

# The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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

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## MARY MAGDALENE.

[LUKE 7:37-50].

My heart, my heart is breaking!  
He whispers peace to me—  
Thy sins, thy sins like crimson  
Are all forgiven thee.

Oh thanks to Thee, dear Jesus,  
For blessings so divine,  
Love's sweetest adorations  
Shall evermore be Thine.

I bring my heart's affections,  
My Jesus they entwine;  
And here's love's sweetest kisses,  
Dear Savior, they are Thine.

These eyes, love's gushing fountain,  
From which love's tears do fall,  
Are Thine, Oh blessed Jesus,  
To weep to Thee, my all.

This heart, so black and filthy,  
Which only God can know,  
I give to Thee, dear Jesus,  
To wash as whith as snow.

These hands which I've polluted  
With sin's bewitching slime,  
Oh take them, wash them, cleanse them,  
To clasp those hands of Thine.

These tears which from love's fountain,  
So copiously flow,  
Would wash Thy feet, dear Jesus,  
For love would have it so.

These waves of golden tresses,  
Which from my temples fall,  
I wreath them round Thy foot-steps,  
My light, my life, my all.

Komoka, Ont.

J. LINCÉ.

## ELDERS SIKES AND HARDY:

I presume you will be surprised to hear that I have not been able to exercise publicity since last September. Brother Hardy will remember the condition of my voice at the time of our association last October. I am much improved, but being fearful of bad results, I am refraining from public speaking, hoping that rest will soon fully restore my voice again. I idle away the time here at home as best I can, not having much mind to read or write, and very seldom feel like going to meeting or any where else.

I often think of my promise to try to write for THE ADVOCATE OF TRUTH and have desired to do so, but darkness and leanness in spiritual things have hitherto hindered me, and I have procrastinated from time to time, hoping to feel better and to see more clearly, but not so, and even now, after so long a time, I am quite unable to tell what manner of man I am, and can but cry as did one of old, and say, "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?" "O Lord, Thou knowest."

Notwithstanding our seasons of gloom and want of feeling, and interest, we are often for a short time refreshed and revived in soul and spirit by remembering that "the lot is cast into the lap, but the whole disposing thereof is of the Lord," and we are constrained to look to and trust Him for life and salvation. How delightful it is to wait upon the Lord, for, "neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." Yes, it is a great blessing for one to realize that, "I can do all things through Christ Jesus, which strengtheneth me," "and without Him I can do nothing." We received the January number of the ADVOCATE, and were greatly delighted to see in it so many hearty expressions against the use of all qualifying words and phrases that are causing so much trouble, and we pray the good Lord to seal all such good advice to our each and every heart for our good: His glory.

Propose, the Lord willing, to write a

little and submit it to your judgement and disposal, and I wish just here to say that I do not wish to write to commend or condemn any particular one, but desire to write, knowing nothing save Jesus Christ as our Head, Lovegiver and our Salvation, to the comfort, consolation and edification of the saints of the true and living God that may read these lines. Yes, I wish to write to the Little-flock, who in their temporal relations on their Father's foot-stool may be strangers to each other in the flesh, but are made nigh by the blood of Jesus and bound close together in love, faith and hope, and made to know the love and fellowship of His sufferings and each other as prisoners in hope of eternal life, which God, that cannot lie, promised before the world began; those taught of God to love one another and to patiently wait for His salvation, but they may, every day of their lives be prepared to dwell together in peace and love, each esteeming the other better than silver; knowing that of the Lord they shall receive the reward of the inheritance; to sing the new song to the Lamb of God! "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests;" and now, be unto Him majesty, dominion, and power, and forever. In that house of many mansions, whither the saints all tend, is found no sin, no sorrow, no factions or divisions, but one everlasting, soul-feasting, glad and harmonious state of love, joy and peace; all joined by the blood and power of Jesus with one accord in shouting praise and glory to God and the Lamb forever and forever. O how divinely sublime and delightful must be that heavenly house of many mansions! And more inviting to the saints than ten thousands worlds like this sin cursed, blood stained mundane sphere of our mortal home; for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. Well may the weary pilgrims sing:

"What is there here to court my stay  
Or keep me back from home,  
Where angels becom me away,  
And Jesus bids me come?"

"O what a blessed hope is ours,  
While here on earth we stay!  
We more than tasteth heavenly powers,  
And antedate that day."

Here in this world we live in the midst of confusions and creature complaints, and are continually hearing strange voices; words that are not easy, but hard to understand, and that frighten the little lambs, capture the shepherd, and scattereth the sheep.

Oh the Enemy! Strife! Debate! there is in this world of sin and sorrow. The adversary of the little flock, as a roaring lion walketh about seeking whom he may devour, often causing the little ones to look upward and cry, "O Lord, I am oppressed; undertake for me." Oftimes do they have occasion to cry as did David, and say, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth." Happy union and sweet communion seems almost gone, driven away by men not letting brotherly love continue. Men, it seems of late, do not study to show themselves approved unto God, workmen that needeth not to be ashamed, but are striving

to have the preeminence among their fellows, esteeming, as it were, the wealth and honors of this world to be greater, richer than Jesus Christ. We must have forgotten the wormwood and the gall. Do our souls still have them in remembrance? O that we might continually remember our poverty in this unfriendly world, and the bitterness of its death; for to be carnally minded is death. We were once without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; and while thus destitute, even dead in trespasses and sins, God, for His own name's sake, and for the great love wherewith He loved us, sent His only Son into this world to suffer and die for our sins, who bore our sins in His own body—become our salvation—and then ascended to the Father where He now intercedes for His people. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men;" and O that men were more disposed to look to that which God hath wrought for them, even to the rock whence they are hewn, and to the hole of the pit from whence they are digged; always remembering their dependence upon a wise, just and holy God, and to think and say less about those things that are so hurtful and that are deviding the children of the Kingdom. What a great blessing it would be if, when we are about to boast, and to speak great swelling words, having men's persons in admiration because of advantage, that we could remember that it is written, "Wherefore let him that thinketh he standeth take heed lest he fall," and "if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." The strife and confusion that is rife in our midst is awful to think about, and it suggests to my mind the question, who shall prevail? God or Man? And I want to cry, "Arise, O Lord, let not man prevail; let the heathen be judged in Thy sight." "Put them in fear, O Lord, that the nations may know themselves to be but men." If we believe and desire that God shall prevail, would not a modest, quiet life on our part be better evidence of the fact, than a life of debate and strife over words and phrases not found in the Holy Bible? O that our every day lives did manifest more of the fruit of the Spirit and less of the works of the flesh. One would scarcely judge some of the present day to be of the same faith and order as Paul.

I am decidedly of the opinion that if we all were more given to a prayerful search and study of the Bible for acceptable words, as taught by the Holy Spirit, than for something new, or for scriptures to sustain a "hobby," there would be more comfort, edification, love and happy and sweet union and communion among us and less strife and confusion. But oh now hard it is for me, a poor worm of the dust, to confess myself wrong and to acknowledge a brother right! Herein it seems to me is the bitter and poisonous root, causing much of the troubles in this life—self willed—rule or ruin—loving revenge and forgetting that Jesus, when reviled, reviled not again, and that Paul was made all things to all men. God grant to speed the day, if it be Thy will, when all Thy children may, by divine grace, be enabled to do unto others as they would be done unto; that they may be disposed rather to build up the soul alive, than to kill. I have thought that God using a word or a phrase not acceptable to the household of faith, that I may be duty bound to abandon it for the sake of the common good of all, H. WILLIAMSON.



of God; for it does appear that we are not at liberty always to please ourselves, but the brethren, for "the strong ought to bear the infirmities of the weak and not to please themselves." "Let every one of us please his neighbor for his good to edification." The servants of the Living God must not strive, but be gentle unto all men, and in meekness instruct those that oppose themselves: and if any man be overtaken in a fault, they which are spiritual should restore such an one in the spirit of meekness, considering themselves lest they also be tempted.

