

The Gospel messenger
Williamston, N.C. [s.n.]

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complete
THE GOSPEL MESSENGER
AND

PRIMITIVE PATHWAY,
W A Worsham Apr 87

BUTLER, GEORGIA.

—••—
PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

JANUARY, 1888.

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All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

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Church Constitution.

By request of brethren and sisters in McClellan county, Texas, twelve miles northeast of Waco, the following Elders met at the school-house near Elder A. V. Atkins', on Saturday before the second Sunday in October, 1887: W. S. Harris, J. W. Norton, A. J. Norton, Elder N. W. Little, of Kentucky, being present on a visit to Texas. After preaching by Elder W. S. Harris from John iii 52, organized a presbytery, Elder W. S. Harris, Moderator; J. W. Norton, Clerk; A. J. Norton to offer prayer. Elder Little being requested to deliver the charge, sung a hymn and appointed Elder A. V. Atkins' mouth for the brethren and sisters, when Elder A. V. Atkins and Sister Sue, his wife, W. M. Amos and wife, and Sister M. L. Amos, presented letters, which being found orthodox and orderly, also J. D. Morgan, having been recently baptized by Elder A. V. Atkins, was received in the constitution. The presbytery being fully satisfied, declared them a Church of the Primitive Baptist Faith and Order by the name of SHELOH. Prayer by A. J. Norton, sung hymn and extended right hand of fellowship, and then appropriate charge by Elder Little. The said church then held Conference and unanimously chose Elder A. V. Atkins pastor, and J. D. Morgan clerk, and agreed to hold monthly meetings on the third Sunday and Saturday before. I commend these brethren and sisters as *sound Baptists*, and solicit (for them) our ministers to visit and preach for them. W. S. HARRIS.

Landmark please publish.

Elder J. C. Williams' address is now Graham, Ga.

Our dear brother, Elder J. L. Smith, Laston, Ga., writes: "I am well pleased with your views of Predestination; and may God long spare you for his cause. Remember me in your prayers, for I am cast down and despondent, and feel unworthy of the least of God's blessings or of his people. What a thorny path! Lord save, I perish! But broken cries do not bring the light my soul desires. O, that the Lord would pass by, and that I might realize it!" Dear brother, we know where you are, for we have been there often; in fact, there is where we live mostly.

Appointments of I. J. Taylor, North Carolina.

If the Lord's will, will preach at Bethel (of Suwannee, Fla., Association) January 10; Hebron, 11; Prospect, 12; Salem, 13; Mt. Zion, 14; Little Spring, 15; New Hope, 16 and 17; Shady Grove, 18, 19 and 20; Etoinah, 21; Union Grove, 22. He will need conveyance. The Georgia appointments were too late for insertion in December issue, as were Eld. Hancks', of Alabama, and Eld. Stuckey's, of Louisiana.

The Primitive Baptist Church at Fellowship, Tallapoosa county, Ala., on Saturday before the fourth Sunday in November, 1887, after preaching by Elders J. J. Cleveland and L. C. Peters, while in Conference, declared unanimously that they would not hold in fellowship any members that allied themselves with any secret institution; and made it also my duty to inform you, and to request its publication in THE GOSPEL MESSENGER.

Your little brother, if one at all.

A. J. WHITTEN, SR.

PREMIUMS.

For 3 new cash subscribers, we will give Sister Swartout's Book, or Elder Rowe's; for 5 new cash subscribers, will give Elder Durand's Hymn and Tune Book; for 10 new cash subscribers, will give Hassell's Church History. And any old subscriber, who will send one new cash subscriber, we will give the new Primitive Baptist Hymn Book. This new hymn book is bound to be the one in general use in a short time.

