and he that hath no money come ye, buy and eat, come buy wine and milk without money and without price." "Wherefore do ye spend your money for that which is not bread and your labor for that which satisfieth not. Harken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness." The invitation of Jesus is "Come unto me all ye that are weary and heavy laden and I will give you rest. Take my yoke upon you and learn of me, and you shall find rest unto your souls: for my yoke is easy and my burden is light." I understand the "whosoever will" applies to God's children. None want to come to Jesus so long as they are in love with the world, and destitute of the will to come. The world is one thing and the church is another. "I, Jesus, have sent Mine angel to testify unto you these things in the churches." And God works in His children both to will and to do of His good pleasure. But our Arminian preachers apply the "whosoever will" to all, both saint and sinner. Now I challenge them to prove by the Bible where those mentioned in the 15th verse are ever invited to take of the water of life freely. "For without are dogs and sorcerers and whoremongers and murderers and idolaters," and now comes whosoever loveth and maketh a lie. Yes, these are all invited to come to Christ by the preacher working on their will a little, and so he brings them (so they say) to Christ. But Jesus says, "No man can come unto Me except the Father which hath sent Me draw him." This leaves out the preacher. Well, my neighbor says, the preacher must call them to repentance. No, the preacher can't do that. Jesus called sinners to repentance; and all that Jesus calls will come to repentance, for the gifts and calling of God are without repentance. How is that? Because God, in His infinite goodness and mercy and wisdom, gave them to His son in the covenant of redemption before the world began, and in time He calls them "with an holy calling; not according to their works, but according to His own purpose and grace which was given them in Christ Jesus before the world began." Yes, He sends the Spirit into their hearts, not to make them sons, but because they are sons, He sends the Spirit into their hearts crying Abba, Father; and this work of grace in the heart, which is the goodness of God, leads men to repentance. And repentance follows, because of an effectual working of the Spirit, and not in order to get the Spirit to work.

But the Arminian preacher says the preacher must bring the world to Christ, or take Christ to the world. Now, I want to say here that Christ was never in love with the world, nor the world was never in love with Christ. If Christ had been in love with the world He would have prayed for it, but He said, "I pray not for the world, but for those which Thou hast given Me out of the world, for they are Thine." O, yes, but didn't God so love the world that He sent Jesus here to give them another chance to be saved? God so loved the world, but what world? Did He love wickedness, ungodliness and worldly lust? Did He invite such to come to Him? No, there is more than one world. The world is the workmanship of His hands, and in a creative sense I believe He loved the world, but not the things of the world. Sin and immorality and evil speaking are things of the world, Jesus says, "Love not the world nor the things of the world. If any man love the world the love of the Father is not in him." Now if Jesus love

not in Him. But God so loved the world in a creative sense that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. But their belief was not the cause of their having everlasting life, but the evidence of their gracious state in Christ. They don't believe and disbelieve at random, or as they choose to. They believe because of the evidence they received. Faith, repentance, belief, love and joy are all the fruits of the Spirit, and the work of God in the heart here in time, according to His purpose in eternity, before time; for "As many as were ordained to eternal life believed," and their belief in God and on Jesus Christ Whom He has sent, is the work of God in their hearts and is not conditional on the part of the creature. Therefore John could say, "We love God because He first loved us." There could not be an effect without a cause. Them that believe are not condemned already, because they have not believed in the name of the only begotten Son of God. Why did not they all believe? Because they all did not have the evidence. For a man to believe anything he must have evidence, and this evidence must be within; it must be felt. To look on anything is temporal, for that which is seen is temporal, that which is not seen is eternal, therefore it must be felt in the heart. Then Paul could say, "Seeing we have this ministry, as we have received mercy, we faint not but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestations of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the gods of this world hath blinded the minds of them which believe not lest the light of the glorious gospel of Christ, Who is in the image of God, should shine in unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for the money's sake." Is that right, brethren? No, "for Jesus sake." But my neighbor says he is an instrument in God's hands to save sinners. When Jesus was here on earth did anybody see Him with an instrument in his hands? "For the son of man is come to seek and save that which was lost" (not to try to save them). My Book tells me He (Jesus) trod the winepress alone, and of the people there was none to help. So His arm alone brought salvation. The same Book says He is mighty to save and that He shall not fail nor be discouraged for He shall save His people from their sins.