God's children are commanded to be gentle and kind, and they must be very careful of the feelings and conscience of the brethren; conscience, I say?—said Paul—not thine own, but of the other, for why is my liberty judged by another man's conscience? This appears as heaven's order, and we should bow submissively to it. If we wound the weak conscience of the brethren and destroy their peace and love, our wrong is sure to rest upon us sooner or later, for truly our sin will find us out. I think it wrong for us to use humanly devised phrases—language not found in the Bible—to set forth our faith and practice. The scripture given by inspiration is a thorough furnisher, being profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; and thus it seems to me is enough, and should suffice for all spiritual worship and service, and that we ought not to desire or strive to be wise above what is written.

Another or second set of words, or form of speech, surely is unnecessary and will be of no true avail, but will cause trouble, for if the language of inspiration is inadequate and fails of the purpose for which God intended it, shall we trust to a less accurate source for an effectual form of speech? If the Scriptures are incomplete, as to its vocabulary or otherwise, and not capable of conveying the proper or true meaning of the Spirit, or of furnishing its own explanation, how shall we expect a poor, blind man, who "From the sole of the foot even unto the head there is no soundness," to correct or improve them by giving a more wholesome and simpler form of speech? O do let's all leave off those humanly devised expressions that are so hurtful to the peace of Zion, and let each of us "stand in the way, and see, and ask for the old path, where is the good way, and walk therein, that we may find rest to our souls." Let us preach Jesus in love, peace and good will to all, using kind words and acceptable language, and surely the dove of peace and love will be heard again cooing in our land, making glad the city of our God.

I wish to say that I believe in God's predestination and election, and that "He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; He maketh the judges of the earth as vanity;" "that He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?" and "That all things work together for good to them that love God, to them who are the called according to His purpose." I believe in obedience and good works on the part of the predestinated, elected and called; and that their obedience and good works, are an evidence of their gracious state, being the fruit of the spirit, life, power, and wisdom of Jesus Christ in them, teaching them that in their flesh dwelleth no good thing, and what they would they do not, and what they would not that they do, and causing them to cry, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." But just these things are so, I can't tell, more than, or rather, for so it seemeth good in Thy godly believe that sin is the transgression of having whosoever man, and that God hates sin, point of view) people for their sins. Neither you to wit a fig. so, more than "even so, adhere they are all doing good in Thy sight." secute

These are mysterious things indeed, but let us remember that "the secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law," and by the grace of God, govern ourselves accordingly.

We dare not judge God by feeble sense, for "His thoughts are not our thoughts, neither are our ways His ways. For as the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts;" "there is no searching of His understanding." "Such things are too wonderful for me; they are high, I can't attain unto them," nor flee from His presence, for He knoweth my down sittings and up risings, yea, He knoweth the very secrets of my poor heart; "for darkness hideth not from Him, but the night shineth as the day; the darkness and the light are alike unto Him." O how mysterious it is to think that Paul who kept his body under subjection, and labored more abundant than they all, "yet, not I," he said, "but the grace of God which was given me," must be in stripes above measure; in prisons more frequent; in deaths oft; of the Jews, five times receiving forty stripes save one; beaten with rods, stoned, ship wrecked; in various perils, even among false brethren, and many other states and conditions of trials and suffering, yet not one word have we from him declaring non-fellowship for any of these, but on the other hand I would ask you to listen, kind reader, to the oil of sweet incense bursting forth from Paul's poor heart, "If I must needs glory, I will glory of mine infirmities." "I lie not." O for a spirit to go and do likewise! If we would be enabled to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God, we must first be made to know Him, and the power of His resurrection, and the fellowship of His sufferings; that we may bear testimony to the comfort, edification and salvation of the poor mourning soul. Paul, in speaking of these things said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me;" showing conclusively that, of Him and through Him and to Him, are all things; to whom be glory forever.

Beyond all doubt, Jesus Christ is the author and finisher of the christian's faith and salvation. He is their life and salvation, and all their good works are the fruit of this eternal life—this salvation, this faith, which is Jesus formed in them the hope of glory, and made unto them wisdom, righteousness, sanctification and redemption. "We are dead and our life is hid with Christ in God."

According to the above I feel safe in saying that Jesus Christ is my salvation in an eternal sense, and He is my salvation in a time sense; or in other words so far as a savior is concerned, Jesus is my savior, first, last, and all the time, "He died to save us from this present evil world," and those He redeemed can with as much propriety and truthfulness say as He did: "I can of mine own self do nothing; the Father worketh hitherto and I work;" "the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the work." "I," says Paul, "can do all things through Christ Jesus which strengtheneth me." Surely this is no vain thought for God's children to entertain, for Jesus has said, "At that day ye shall know that I am in the Father and ye in Me and I in you. Without Me ye can nothing." Abide in Me that ye may bear fruit. Amen.

J. H. DANIELL.

Magnolia, Ark., Jan'y 20, 1902.

P. S.—I should be pleased to hear from any of my brethren and sisters, or friends who may feel disposed to write me.

J. H. D.

#### PURPOSES OF GOD.

Editors and correspondents of THE ADVOCATE OF TRUTH.

Dear and beloved Brethren:

For as much as many have taken into hand to set forth in order those things which are most

surely believed among us, it seemed good to me also, having had, as I hope, some knowledge of the truth in an experimental way, to write in love to all the household of faith, that we may know the certainty of those things, wherein it has pleased the God to instruct us. For if the doctrine of the "predestination of all things" be of man it will fall or come to naught, and ought to fall. But if it be of God, ye cannot overthrow it. It is hard for any man to kick against the goads. It was hard for Paul and it is hard for us. I believe that the righteous God of all things imparts this doctrine to us in the beginning of our experience. If I have any hope, I most certainly received this with the other fruits of the Spirit. "If the Lord be with you, follow Him. If Baal, then follow him." With me, dear brethren, we have a God that works all things after the counsel of His own will, or we have no God at all. I believed the truth of election and predestination many years before I joined the Primitive Baptist church. And I was led away from the truth because I thought older people and people who were called good people ought to know better than myself. Hence I joined and remained with the Missionary Baptists about fifteen years. Was God's purposes or decrees carried out when I was led away from truth? Yes, just as truly so as when I accepted and believed the whole truth as it is in Christ Jesus. Then where was the fault or sin? In me. In trying to please men rather than God. Did I feel that I was doing wrong? No! I felt I was doing God's service. I felt myself to be all right. I did not even feel that I was a sinner. I, sir, was a christian—a big christian. I was alive in Adam, and was trying to save dead sinners to get good and stay good. But there came a day when sin revived and I died to myself. I was not taught this by Old Baptist or Missionary Baptist, nor by the logical D. Ds., though I was attending a school of that kind, kept up by the Missionary Baptist at Louisville, Ky. I was taught then, not by any man or set of men, but by the revelation of Jesus Christ. What was that revelation? It was that I was a poor, lost sinner, saved by grace, and that God had washed all my past life after the counsel of his own will. "Having mercy on whom He would have mercy and hardening whom He would." That I was clay in the hands of an allwise potter. But what I wish to especially notice is the sin and transgression connected with this. The sin was mine. I had lusted after the things of time. I had loved my own good name before my fellow men. I did not bear His reproach. Let us go forth unto Him bearing His reproach; and I had not done this and therefore was a guilty sinner in His sight, and in my own sight too. I could see myself a sinner as I had never seen it before. The sin was mine, the purpose was God's purpose. He has carried out His righteous purpose. I have carried out my unrighteous sins. And this is truth in every case connected with fallen man. Man's sin and ignorance does not frustrate our holy God in carrying out or executing His decrees.

I could write many pages connected with my own experience along this line, and will do so in the future if God permits, or if God wills, or if God decrees.