Also, for three new cash subscribers, will give Elder Bartley's Book on the Resurrection, which is now out; price 75 cents, or \$7.50 a dozen. Address Eld. David Bartley, Greenfield, Indiana.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 1. BUTLER, GA., JANUARY, 1888. Vol. 10

PREDESTINATION

If we are blessed with the ground of "a good and honest heart," we will really desire, in every discussion, not *victory*, but TRUTH; we will really desire not so much to silence our opponent as to avoid error ourselves; we will be more ashamed of continuing wrong than of confessing that we are not right; we will regard TRUTH as the noblest of ends, and we will earnestly strive to divest ourselves of the last remnant of prejudice, partiality and prepossession; and we will resolve to follow TRUTH whithersoever it may lead—fearlessly, unfalteringly, perseveringly—until we arrive, so far as we may be divinely enabled, at "THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH."

To be sure we are aware that in our present state, sin has so corrupted our hearts and darkened our minds, that we cannot now perfectly attain to the truth in all its divine fullness and glory. Even inspired Apostles but "saw through a glass darkly," and confessed that they "knew only in part;" much more are all uninspired men liable to darkness of sight and partiality of knowledge, especially upon the deep mysteries of the Divine Nature, and of sin and salvation. Not pride, but *humility*, is the mark of the highest worldly and of the highest spiritual wisdom belonging to any creature, especially any sinful and imperfect creature like ourselves.

To the truly humble child of God, the SCRIPTURES are,

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on all points of doctrine and practice, the highest and final standard of truth; and all the assertions and all the reasonings of all uninspired men, if contrary to the Scriptures, are “less than nothing, and vanity.”

And now comes in the question—what is the teaching of the Scriptures? that is, what is the eternal truth in regard to the great doctrine of God’s predestination of whatever comes to pass? Let it be clearly and continually borne in mind that the real question is not what any confession of faith, or any human periodical or book, or any uninspired writer or speaker says upon the subject, but *alone* what the SCRIPTURES declare. We are to cut loose from the last foothold of human authority, and to launch forth on the pure ocean of divine testimony.

And on this great subject we are to seek to know not only “*the truth, and nothing but the truth,*” but “THE WHOLE TRUTH,” so far as the Scriptures reveal it to us. The perception of only *half truths* is a fruitful source of darkness and controversy. If one class of scripture passages bears upon one aspect of the subject of predestination, and another class of scripture passages bears upon another aspect of that subject, we have no right to receive the one class and reject the other, but are bound to receive *both* as equally divine and eternally true, and also, as essential to a *scriptural* understanding of the subject. It does not matter in the slightest possible degree, *what* uninspired men reject either of these classes of scripture passages, we are unhesitatingly and unreservedly to receive both classes of scripture passages as the indisputable truth of God. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” For our understanding and guidance in the present world, we have a need of not only a part, but of all the scriptures, otherwise

they would not all have been given. And we are to “compare spiritual things with spiritual,” “not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.” One class of texts represents one aspect of the Divine Character as merciful and loving, and in the manifestation of this attribute, God saves His people from their sins; while another class of texts represents another aspect of Divine Character as just and holy, and in the manifestation of this attribute God plunges His sword into the bosom of His dear Son, the shepherd of Israel, the Covenant Head of His sinning people, and pours out upon voluntary, unredeemed and impenitent sinners, the vials of His eternal wrath. We should be equally in error to reject either the one or the other of these classes of texts—to consider God as merciful but not holy, or as holy but not merciful.

Even so there are two classes of texts, (sometimes blended in the same sentence) bearing upon the doctrine of the divine PREDESTINATION of the future, and the truly humble child of God will receive the *one* as well as the *other*, and believe *both* to be equally and certainly true, *no matter in the least whatever any other human being, in the pride of human reason or preconceived opinion, decides to reject or ignore of the Divine testimony.*

1st. The first class of texts bears upon the *truth* of God’s predestination of all things—whether the infinitely free, sovereign, wise and powerful Creator, who knows the end from the beginning, and who created all things out of nothing—did from eternity foreordain all the consequences of His creative work—all the events in the universe? In the light of the Scriptures, this question answers itself: “In the beginning God created the heaven and the earth.”—Gen. i. 1. “All things were made by Him; and without Him was not anything made that was made.”—John i. 3. “By Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones,