But my neighbor says if we can't carry the sinner to Christ we ought to carry Christ to the sinner. When Christ was here did anybody carry a sinner to Him? He drew the man to Him that was crazy, and had his dwelling among the tombs. After He commanded the devils to come out of him, then we find him seated by His side, clothed and in his right mind. Our Savior went to the tomb of the dead Lazarus and raised him from the dead. I don't see where He ever rode but once, and then He rode a young animal that a Methodist preacher nor Missionary preacher neither one would ride. I see He made Himself of no reputation; but people are not following Him now, for they are trying to make themselves a big reputation. I don't see anybody carrying Jesus to the poor sinners nor carrying the sinners to Jesus. It is a false alarm to get more money and to deceive the boys and girls and old folks too. They are of the world, they speak of the world and the world heareth them, and like to have it so. As the church was separate from the world in the days of Christ, so it is now; and well might Jesus say to His disciples, "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom." "And the Spirit and the bride says come, and let them that hear say come, and let them that are athirst come, and whosoever will let him take the water of life freely." This is the dear children's privilege now, and let us exhort each other to duty and not forsake the assembling of ourselves together as the manner of some is; but

exhort and so much the more as you see the day approaching. I believe I can see the day approaching after a long weary night. Don't it make you feel good to see the bright dawn of day approaching? Well because the day is approaching, should we get careless and neglect our duty? Remember the word of exhortation. Let the Baptists quit quarreling on deep mysterious questions and let whosoever will take the water of life freely. It can only be obtained by a faithful discharge of our Christian duties, at least that has been my experience. It is sweet to my soul when I enjoy myself at meeting, and feel like I have done my whole duty. I feel quiet and serene. I look back and see where the Lord gave me light and liberty to my own astonishment, and I can feel that the Lord was in it to be sure, for my strength was made perfect in weakness; and I wondered in great admiration. Dear children, let not your hearts be troubled, neither let it be afraid, Jesus is still at the helm of the old and tried Ship of Zion and He will land her safely. He has prepared a place there for His children, and will take them home at the time appointed and so shall they ever be with the Lord.

Dear brethren, I have written more than I thought I would and have written on both sides of my paper. If there is anything in it worth publishing, you can publish it, after correcting errors.

My paper comes regularly now and I am always ready for it and pleased with the doctrine it sets forth. We have had one addition by experience and baptism since you were here. Brother Fisher is to be with us at our regular meeting time in this month, when we expect to have a feast, a regular old gospel feast. But it is always new like the wine the Savior made, and if it don't come from the Lord's hand through the vessel it will not be good.

Elmo, Tex.

L. D. CAUTHEN.

Elmo, Texas.

## ADULTERY.

CONTINUED FROM PAGE 6.

tors nor idolaters, nor adulterers, nor effeminate nor abusers of themselves with mankind." And many other scriptures which could be cited, but let this suffice, for Jesus said Matt. 18:16, "That in the mouth of two or three witnesses every word may be established," as before quoted. Now, we find fornication is condemned, adultery is condemned, together with other sins or sin, and is condemned by the scriptures of Divine Truth, and should be condemned by the church. It is condemned by Jesus Christ Himself. There are those who claim to be Baptists going through the country, denouncing predestination (absolute) and holding unjust our God, sitting in judgment, judging the supreme ruler of the universe and yet they are willing to hug up a thing that Jesus said ye must not do. They claim they can do so good and be such good people and yet they don't do it. "The legs of the lame are not equal." I will not fellowship adultery. I will live alone before I will live with it. I will have to close this article, it is getting rather lengthy. I desire to write some more soon. May God's richest blessings rest on all those who love our Lord Jesus Christ. Pray for us.

W. J. STEVENS.

Clairette, Texas, October 15th, 1901.

## ANNOUNCEMENT.

Eld. W. B. Sikes requests us to announce in THE ADVOCATE OF TRUTH that his address is changed from Crowell, Ford, Co., Tex., to Holder, Brown Co., Tex. His correspondents will please note the change and address him accordingly.

## 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.



ELDER S. N. STEPHENS, DELEON, TEXAS.

Dear Brother:—Time and again have I tried to feel like writing you and relating the dealings of the Lord with me (if he ever knew me), as I promised you when we parted at the association. But my trying has nothing to do with the Lord's own good time, as He works both the will and the do.

The Second Sunday in August, 1889, the union meeting at the Old Baptist church, Pioneer, closed, before going out they sang, "Children of the Heavenly King" and took the "parting hand." The words were sounded in my ears, "These are my people." I wished so much to be one of them. Then, for the first time the thought that I was an unforgiven sinner. I felt that I was not fit to be one of these people, a great change would have to take place before I would be.

While I knew I was a sinner, I never felt myself so awfully bad as some state, and for this reason, I would now and then think that surely I was mistaken and did not in reality wish for a change, but just imagined I did.

I have imagined it all these twelve years and still do, though at times, I felt I knew there was a great judge before me. I read the Bible a great deal and tried with all my carnal mind to want to go to the mourner's bench. While I did not believe in it but thought it was because I was raised by Old Baptist parents, and maybe they were mistaken. I seldom went to church at all during the first year of my conviction, there being no services anywhere close in this thinly settled country, but when I did attend a protracted meeting, which I did one time (for two days) I tried to want to go up, really tried to go, but could not.

It has seemed like mockery to me ever since I could remember or take notice. In the winter after the union meeting I spoke of, I dreamed one night that I was dead and it seemed that I tried ever so long to find out where I was. I knew I was dead but did not know where I was or where I was to spend eternity. Then it seemed I was floating in the air in a large coffin, or it seemed that only one-half was there. Then I tried to find out where the remaining part of me was, but never did know. Then I thought that this part of me in the coffin was floating to heaven. Then I thought if only part of me was saved I should be glad, and that was more than I deserved. Then I woke up and was terribly troubled on account of my dream, I don't know why but it seemed that the thought was constantly before me that I would scarcely find the one-half saved.