Let us turn now to a more sure word of prophecy. I believe that the doctrine of unlimited predestination is in the experience of every child of God. And when God in His mercy gives a man grace enough to see it, and believe it, all the combined armies of anti-Christ can not shake it out of him. The waters can not quench it, neither can the fires of persecution consume it. Yea, all of them will work together for good to them that love God, for God works them all after the decree of His own will. The brethren of Joseph hated him, and persecuted him and sold him, then lied to their father Jacob. Was not this a sin, a crime, a terrible crime? What do you say about it, Joseph? Brethren you meant it for evil (sin), God meant it for good. When Potiphar's wife thought evil unto Joseph and lied to her husband, she meant it for evil, God meant it for good. Then who crucified Christ meant it for evil, but



it for good. The bible is full of the doctrine that God executes His decrees, as well among the armies of heaven as among the inhabitants of the earth. None can stay His hand or say unto Him "What doest thou?" What our bible teaches in holiness we ought to believe in all humility. Judas carried out his sin and wickedness in betraying his master, and God executed His decrees, and meant it for good to save much people alive, as you see by grace at this day.

When Goliath, the Philistine, met David, he was carrying out God's purpose as well as David who met and slew Goliath. The Philistine meant it for evil, God meant it for good to save the armies of Israel alive. God punishes men for carrying out His purposes in their wickedness, and blesses them in carrying out His purposes in His righteousness. So that every man, saint or sinner, that means evil or transgresses God's law, is a guilty sinner in God's sight, whether he feels it or not; and does not, nor can he set aside God's righteous purposes or predestination. God's purpose or predestination was carried out when Paul and Silas were beaten with many stripes and thrust into the inner prison. It must needs be that they be put in jail; God had decreed it. There was a man keeping the jail that God had foreknown and predestinated to save, and jailors have no time to go to preaching. Paul and Silas must be brought to him. The purpose was God's which was righteous and good, the sin lay at the door of those who persecuted the apostles. They thought to do evil, God meant it for good. At midnight we hear prayers and songs of praise to God, we see a man a poor sinner, trembling and falling down before God's servants crying, "what must I do to be saved." As the whole earth is full of God's glory, so the whole Bible is full of God's purposes and predestination. How long have the people of God believed this? Ever since the days of righteous Abel, since the days of Abraham and of Jacob and Joseph and David and Samuel and Elijah and Jesus the Christ of God; for he taught that God had hid it from the wise and prudent and revealed it unto babes. Jude was a believer in the predestination of all things. He wrote a sentence like this: "Ungodly men who were before of old ordained to this condemnation." The apostle Peter speaks of them "who stumble at the word, being disobedient, whereunto also they were appointed" (or predestinated). Man, then, is the author of sin, God the author of predestination. Man is the author of disobedience. God the author and finisher of our faith which brings obedience. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Your brother I hope in the Lord,  
Kirkland, Tenn. J. K. WOMACK.

#### PRAYER.

"If ye shall ask anything in my name, I will do it." (St. John 14:13.) These are the words of Jesus to the Disciples not long before He was taken from them. He was teaching them how they were to obtain whatsoever they desired. While Jesus was with them in person, they could converse with Him and (seemingly) were not troubled in regard to want, but He who never sleeps nor slumbers did not only know and supply their every need at that time, but knowing the result of His absence when He should be taken away from them, how they were going to be scattered and how they were going to weep and lament, and how sad they were going to be when the shepherd was smitten, (Zach. 13:7.) He therefore comforts them in the same loving manner that He had so often addressed them. But they could not understand at that time the necessity of His going to the Father; but He tells them that it was needful for them that He should go away, "For if I go not away the Comforter will not come, but if I go away, I will

Comforter, even the spirit of Truth, whom the world cannot receive."

The subject of prayer is what I want to write upon. In Christ's sermon on the mount, as recorded in the 6th chapter of Mat., 7th and 8th verses, He said to the disciples: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." The receiving, finding and opening comes in just as positive terms as the asking, seeking and knocking.

I believe with all my heart, that every one that asked anything "in the name of Jesus," has received the petitions that they desired of Him. (1st John 5, 14 and 15.) All true prayer is offered from a contrite heart, and from a sense of necessity and "in the name of Jesus," because Jesus is our Mediator. We can only approach the Father in the name of our Representative—Jesus. So then the Comforter which was given at Pentecost was, and is, to guide the disciples into all truth. It was by the Comforter or Spirit that the Apostles went from place to place, preaching the unsearchable riches of Christ, and all they asked "in the name of Jesus" was given. But how were they to ask? Were they to just decide what they wanted and what would forward them on in their labors, and what the saints would rejoice in and the kind of gifts for the church and where for Him to send them? O! No, nothing like that. It seems to me that some people want to make about the same use of prayer, as we do the handle to a jug; to move the Lord from place to place, just as we carry the jug by the handle, and influence Him to do something He would not have done, if we had not prayed (so called).

We have always found a praying people in the world, and their prayers are the emotions and developments of divine grace in the heart. But we find another class of praying people and theirs is the manifestation of outward performances, such as law worshippers, only repeating such as human skill has learned. The Saviour calls these Pharisees and hypocrites, and warns the disciples to beware not only of them but of the leaven which is doctrine and hypocrisy.

The pharisee, in his self-justifying prayer, prayed "thus with himself" (and it was with himself,) for it was not prompted by the Comforter, but of the other class; and he was only trying to acquaint the Lord with his own importance. Not so with the Publican. We find no bragging, no boasting spirit manifested here, but the most meek and humble spirit, so much so, that he would not so much as lift his eyes to Heaven, but smote upon his breast and said, "God be merciful to me a sinner." Here is a prayer that we can truthfully say was heard, for he, the publican, went down to his house justified rather than the other.

The prayer of the poor Publican is the prayer of faith, which James says saves the sick; and this prayer is no free-will offering, or human manufacture. It does not have its origin in nature's storehouse. Hannah, the mother of Samuel the prophet, prayed unto the Lord in her afflictions for a son. The Lord had withheld her from bearing seed, and her soul was troubled, and she prayed unto the Lord. She prayed in her heart only, her lips moved not, (1st Sam. 10, 11, 12, 13,) and she received her desire and called the child Samuel, which signifies "Asked of God," not in order to turn God from one purpose to another, nor to influence Him to give a child that he would not have given without the prayer of Hannah, for we know Samuel was a prophet of the Lord, and he reproved Israel for their sins and offered offerings unto the Lord, and prayed for them; so he (or the Lord by him) delivered Israel, for the hand of the Lord was against the Philistines all the days of Samuel (1st Sam. 7, 13.) So we conclude that it was in the mind of the Lord and according to His eternal purpose, even before the world began, for Samuel to be born and for Hannah to pray the Lord for Him, and for Samuel to do the very identical work he did, or else the Lord works and is dependent on the development of coming events, not knowing what is going to come to pass, and has there-

would just have to catch a fellow man in and if he performed allright, we let him go and try another. That I had and I would have to do, because we are creatures, but not so with the Lord. He takes our thoughts afar off, even before we propose. So then the prayer of Hannah was not of the birth of Samuel, but it was God's will that he should be born, and God's will that God should desire him, and she had confidence. John 5:14 says "And this is the confidence we have in him (God), that if we ask anything according to His will He heareth us;" ever been so in every age and dispensation of providence. He has ever had a people in that He placed His will in their hearts, and then could ask and receive, seek and find of fore, according to Jesus' own language, that have asked anything in Jesus' name received, for "Every one that asketh receives." But how are we to ask? In faith, not without doubting. Who can do this? The answer of every poor little little temper soul is "Not I" and why? Because I am made up of doubts, fears and unbelief; in we can do nothing. Prayer is a medium of communication by which there is a sweet signification unto the Lord's will. His will has been from eternity, not a new will going to have after we pray and entreat to persuade Him; but His eternal will, ever been His will in Christ Jesus concerning saints: therefore the Apostle Paul exhorting Thessalonian brethren to pray without ceasing in everything give thanks; not in what is to us to be good things, "but in everything the question comes to our minds again, why this? and the same answer re-echoes in the heart of every child of grace (who have been in the school of grace), "not I" (or I). Then the only hope and only relief, the preparations and promptings of the Lord. There is not a time with me when I do not feel the important necessity of approaching my Father in prayer, but alas! I can't. My efforts in the face as mockery; my Beloved is not has withdrawn His healing presence, and I don't know where to find Him. I inquire of the men, and they can't find Him for me how lonesome, how barren and desolate I find Jesus (in prayer). Like the prophet, "Had I wings like a dove I would fly and sit at rest;" the company of my brethren do not relieve me; my soul is longing for the turn of the bridegroom. Oh! Where is He? All is vanity and vexation, my efforts all failed and I conclude I will give up. I am a hypocrite, I never knew Jesus (or He is not me) I am ashamed to greet a brother or that appellation, because I am deceived in deceiving them; I can't pray, I can't preach, I can't go to my appointments and I can't stay.