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or dominions, or principalities, or powers: all things were created by Him and for Him; and He is before all things, and by Him all things consist.”—Colos. i. 16, 17. He is “the Most High.”—Psalms ix. 2. He is “the Lord God of hosts.”—Psalms lxxx. 19. He is “the King of kings, and Lord of lords.”—1 Tim. vi. 15. “His dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of earth: and none can stay His hand, or say unto Him, What doest Thou?”—Dan. iv. 34, 35. “Known unto God are all His works from the beginning of the world.”—Acts xv. 18. “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 stand, and I will do all my pleasure.”—Isaiah xlvi. 9, 10. “Who worketh all things after the counsel of His own will.”—Eph. i. 11. “He hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.”—Acts xvii. 26. “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.”—Matt. x. 29, 30. “The lot is cast into the lap; but the whole disposing thereof is of the Lord.”—Prov. xvi. 33. “We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”—Eph. ii. 10. “Lord, Thou wilt ordain peace for us; for Thou also hast wrought all our works in us.”—Isaiah xxvi. 12. “It is God who worketh in you both to will and to do of His good pleasure.”—Philip. ii. 13. “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.”—Gal. v. 22, 23. “Blessed be the

God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having *predestinated* us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved.”—Eph. i. 3-6. “In whom also we have obtained an inheritance, being *predestinated* according to the purpose of Him who worketh all things after the counsel of His own will.”—Eph. i. 11. “We know that all things work together for good to them that love God, to them who are called according to His purpose. For whom He did foreknow He also did *predestinate* to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did *predestinate*, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us?”—Rom. viii. 28-31. These four verses just quoted (Eph. i. 5, 11; Rom. viii. 29, 30) are the only places where the word *predestinate* occurs in the King James or Authorized version of the English Bible, and in each of these instances the revised version substitutes for the word *predestinate* the word *foreordain*, which means the same thing. But there are two other places in the New Testament where the same Greek verb (*pro-orizo*), thus rendered *predestinate*, or *foreordain*, occurs, namely, Acts iv. 28, and 1 Cor. ii. 7. “For of a truth against Thy holy child Jesus, whom Thou hast annointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel *determined before*” (Greek *pro-orizo*, elsewhere rendered *predestinate*, or *foreordain*, or *ordain*) “to be

done.”—Acts iv. 27, 28. “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained (Greek, *pro-orizo*) before the world to our glory.”—1 Cor. ii. 7. The simple verb *orizo*, without the prefix *pro*, (meaning before) occurs in these eight passages: Luke xxii. 22; Acts ii. 23; x. 42; xi. 29; xvii. 26, 31; Rom. i. 4; and Heb. iv. 7. In these passages this word is rendered, in the King James version, *determine*, *ordain*, *declare*, and *limit*. Two of these passages bear especially upon our present subject: “And truly the Son of Man goeth as it was *determined*.”—Luke xxii. 22. “Him being delivered by the *determinate* counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.”—Acts ii. 23. The writer to the Hebrews, vi. 17, speaks of “the immutability of His (that is, God’s) counsel.” In Gen. xxxvii. 28, we read: “Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt;” while in Gen. xlv. 7, 8, we read: “And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God.” And in Gen. i. 20: “As for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive.” In Exodus ix. 12: “And the Lord hardened the heart of Pharaoh, and he harkened not unto them.” In Psalms xvii. 13, 14, we read: “Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is Thy sword: from men which are thy hand.” And in Isaiah x, 5-7, 12, we read: “O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoils, and to take the prey, and to tread them down

like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass, that when the Lord hath performed His whole wrath upon Mount Zion, and on Jerusalem, I will punish the fruits of the stout heart of the king of Assyria, and the glory of his high looks." In Job i. 12, we read: "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." After Satan had destroyed the property and children of Job, the latter says, in verse 21: "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." In 2d Sam. xvi. 10, we read this language of David: "So let him (Shimei) curse, because the Lord hath said unto him, Curse David." In 2 Sam. xxiv. 1, we read: "And again the anger of the Lord was kindled against Israel, and *he*" (the word *he* is not in the original, but is supplied by the translator. Some think that it would be better to supply the word *one*, referring to Satan, as in 1 Chron. xxi. 1,) "moved David against them to say, Go, number Israel and Judah;" while in 1 Chron. xxi. 1, we read: "And Satan" (or an adversary; the article is not used with this term here, as it is in Job) "stood up against Israel, and provoked David to number Israel." In 2 Cor. xii. 7, we read: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me."