I was boarding with a Primitive Baptist elder at this time, going to school to him; so the next morning I related my dream and asked him what he supposed it meant. He told me that that sounded like no Baptist dream, and if he were me he would not tell it to any one else. So I never did. This is the first time. But, Brother Stephens, I know you are not so hard on people who dream.

For two years my days seemed to be about the same. During this time I went to teaching and found out to suit everybody outside the church I must quit loving these Old Baptists. When any one would say anything about them I would fight for them in spite of my resolution not to do so. In August, 1892, I visited my relatives in Arlington, Tarrant Co. I attended the Trinity River association at Grapevine. I enjoyed the meeting, oh, so much, and never did feel the burden so much after that. Though I could not give any time, I felt better, but several days afterward I came home. I thought I surely had lost my burden. Then when I had been away from the association awhile, I thought it was all a mistake, there was nothing of it at all. I did not want to do any better or be an Old Baptist either.

In 1893, one night I dreamed I went to Pioneer church and papa was preaching. I was sitting near the front. There was a strange formed woman sitting on my right, and when she turned around she was to me the most frightful object I ever beheld. She was, in features, like an unusually rough man, with very bristly beard on her

face. She smiled at me the most deceitful smile I ever conceived of. Across the church there was another creature of same stature, though not so rough quite, finely featured, and smiled so meekly and looked quite grieved.

When I awoke in the morning I was scared so I was perfectly nervous. When I went out in the yard both those creatures were staring at me, when I went into a room there they were almost visible, and when I went to Pioneer church I was too nervous to realize where I was. It seemed as though something would whisper that if I would join the church these creatures would leave me. Then I knew I could not because I would have to relate an experience of grace and that I did not possess.

In 1894 I attended a union meeting at Providence church. Several of my chums were baptized into the church. I wanted to go with them but could not. It seemed as though I could not stand it any longer, and twice I almost rose from my seat but did not go. On Friday night those former creatures were grinning at and beckoning me on either side all night during my sleep. On Saturday night I dreamed I was baptized in the prettiest running stream of water imaginable. Next morning I felt considerably relieved and never was haunted with those two creatures for three years.

In 1897, August, Fourth Sunday and Saturday before, you remember, Brother Stephens, that I was at Lingerville visiting Cousin Jim Bostick, and he took me to hear you preach on Saturday. I was carried away with the preaching. On Sunday I was carried somewhere, for I have never felt as I did, before nor since.

While I don't think it was you, but if I was fully satisfied, which I thought I was for two days, it was a higher power sent me, through you.

And ever since that time I have wished to visit your church again, but never did. Then a year after that I decided I would just believe the Old Baptist doctrine and never join. I thought I would try to believe [some other doctrine, and thought by reading so-called religious literature I might get to believing in it. The more I read the more I believed in the Old Baptists. I read book after book and paper after paper on up to a year ago, then just simply throwed up the whole business, would not go to hear any kind of religious people, and being from home did not have an opportunity to attend the church, for which I did not care for I could get on better away from these people anyhow. I just said and almost thought I did not believe anything in religious matters. I was doing just nicely, I thought the whole thing past, in reality had not thought much about it until about the middle of this past July. One night I dreamed I was in the water, the most beautiful running stream on the surface; there seemed to be trees on the north bank, making the coolest shade, and it was late in the evening and the whole stream was crowded with people, standing around looking at me. I then wondered what was going to be done. Then I thought someone had just taken me into that water and was going to baptize me, and I had nothing to do with it. So I looked up to see who was going to baptize me, and it was you, Brother Stephens. In the morning when I arose, I just said to mamma that I was going to the New Harmony association. I did not think anything much about how I was going, but knew papa and mamma were not going, nor any one near us; just thought I was going to that association and join the church, and you would be there and baptize me.

During the week before the Third Sunday in August, I thought I would just go home with Brother Kilgore from Pioneer church. So I did, and that evening when we arrived at the ground, I started out, not to see if you were there, but to find you, though someone told me you would not be there. I just thought they would find out. And so I found you and you know the rest. I never doubted but that I would be baptized there, and when I saw that beautiful Colorado river, there was the same stream I had waded in twice, and the

congregation all there, and eight of us in the water, as I had dreamed, only I saw the stream full, but that eight made it sufficient to recall my dream. I wished as many times as I could think, while in the water, I were out and after I was brought up just the same, but it seemed I had done all I could do and had nothing more to do with it. But when I arrived, and before at the arbor I was perfectly rejoiced, and was, excepting just a few moments, the remainder of the association. While since then I often wonder why I did unite with the church or how I could have but have never regretted my step.

Your Sister in Hope,  
Putnam, Texas, Oct. 8, 1901. MAUD JOHNSON.

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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 unchangably, 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 unchangable, 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 who endorse the foregoing action of THE ADVOCATE OF TRUTH and in the circu-