When I get to this point, I have lost confidence in the flesh, have been dictated by the Lord, trying to acquaint Him with my feelings, get Him to make prospects pleasing to my mind. I, a poor blind creature, have forgotten an important question the prophet asked, "How shall I know the mind of the Lord, or who is His Counsellor?" But when I am full of self and self-dependence, I can't understand the full meaning of the prayer Jesus taught the disciples, "Thy kingdom come, Thy will be done." Done where? In earth as in heaven which embraces it all, the whole universe. This is done "when ye pray," not when ye fuss as if ye were trying to wake the Lord approaching a deaf God or a God afar off.

Prayer is the outward performance of what the Lord has wrought in the heart. As we draw near to the Lord, and enter His peaceful presence, and view Him in His state as our Lord, prophet, priest and perfectly submissive to Him, as our all, and all submissive to the Father.

Prayer lifts our souls and mixes our sinful world of sorrow, trials, temptations, disappointments, and we can say in the words of the poet:

"Hinder me not, come, welcome dearest  
I'll gladly go with thee."

To all the household of faith, who are sitting on a throne of God's grace, while they are from all worldly cares, remember me, I am a worthy, dependent sinner, that God open to me a door of utterance, that I may speak in wisdom and speak, that I may become the Gospel of Christ.

A. H. WILLIAMSON.



proach unto Him." (Psa. 65:4.) This man is now enjoying the blessing which is satisfaction (peace); but never approached to get righteous (peace); but because he was righteous (Jno. 3:7), and not right because he was born of God. (Jno. 2:29) Again David said, "He restoreth my soul; He leadeth me in paths of righteousness." (Psa. 23:3) And here I must confess that I am ignorant of the meaning of language if it was conditional in this leading; and the Lord restored David's soul, and if that was not what they call time salvation, please tell me what it was. Now don't say He leads all His children into paths of righteousness, for many never do righteousness, neither know what is right; and I know that you cannot afford to say that He leads or draws at them and fails, until you quit chunking the Arminians for saying that God draws at a man and fails to draw him; for God has the same power to draw or lead one of his children in paths of righteousness, that He has to draw the unregenerate. And here I will say that I believe that many of God's children resist the sweet influence of the spirit; but before any man can prove that God draws all His children alike and with the same power, they must prove that all of God's children are not like subjects, or that like causes will not produce like effects on like subjects. Now this thing has caused me no little trouble, and I hope that I have been led to a scriptural investigation, and will say here, that if God is deceived in the effect the spirit will have upon one of His children, then I have never known anything about the dealings of God with the sons of men: hence I cannot admit that God draws all of His children by His spirit, desiring to lead them in paths of righteousness, and restore unto them the joys of salvation (Psa. 51:12) and fails, any more than He fails to quicken the dead; and this I can not do, for He says, "Whatsoever His soul desires, that He will do." (Job 23:13.) This is the God that I desire to worship; and by His Son, Jesus Christ, in whom I look for deliverance from all of my troubles, He says, "Blessed are they that mourn, for they shall be comforted." Not that the mourning brings the comfort, but because they are the blessed of the Lord. Again, He says, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Why be filled? Because they are hungry? Who will take this position? Their hungering and thirsting proves two things, that is, they are alive and healthy. You take a man that is sick and he never hungers until health predominates, then he hungers, because he is blessed with health; and just as soon as he can get something to eat, he will eat, and if he is unable to get to it he will ask for it. Just so with God's children: "If our earthly parents know how to give good gifts to their children, even so will our Heavenly Father not withhold any good thing from His children that ask it of Him." But the giving does not depend upon their asking, but we must always trace the effect to the cause that produces it. If the effect was dependent on conditions to find the conditions that produced the effect. Hence the cause that produced the asking was hunger, and the cause that produced the hunger was life and health, and the giver of both is God; so it depends on God's giving them the desire. Who will deny that now, but the man who is blinded by the gods of this world? Again, "Blessed are they that do His commandments, that they may have right to the tree of life and enter in through the gates into the city." Rev. 22:14. Here, as before, we find him blessed before he does, and when we look for the cause we find that God works in them both to will and to do of his own good pleasure: Hence we should always be careful to find the cause before we make any application. And here I will misapplied: "Beloved, when I gave all diligence to write unto you of the common salvation," etc. (Jude 1.) Now, what does that mean? Does it mean a salvation that is of less importance than any other, or is it in its nature inferior to any other? Sure-



separate one from another spoken of by some one else, or by himself. Now, he means a salvation that is the African's, if he is one of the redeemed family, just as much as it is the American's, redeemed by the blood of Christ. That is, common stock—mine as much as yours. Listen to Webster: "Common—1. Blessings equally to more than one, or many indefinitely, as life and sense are common to man and beast; the common privileges of citizens, the common wants of men." Now, for us to make this a separate salvation from that which is common to all of God's children, and it be based on condition to be performed by them, as God chastises them, will place us in the same attitude as the arminion world. They say that the heathen's salvation depends upon their accepting Christ, and the only way they have to accept is to have Christ preached to them by those to whom a dispensation of the gospel is committed. We must either quit preaching that this is the use of the gospel, and that all are chastened that fail to do the things taught in the gospel, for not doing, and that it depends upon their doing as to whether or not God will bless them; or we should send men to the heathen to preach duty to them, that they may be saved with the common salvation which is said to be based upon conditions. Now, dear brethren, what I have said is my belief in regard to salvation, and if you differ with me, are you not willing to admit that you are fallible as well as myself, and liable to be mistaken as well as me? Or will you say that I am a "can't-help-it," and you have no fellowship for me? If you do, I will still love you, but until I am convinced that I am wrong, I must contend that salvation is of God, and not based upon conditions to be performed by man in order to be blessed of the Lord, and when I am convinced of my error, I will trouble Israel no more, but join them that hold the conditional system in full, and spend the remainder of my days trying to save them that are ignorant of God's blessings which are in store for them, but God cannot give until they act. In conclusion I will say if I have ever enjoyed one sweet blessing of the Lord, that I can say with the sweet singer in Israel that, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters." Yes, He is my shield and buckler, my high tower and hiding place from all the storms of this dreary life, and my salvation from death and the grave; and I hope to be anchored in the New Jerusalem after the storm has passed, to sing the song of Moses and the Lamb, saying, "Thou art worthy to take the book and to loose the seals; for Thou wast slain, and hast redeemed us to God by Thy blood, out of every nation, kindred, tongue and people." And the blessed thought is, there will be no bars of non-fellowship there, but all will be peace and love and praises to God for deliverance, both in and after time.

W. B. SIKES.  
Holder, Tex.

DEAR BRO. LIVELY:

Some time ago you wrote me requesting that I write an article for your paper. I have been hindered from doing so, for lack of light and inclination, realizing as I do that as I am dependent on the Lord for daily bread, I also am dependent on Him for grace from day to day. That grace is given daily and is sufficient for that for which it was given, and is never given in vain. "I can do all things through Christ, who strengthens me," is as true to-day as when written, the giving of the strength is an act of God. The purpose of God is back of all His acts. So that when He gives us strength it is for a specific thing, and His purpose is that the thing shall be done; His purposes never fail or miscarry, for He "works in us both to will and to do." So that He could say, "My grace is sufficient for you." I heard a preacher who is very popular with the Baptists where he is known, say, in a sermon a few months ago, "I have committed sins to-day. God gave me grace to keep from committing them, but I didn't do it,"

that God's purpose failed there. When Paul would speak of his labors he said, "Yet not I, but the grace of God which was with me," "and that grace was not in vain." The "not I, but grace" implies that though the human will concurred with God when brought by His Spirit into conformity with His will, yet "grace" so preponderated in the work, that his own co-operation is regarded as nothing, and grace as virtually the sole agent.—J. F. B.

When I united with the Baptists the only paper being published as a Baptist paper, was the "Signs of the Times," except perhaps, "Zion's Advocate." The "Signs" was not taken by a single member of the church, but I heard much talk about it, every thing against it and nothing in its favor. The most common objection to it was its position on the doctrine of predestination. I was led to believe that the doctrine of the absolute predestination of all things was an abomination, and it was, as explained by them, with their construction upon it; but later, when by the light of His glorious grace in my poor heart, I began to see the Lord God Jehovah as a God of the whole earth, as a sovereign, doing according to His will in the armies of Heaven, and among the inhabitants of the earth, I saw the glory of God in the whole thing, and, indeed, in no other way has He ever been glorified save in "working all things after the counsel of His own will." Sinful man would not, and never has glorified Him, save when the Holy Spirit of God in him made him do it, and then it was "not I, but grace." I began to read the "Signs," got acquainted with some who read it, and wrote for it. I found them nice respectable looking, intelligent, well versed in the word, in morals as good as any, and better than some who had slandered them; their preaching was along the line that gives God all the glory in their salvation, rejoicing in Christ Jesus and having no confidence in the flesh. I also remember in the early days of my church life, above referred to, I heard a great deal said about Dr. John Gill. All favorably. He was the standard, to be like "Gill" was to be all right, and a straight Old Baptist. Of course I supposed Gill had kicked "absolute predestination" into the middle of the sea. Imagine my surprise, when I came to read his works, to find he could tell it better than I could to save my life; it pleases me so well, I believe I shall just give a few lines from him.

"Immutability of God."

"God is unchangeable in His purposes and decrees, there is a purpose for everything, and a time for that purpose; God has determined all that ever was, is, or shall be; all comes to pass according to the council of His will, and all His decrees are unchangeable."—Bod. Div., Vol. 1, P. 55.

"Omniscience of God."

"Indeed, with respect to God, there is nothing casual or contingent; nothing comes to pass but what is decreed by Him, what He has determined either to do Himself or by others, or suffer to be done. Lam. 3:37-38. That which is chance to others is none to Him."—Bod. Div., Vol. 1, P. 89.

"Wisdom of God."

"Yea, even such decrees of God as are about the sinful actions of men, are not destitute of wisdom, of the highest wisdom. The sin and fall of Adam, so momentous, and of such consequences as to affect all mankind, could never have been without the knowledge and will of God. He could have prevented it if He would; but He left, as He decreed to leave, man to the mutability of His will, the consequence of which was his fall. And, as He designed, so in His infinite wisdom He has overruled this greatest of all of evils."—Bod. Div., Vol. 1, P. 95.

"The will of God."

"He wills His own glory in all He does; as all things are of Him, as the efficient cause; and through Him, as the wise Disposer of them; so they are to Him, to His glory, as the final cause, and last end of all; and this He wills necessarily

give His glory to another'; He cannot deny Himself another, that would be to deny Himself. Div., Vol. 1, P. 105.

"Now, certain and immutable fore such as the foreknowledge of God is, upon some certain and immutable can be no other than the divine will. knows, certainly, that such and such be; because He has determined in His shall be."—Bod. Div., Vol. 1, P. 106.

Thus I might go on, but this is enough above are statements of that great truth they should be made and as they are I me in my poor heart. I want you to I stand. I would rather people could I believe and not like me, than have them not knowing what I believe.

Yours in Love,  
FRANK MCGILL  
Wagra

Dec. 1901.

"For in that He died, He died unto but in that He liveth, He liveth unto God (C. 6:10). We further learn that He (C. put to death in the flesh. Now I understand the same person that was called Jesus same that was born of Mary, and that born was the same that was made flesh that was made flesh was made of a woman brethren, it was because of the relation J to the first Adam that caused death to re Him. He was put to death in the flesh. died, rose and revived. The same that the same that rose by the glory of the F: was the first Adam that sinned, hence it first Adam that brought condemnation or terity, hence it was the first Adam that redemption. "The first Adam was of t earthy, the second Adam is a quickener. "As in Adam all die" (not did die) "e Christ shall all be made alive." So we cause of the relation the children bear they die, even so because of the relation these children of Adam, chosen in Christ Jesus, they will be made alive in Christ dear children of God, when we do die we will only be asleep in Jesus, for we learn came the first fruits of them that sleep. we loose the relationship we bear to the first in death, and the decree of God is fulfilled, thou art, and unto dust shalt thou return." makes us cry out "Father, if it be possible this cup pass from me; nevertheless, not but Thine be done." Job says, "Man that of woman is of few days and full of trouble same writer says, "O that Thou wouldst hid (notice it is Job to be hid, not a part of his the grove, that Thou wouldst appoint me time and remember me; if a man die shall again? All the days of my appointed time wait till my change come. Thou shalt call will answer, Thou shalt have a desire to touch of Thine hand." Now, dear brethren that I am bearing the image of the earth this life, and will bear it in death. But I faith beyond the grave, where I shall have image of the heavenly. I will be resurrected the image of Christ. "If the Spirit of Jesus raised up Jesus from the dead dwell in us that raised up Christ from the dead shall quicken your mortal body by His Spirit that is in you." It is sown a natural, (not immortal) it (the same it that is sown) is raised up a natural body. "This mortal must put on immortality. Now let us stop, dear brother, and think. Immortality does not put off mortality, but mortality on immortality. So death is swallowed up in victory. Now this is what Jesus will accomplish, for He still reigns and will reign until enemy is conquered, which is death. The effect of sin, life is the effect of righteousness. Not righteousness of ourselves but of God. High Priest, who by one offering forever sanctified them that are sanctified; and that which is done, there can be nothing added to it from.

I will bring this imperfect sketch and submit it to you for your consideration.



# salvation alone by grace.

of so much written about two salvations, as though there are two separate and distinct one from the other: grace and the other by works. If you will not I will "shew mine opinion." I know I need upon with a critical eye, I want the answer to know where I stand on all points of space. I do not object to the term "time salvation" but I prefer using Bible terms. All the time that I know anything about is what I call time, and that is the salvation that God gives children through Jesus Christ, and I thought that was eternal, nothing can be taken from it. This is the last in time, and the same salvation is at home in heaven, and there we will have the salvation to the full extent. Here through a glass darkly, we only know the full when that which is in part is done then we shall see Him as He is.

I think, if I am not mistaken, the Bible speaks of about 163 times, and every time it is of salvation. David said, "O Lord, remember me the joys of Thy salvation, uphold Thy free Spirit." It is very evident that was not able to restore unto himself the joy of salvation; that is exclusively the work of God, and the joys of salvation to just such poor as you and I. I think every time we enjoy in time, we just have a foretaste of that salvation that Jesus wrought out for us. I tell whether I have ever enjoyed that salvation which is eternal or not. I believe it is the work of God that brings salvation, so when we trace the source of salvation, we have to go to the fountain head. You can see then, do not believe in two sources of salvation, grace and the other by works, for grace includes works and works would exclude grace. It is by grace and works, for if our righteousness is by works, then Christ is dead in vain. So foolish, having begun in the Spirit are made perfect by the flesh?" Note that Paul said "now" (in this time world) "made perfect by the flesh?" Some seem to think that God does the work in regeneration, and that we have to finish the job after regeneration. I am soon to take a dose of the stuff before as after regeneration. Paul found the brethren at Galatia tangled in this "do and live" doctrine. It has been a pest to God's people. It will cause confusion every time it is brought into the camp of Israel. Paul said, "Be strong in the grace that Christ Jesus," not the in the works that are added. Do not understand that I do not believe in good works, for I do, "But first make the good and its fruit will be good." Not good if we put our shoulder to the wheel of the Lord. The Lord does not need us in business.

Some of our brethren seem to think that God does with them all the time, but that is not my experience, for I feel sometimes that Jesus has left my journey, and then I, like Peter, go a fishy toil all night and catch nothing; at other times He comes at the break of day and bids me sit on the right side, then, oh how pleasant to sit down under the shadow of His wing, His fruit is sweet to my taste—sweeter than the honeycomb. The old prophet said, "in vain is salvation hoped for from the multitude of mountains, truly the strength of Israel is of the Lord." When we look for salvation from any other source than the Father of God, we look in vain. We are in the past as the old prophet did—by the degree of our faith that we can bring has character, good works, we find "vain" again, for the cursed is man that which confronts the flesh his arm." You of peace, love, much confidence in this kind of salvation makes

SIKES.

When we are nothing, ourselves. I hope that we are adhering to good in secret.

time of trouble." It is in this world that we have trouble. He (Jesus) is a present help in time of need. What a glorious thought it is to feel that we have a sure salvation! I want to speak about our common salvation just a little. We see many are making a great "ado" about the common salvation, as though it was a lower grade of salvation than that of grace. Common means general or universal to all of the same class. A salvation that is common is applicable to all embraced in the class. How a salvation that is common can be enjoyed by a few only is a problem that I can't solve. The common salvation, it is said, is only received by those that work for it, and as all do not work that are the children of God, only a part of them receive it. Don't you think its name should be called particular? I am sure that the salvation Jude spoke of is the salvation that Jesus Christ is the author and finisher of. Some will say that they believe that salvation is of the Lord, but we will have to work to make it sure. That is just what I do not like about that system; that puts all of the grace out of it. Any system that has not got grace in it from start to finish will not suit my case, for I do know if it is not the grace of God that brings salvation in time, then I have no hope, and I am yet in my sins. This salvation saved old Jacob, Daniel and the children of Israel in time; it saved Paul in time, for he said, "Who hath delivered us from so great a death and doth deliver, in whom we trust that He will yet deliver us." You see Paul believed in a past, a present and a future salvation, and he attributed it all to God. I do not believe we ought to make a brother an offender for a word. I see so much said about declarations of non-fellowship with good brethren because we can't see alike. Let us reason together in the spirit of meekness and love. "If a brother be overtaken in a fault, restore such an one in the spirit of meekness, considering thyself lest thou be tempted." "Those that are weak in the faith receive ye, but not to doubtful disputation, for one believeth that he may eat all things; another that is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him." I want you to understand me on this two salvation question. When I joined the dear Old Baptists 28 years ago, I never heard a word said about two salvations. I then believed that every good and perfect gift came down from God, and I still believe that same old time honored doctrine. I believe in a God of purpose, that He (God) works all things after the counsel of His own will. He can work and none can hinder, what His soul desires even that He does. He is in one mind and none can turn Him. "He speaks and it is done, He commands and it stands fast." Then let us give Him all of the glory, let us praise Him for His wonderful works to the children of men, let us be still and know that He is God. Our God is in heaven, He hath done whatsoever He pleased, and that without our aid. I think sometimes the trouble is, we have forgotten that His thoughts are not our thoughts, nor His ways are not our ways; His thoughts are as far above our thoughts as the heavens are above the earth. If we could at all times realize that He is God and beside Him there is no savior, this coldness would cease among the brotherhood. As for me believing that God is the author of sin, I do not believe it, neither do I believe that things happen by chance. I think that every thing that God has made He made it for a purpose known to Himself. When God made man and placed him in the garden of Eden, He made him for a purpose. The man that God made was the man that God purposed to make. If not, why not? I do not believe that God was deceived in the man that He made. I know that this is a deep subject. David committed a great crime worthy of death, and pronounced death upon himself, and I think the devil was the originator of that crime; but while that is a fact, we see from that union was born the wisest child that ever was born in the world. Now, Solomon was born to God's purpose or he

believe much in a chance work. God must have had a purpose in who should be Solomon's mother or he was conceived accidentally. I will confess that I don't know the extent of God's purposes. They may be compared to a wasp nest in which we find some cells open and the contents gone and others closed up and the contents inside. So with God's purposes, time has developed some of them, and some of them are not developed yet, and we will have to await God's time. If we try to bring them about before His time it will be premature. I do not believe that God is the cause committed in the world, the cause is from the other fellow.

I want to speak of the events of time in a little. If we consider the events of time in the light of the Scriptures they appear in harmony and tending all to one end. The wheel of providence is not turned about by blind chance, but all full of eyes round about, as Ezekiel represented, and are all guided by the Spirit of God. All of God's work of providence throughout all ages tends to one end—God's infinite glory. God's work of providence is not so many separate works, but rather so many parts of one work. So the salvation of God's children are not so many different salvations, but rather so many different joys of one salvation. God's salvation may be compared to a river having innumerable branches, beginning in different regions and at a great distance one from the other, all converging to one common issue; their waters may run through channels running in many and opposite directions, but finally they all collect together and discharge their waters in the same ocean. So with the joys of salvation, they may flow through many channels but all tend to one end.

I cannot be a conditionalist nor worship a conditional God, one that saves only when He is influenced by conditions performed by the creature. Primitive Baptists have never endorsed conditionalism in any of its phrases as far back as I can remember.

The old prophet said, "He" (Christ) "shall not fail nor be discouraged." If one jot or one tittle of the law should fail then He would fail and be discouraged. I think all the good fruit the children of God bear is the effect of the work of God in the heart; if not we will have a crop of corruption.

When we talk about God's children having the ability at all times to obey God's commands, we are binding burdens upon them that neither we nor our fathers were able to bear. I believe that every time we obey God the Spirit gives us the ability. Paul said, "To will is present with me but how to perform that which is good I find not." "When I would do good evil is present with me." "The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would." I think that all of God's children have the will at all times to serve God but they don't know how to serve Him acceptably. I do not know whether I have ever served Him one moment of my life or not, but I hope at times that He has caused me to love Him. A hope is all I have and that hope is through Jesus Christ. This "hope is an anchor to the soul both sure and steadfast," and so long as the anchor is sure I feel safe, but when I begin to think that God is slack concerning His promises, then I feel that the anchor is about to give way. I have studied this question very seriously and I have about decided the best thing for God's children to do is to stand still, sit down and lie down. "Stand still and see the salvation of God; sit down under the shadow of His wing and His fruit is sweet to our taste; lie down in His green pastures, for David said, 'He leadeth me beside the still waters, He maketh me to lie down in green pastures.'" Some do not like the word "make," they say that means an impelling power, and that God does not compel His children to serve Him. But I like that word "made" for that pattern will fit me. God said He "made Jacob" ride on the high places of the



and oil out of the flinty rock." And Paul said that Christ made us sit together in heavenly places in Christ, and that the love of God constraineth us. Constrain implies an impelling power. Paul says to the Phillipian brethren, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of His good pleasure." Now if God works in them a will, have they a will? If not, why not? If God has worked in them to do, do they do? If not, why not? I have always believed that the work of God was effectual in every case; and if God works in His children to do and they don't do, that is one failure, and I can't believe our God ever fails. If He should fail in one case why not in two? and if He fail in two, why not in every case?

I believe that God rewards His children, but I do not believe that is the incentive that moves them to serve Him. "His reward is with Him and His work is before Him." I believe that God's children would worship Him if there was neither heaven nor hell. They worship Him from a principle of love. Love is the incentive to all true worship. Any service not prompted by love is not acceptable to God, but is only a "form of godliness but denying the power thereof;" it is "drawing nigh unto God with the lips and honoring Him with the speech while the heart is far from Him." Such professed service is selfish, self-honoring and self-pleasing, and its prompting motive is the reward to be received. Jesus says of all such, "Verily they have their reward." Some of our brethren call time salvation a conditional reward received, for conditional obedience or service which they voluntarily perform or let alone. Who cannot see that all this is of self and for self? Remove this actuating motive of conditional reward and deny this selfish principle, and those who hold to it will at once say, "let us do evil that good may come," let us sin that grace may abound. The seem to feel no sufficient motive and incentive in the grace and love of God, shed abroad in the heart; the motive that Paul felt when he said, "The love of God constraineth us." Jesus says, "If ye love me keep my commandments." Showing that obedience springs out of love to Him as the pure water from its living fountain, or the good fruit from the good tree; and any service which does not spring from this divine love, as its manifest effect and fruit, is not obedience to the commands of our loving God.

As love is the cause of obedience, so grace is the cause of love, and Paul said this grace which was bestowed on him was not in vain for he said, "I labored more abundantly than they all, yet not I but the grace of God which was with me." Again he said he would not make mention of those things which Christ had not wrought by him to make the Gentiles obedient by word and deed. If the grace of God did not fail in Paul's case, why should we think it would fail in our case?

Beloved, "let us stand fast in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of bondage; for I testify to every man that is circumcised is a debtor to do the whole law. Christ is become of no effect unto you: whosoever is justified by the law is fallen from grace." One has said the Antinomians believe that grace does all the work in the way of obedience. If that is Antinomianism, then I am an Antinomian, for I believe that grace does all the work from start to finish. "If it be by grace it is no more of works, otherwise grace is no more grace, but if it be of works then it is no more of grace, otherwise work is no more work." "Where is boasting then? It is excluded. By what law of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

Let us notice the mention of the word salvation in some of its many places in the Bible. Old Simeon, with Jesus in his arms said, "Mine eyes have seen Thy salvation." Again, "Fear ye not, stand still and see the salvation of the Lord, which He will show you to-day." This was temporal salvation of the Lord's people in time of

need. "Salvation is of the Lord," cried old Jonah out of the depths of the sea. "Neither is there salvation in any other," said Peter while filled with the Holy Spirit. To-day the Lord hath wrought salvation in Israel," and to-day belongs to time. "The salvation of the righteous is of the Lord, He is their strength in time of trouble." All of our trouble is in time, and the Lord is both the salvation and strength of His people in every time of trouble. "Our God is the God of salvation, and unto God belongeth the issues from death, but I am poor and sorrowful; let Thy salvation, oh God, set me up on high." This is salvation from poverty and sorrow in time.

I guess I have given enough Scripture evidences to prove that salvation is of the Lord. I have written enough for you to know that I do not believe that there are two salvations separate and distinct one from the other, unless we have two Christs, one separate and distinct from the other. I am not denying salvation here in time, but I do deny it being separate and distinct from our eternal salvation. I know that a child of God feels better in the line of obedience, but it is salvation that brings him to that line. Not an obedience that brings salvation, but a salvation that brings obedience.

I have heard it said that "so far as our eternal salvation is concerned that it is all of grace, but so far as our time salvation is concerned that it is all of works." You may quote every duty in God's word, I will give all of the glory to God's grace as the effectual cause of obedience to them.

Yours in a precious hope of life beyond this vale of tears.

Honey Grove, Tex.

W. T. GEORGE.

#### A VOICE FROM S. E. ALABAMA.

DEAR BRETHREN SIKES AND HARDY:—I have been receiving and reading THE ADVOCATE OF TRUTH for some months past, I heartily endorse the doctrinal sentiments advanced therein, and I feel this morning a desire to communicate with its readers through its columns, if agreeable with you. I hardly know where to commence or what to say, but I hope what I may write may be to the honor and glory of the Great "I am," and to the comfort of His poor and afflicted people. If I am not deceived, this day, above all others, the servants of God should be careful to have a thus sayeth the Lord for what they advance, by mouth or pen. Again, if I am not deceived, there is a tendency to drift away from the ancient landmarks, both doctrinally and practically, which is exceedingly dangerous for the peace and welfare of Zion. I desire to impress upon the minds of those who may read this scribble, that "the Lord is God," and besides him there is none else; that He has never tried to do anything, He simply speaks and it is done. He is the Creator, the Upholder and Governor of all worlds, times and events. That He does His sovereign will in heaven above and earth beneath, in spite of the devil and all his angels, none can stay His hand or say what doest thou, Jehovah? But the children of God seem to have fearful hearts, some of them at least, and they either wish to turn back or help the Lord along one, I hardly know which. I feel this morning to rejoice in the fact that everything is under the control of God.

"The Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall and all other sinful actions both of angels and men (and that not by a bare permission), "So that whatsoever befalls any of His elect is by His appointment, for His glory and their good." Those whom God has predestined unto life He, the living God, effectually calls in His own appointed time and place, and accepted time and place, (not a minute sooner or later, not a deviation of a hair's breadth in time or place from what He predestinated), from nature to grace and salvation by Jesus Christ.

This effectual call is of God's free and special grace alone, not from anything at all foreseen in man: and God did from all eternity, decree to justify all the elect; and all that are justified God hath vouchsafed in and for the sake of His son to make partakers of the grace of adoption, whereby they cry: "Abba, Father," are pitied, protected, provided for and chastened by Him as by a Father. By true evangelical faith, a christian believes to be true whatsoever is revealed in the word of God; but they receive, accept and rest upon Christ alone for justification, sanctification and eternal life by virtue of the covenant of grace.

"Good works are only such as God hath commanded in His holy word, and not such as are devised by men out of blind zeal." They are fruits of (not conditions to) a true and lively faith. Our ability to perform these good works is not at all of ourselves, but wholly from the spirit of Christ, which Spirit works in His children "both to will and to do of His good pleasure." They who in their obedience attain to the greatest height which is possible in this life, are far from perfect in this life, and have not the right to say these be the Gods that delivered us. When we have done all we can, we have done nothing more than our duty as Christians, and the good works wrought by us are defiled and mixed with imperfections. If I can perfectly "discern the signs of the times," there is a tendency to depart from these glorious principles, one by one, and move the corner stobs and run new lines. I am perfectly satisfied with the ancient landmarks, and am going, by the grace of God, to contend for the same, regardless of what men say or think about me. To be judged with man's judgement is a very small thing with me; to my master, the God of the Universe, I stand or fall. And it is a tendency to depart from the glorious doctrine of the Sovereignty and predestination of God that is causing the commotions in Zion, in South East Alabama, and not new bars of fellowship. A few words on church supremacy and I will close.

A church properly constituted, has the keys or power of government within itself, having Christ for its head and His law for its rule, having the power of choosing its own officers, exercising its own discipline, administering the ordinances. All which, with every other act of discipline, each distinct church may exercise without being subject to the cognisance of any other church, presbytery or synod or council whatever. Churches should use this power with prudence lest they dishonor Christ and His cause. Church business should be transacted with due deliberation, humility and moderation. If possible the members should be unanimous in all their determinations. Nevertheless, when this unanimity cannot be attained, a majority of the members present may determine and the minority ought to peaceably submit without any protest. This appears not only from that general rule given in Eph. 5: 21, which requires us to be submissive one to another in the fear of God, but more clearly from 2 Cor., 2:6 "Sufficient to such a man was the punishment which was inflicted of many." Which many supposes a majority, in the original it is (upo ton pleionon) by the more, the greater or major part. No record of a council being called to determine as to whether that church as any apostolic church, did right in the exclusion of her members, but that belongs alone to each individual church, and should she do wrong or make a mistake, Christ, the great Head of the Church and husband of the same, will punish her.

Now I hope what I have written will be of some comfort and instruction to some of God's humble poor. Such are the views of one of (if a saint at all) the least of all. I desire an interest in the prayers of God's people everywhere, that I may be kept humble and meek, and that I may ever be found earnestly contending for the faith of God's elect. I may perhaps write more in future.

Your Brother in hope,

Goshen, Ala.

A. H. WILLIAMSON.



## OBITUARY.

Clifton George, son of W. T. and Ann E. George, was born Feb. 27th, 1888, in west Tenn., and died Jan. 22nd, 1902, near Honey Grove, Tex., making his stay on earth nearly 14 years. His sickness which resulted in his death began from an abscess in his jaw, the misery going down into his chest, and then to his abdomen, and from there to his brain, causing congestion, and producing death very quickly. Clifton suffered intensely during the short time of his sickness, it being but a few days. The little fellow bore his suffering so patiently and manfully that his true condition was not realized until his end was near at hand. All that loving hands and faithful physicians could do was powerless to stay the hand of death. Clifton seemed to realize that his end was near, for he told his mother that he would not be with them when "Bro. Hardy" came again. (I had promised to be there on the 4th Sunday in February).

On Monday night, before he died Wednesday morning, he got up on the bed and knelt down and put his head between his knees. His aunt went to him and asked him what hurt him, he answered her that he was not hurting, that he was thanking the Lord for giving him relief. He remained in that position for a few minutes, then got up and walked to his mother with his face radiant with joy and his heart filled with praise, and put his arms around her neck and said, "Mamma, I am too glad to sleep; the doctor said when I got easy, I would go to sleep." After this he seemed to be in a sort of stupor most of the time, but when aroused he was conscious and knew all the family up to a short time before he died. He passed away gently as if he had gone to sleep.

The precious evidence which he has left that he has fallen asleep in Jesus are a source of much consolation to the bereaved family and relatives. The writer received a message on Wednesday calling him to attend the funeral on the day following, which he did and tried to speak some words of comfort to the bereaved family and friends at Bro. George's home, after which the remains of little Clifton were borne to the Honey Grove cemetery where he was laid to rest, to await the trumpet call which shall awake the righteous unto everlasting joy and praise. To the bereaved father and mother, brothers and sisters, and sorrowing relatives and friends, I would say be not overcome of grief and sorrow, but rather rejoice that Clifton has been raised to that state where sickness, sorrow, pain nor death can never enter to mar the tranquility of his peaceful and eternal rest.

The longest life is but a span,  
Time's tide is rolling on;  
Our days and years are in God's hand—  
We, too, must soon be gone.

No lasting joys in earth repose;  
Its brightest sun is dim;  
The rarest gem and loveliest rose  
Are earliest plucked by Him.

Then stay your tears and bitter sobs,  
Yield up what God hath given;  
The jewel of which earth is robbed  
Adorns the courts of Heaven.

—J. R. HARDY.

## THE CHURCH OF GOD.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isaiah 2:2).

This prophesy is the word of the Lord, and is sure and will not fail, and we have a thus saith the Lord for it. Not one word of our God shall ever fail, not one jot nor tittle shall pass from the law until all is fulfilled; and this word of promise is higher than the law, and was determined of God before the law was given, and therefore takes precedence of the law. We therefore expect a fulfillment of all our God has said.

It is a big word in this verse, for it embodies the glory of this prophesy. The Kingdom of God—the church of the living God—the pillar and ground of the truth. The church is a mystical body, and is presented in many figures. She is

called the King's daughter. All glorious within. She is called the bidden man of the heart. She is called the bride, the Lamb's wife. She is the wonder John saw in Heaven, clothed with the sun and the moon under her feet. She is called Zion, the city of God: and in this text she is called the mountain of the Lord's house. And as a mountain is a great thing and greatly elevated, so is the church. And I will here note that she is the only divine authorized institution on earth, and is the glory of Heaven also, in her glorified, sanctified state. She is above all, and we understand by her highness, that she is superior to any earthly thing, above earth and yet manifest in the earth. As to her origin, she originated in Heaven, and her life is eternal. Here is her highness. She has eternal life, and that life is in her head and husband—Jesus Christ. This is the doctrine of the vital unity of Christ and His people; a high doctrine—too high to be discerned in the low valley of the Arminian camp. Their eyes are too weak to behold this doctrine of the "sun of righteousness which arises with healing in His wings;" but the glorious high doctrine of the true church of our God. It seems strange that a professed citizen of this beloved city of Zion would question this glorious doctrine of the Lord's house. The doctrine of the necessity of the new birth is also too high for those in the valley of darkness to accept. Yet it is true this body—the church—is made up of such material, and no other material will do; for it is a high house, built to the honor of God, and its material shall be of that nature. Contrasted with the city of Babylon built of mud, but Zion of pure stone not made by the foul hand of man, but of God.

Born of God, born from above, of incorruptible seed, which liveth and abideth forever. He (God) prepares and brings His own material into the high mountain of the Lord's house. He does not fail; and it is not left to the will of the material, but the material is moved by the will of God: "For my people shall be a willing people in the day of my power." For God works in them to will and to do of His good pleasure. They do not come of their own will, but by the will of God: "For it is not of him that willeth, but of God who sheweth mercy." Wherefore, it is God's building, His choosing, His material, His preparing, and He will be glorified in it. This is the high doctrine of His high house. And if Masons ask whether an applicant is persuaded by some one else to join them, how much higher is the house and church of God. When a man comes to the church, the church should have evidence that God had brought them and not that some preacher had persuaded them. I only am governed by my experience in this matter. I felt like I had to come I believe they will all feel that way. And God is able yet to make them feel that way. It seems to me it is stooping on lowering the dignity of the house of God to try to get people to join, all the doctrine of this house to high doctrine, for it is a high house; and men are to be raised up to this house, not the brought down, "for they shall flow unto it." I will finish this at some time if the Lord will.

Yours in hope,  
W. LIVELY.

## OBITUARY.

ELDERS SIKES AND HARDY:

By request of J. E. Matkins it becomes my sad duty to chronicle the death of his wife, Sister Matkins. Her maiden name was Sarah Estell Nowlin. She was born in Marshall Co., Miss., Oct. 15, 1861. Her father afterward moved to Benton Co., Miss., where he lived till 1881, when she was married to J. E. Matkins. In about the year 1888 she obtained a hope in Christ. She saw Him as it were, suspended between the heaven and the earth, and seemed to realize that it was for her that He thus appeared to her, arrayed in His glory; and the brightness thereof was above that of the noonday's sun. On Saturday before the 4th Sunday in Sept., 1894, she offered herself to the Primitive Baptist church at Spring Hill, Miss., and was unanimously received. She lived a consistent

member and a devoted christian till the 25th of Aug., 1901, at which time the Lord called her away to try the realities of (we hope) a heavenly world, where there is nothing but joy, peace and happiness through endless eternity. She was a devoted wife, and an affectionate mother. The last three years of her life she was devoted more to the cause of Christ than ever before. It seemed that her mind was centered on heavenly things. She was a true believer in the foreordination and predestination of all things, manifesting to her family and friends at her death that the Lord done all things well. She believed in the atoning blood of Christ for the salvation of all the elect family of God. She leaves a loving husband and five children to mourn their loss, but we hope it is her eternal gain. Now I want to say to the bereaved ones, not to mourn after her as those which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will again, even so them also which sleep in Jesus will God bring with Him; and we believe that she is in the arms of Jesus. The writer served at her burying and made a talk from Rev. 14:13. Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

S. M. DICKENS.

## Abstract of Principles

—OF—

## THE ADVOCATE OF TRUTH.

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

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

We shall labor for peace through the columns of THE ADVOCATE OF TRUTH as far as we are able to do so without forsaking the truth and we ask all lovers of truth and peace to join us in this work. We ask all who endorse the foregoing principles to sign and send their contribution to THE ADVOCATE OF TRUTH and write for its columns.