I must confess that I am convinced by these Scripture passages (as I have said on the 485th page of the Church History) that, *in one sense*, God has predestinated or foreordained all things; without Him they would never have been created; and without Him they would not be sustained now for an instant. "If God is omniscient and omnipotent, and existed alone from

eternity, and created all things out of nothing, and disposed of all things in his providence, with all the surrounding circumstances, exactly foreknowing all the results, then certainly, *in one sense*, His foreknowledge of all things is equivalent to His foreordination of all things, including the volitions of his creatures, yet without the slightest degree of sin on His part, as the Most Holy God tempts no one to sin. The sinful, carnal mind of fallen, darkened rationalism, paints this certain truth of nature and Scripture in the most revolting colors, preferring that *senseless and heartless fate or chance* should sit at the helm of the universe; but the regenerated, enlightened, spiritual mind of the child of God incomparably prefers that his Holy and Heavenly Father should sit at the helm, and direct and work all things according to the counsel of his own will."

2d. In regard to the difficult and mysterious subject of God's predestination or pro-ordination of *sin*, there is a *second* class of Scripture passages, which are just as inspired and truthful as the first class, which we have not a particle more right to reject than the others, and which are absolutely necessary to the *scriptural* understanding of the subject; and the truly humble child of God, who harkens to *God* rather than *man*, will receive them as the eternal truth with the *same* unquestioning reverence as the *first* class of Scripture passages, no matter, in the slightest possible degree, what human being may reject them. "Let God be true, but every man a liar."—Rom. iii. 4. Now for the *second* class of texts, some of which, as partly belonging to the *first* class, have already been quoted. "Predestinated according to the purpose of Him who worketh all things after the counsel" (*boule—will, determination, plan, design, decree*; so Liddell and Scott define the word) "of His own will."—Eph. i. 11. "The immutability of His counsel;" (*boule*, the same word as above, in the Greek).—Heb. vi. 17. "Known unto God are all His

works from the beginning of the world.”—Acts xv. 18. He is “the same yesterday, and to-day, and forever.”—Heb. xiii. 8. “With whom is no variableness, neither shadow of turning.”—James i. 17. “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.”—Isaiah xli. 10. God is “the Sun of righteousness.”—Mal. iv. 2. “God is light, and in Him is no darkness at all.”—1 John i. 5. “The Lord is righteous in all His ways, and holy in all His works.”—Psalms cxlv. 17. “Holy, holy, holy is the Lord of hosts.”—Isaiah vi. 3. “Holy, holy, holy, Lord God Almighty.”—Rev. iv. 8. “Be ye holy, for I am holy.”—1 Peter i. 16. It “is impossible for God to lie.”—Heb. vi. 18. “He cannot deny Himself.”—2 Tim. ii. 13. “And God saw everything that He had made, and behold, it was very good.”—Gen. i. 31. “God spared not the angels that sinned, but cast them down to hell.”—2 Peter ii. 4. “The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.”—Jude 6. The devil “was a murderer from the beginning, and abode not in the truth, because there is no truth in him.”—John viii. 44. “Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust, and enticed.”—James i. 13, 14. “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”—1 John ii. 16. “And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”—Gen. ii. 16, 17. “Now the serpent was more subtle than any beast of the field which the Lord God

had made. And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband with her; and he did eat.”—Gen. iii. 1, 4-6. And then God pronounced severe judgment upon the serpent, the woman and the man. “As for you, ye thought evil against me, but God meant it unto good.”—Gen. 1. 20. “But when Pharaoh saw that there was respite, he hardened his heart, and harkened not unto them; as the Lord had said.”—Exod. viii. 15. “Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassion, every man to his brother: and oppress not the widow, nor the fatherless, the stranger nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to harken, and pulled away their shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in His Spirit by the former prophets; therefore came a great wrath from the Lord of hosts.”—Zech. vii. 9-12. “O, Israel, thou hast destroyed thyself; but in Me is thine help.”—Hosea xiii. 9. “And the Lord said, O that there were such an heart in them that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!”—Deut. v. 28, 29. “O, that they were wise, that they understood this, that they would consider their latter end!”—Deut. xxxii. 29. “O, that My people had harkened unto Me, and Israel had walked in My ways!”—Psalms lxxxii. 13. “O that thou hadst harkened to My

commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.”—Isaiah xlvi. 18. “Therefore will I number you to the sword, and ye shall bow down to the slaughter: because when I called ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.”—Isaiah lxxv. 12. “Ye will not come to Me, that ye might have life.”—John v. 40. “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate.”—Matt. xxiii. 37, 38. “In the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him [Hezekiah] to try him, that he might know all that was in his heart.”—2 Chron. xxxii. 31. “And the Lord said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand.”—Job i. 12. “And the Lord said unto Satan, Behold he is in thine hand; but save his life.”—Job ii. 6. “So I gave them up unto their own hearts’ lusts: and they walked in their own counsels.”—Psalms lxxxii. 12. “He suffered not the devils to speak, because they knew Him.”—Mark i. 34. “And all the devils besought Him saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave.”—Mark v. 13. “And He suffered them.”—Luke viii. 32. “And truly the Son of man goeth, as it was determined; but woe unto that man by whom He is betrayed!”—Luke xxii. 22. “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”—Acts ii. 23. “Then God turned and gave them up to worship the host of heaven.”—Acts vii. 42. “And about the time of forty years suffered He their manners in the wilder-

ness.”—Acts xiii. 18. “Who in times past suffered all nations to walk in their own ways.”—Acts xiv. 16. “God gave them up to vile affections, and to a reprobate mind.”—Rom. i. 26, 28. “God endured with much longsuffering the vessels of wrath fitted to destruction.”—Rom. ix. 22. “Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain.”—Psalms lxxvi. 10. “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!”—Rom. xi. 33.

These scriptures thoroughly satisfy me that God is as *holy* as He is *sovereign*—infinitely and eternally holy, not only in His will and law, but in His essence and nature; that holiness is not an arbitrary creature of the divine will; but a fundamental and changeless attribute of the divine nature, of which His holy will is but the expression; that sin proceeds, not from the Creator, but from the creature; that “God neither causes sin nor approves it, but only permits, directs, restrains, limits, and overrules it for the good of His people and the glory of His name;” and thus that God’s predestination or pro-orientation of sin was *not* of a *compulsive*, but of a *permissive*, directive, restrictive and overruling character. The very word *pro-orizo*, (the only word rendered predestinate in the English Bible) seems to me to set forth this momentous fact in its primitive and radical meaning; it signifies, as every Greek scholar knows, and as every Greek dictionary will show, *not* the *fore-compelling*, but the *fore-bounding*, the *fore-limiting* of anything, the *fore-determining of its bounds*, as shown by the same root-word in Acts xvii. 26. This fact is in exact accordance with the scriptures already quoted, which speaks of God as leaving, giving up, suffering and enduring men in their sins; and what God thus permits in time, He must, if He is unchangeable, have eternally decreed to permit. His connection with the

existence of sin is, thus, not a bare permission, but a voluntary and predestinating permission, but still a *permission*, and not a compulsion. Sin originates in the will of the creature, and not in the will of God, to whom, and to all who have His mind, or will, or Spirit, sin is *utterly detestable and abominable*, and not at all admirable and lovely. Even when the incarnate Son of God bears in His body the sins of His people, the ineffably holy nature of the Divine Father necessitates His forsaking Him and leaving Him to die. There could not possibly be a more emphatic and stupendous demonstration of the essential, unchangeable and infinite holiness of God. Men are voluntary in the commission of sin, and therefore accountable and justly punishable for their sins. This is the view of predestination and sin held by all the Baptist, and by, I suppose, nine hundred and ninety-nine thousandths of all the predestinarians of former centuries, and, I believe, by nine-tenths of the Primitive Baptists of the present century. It is precisely the view of the Westminster (the most esteemed Presbyterian) Confession of Faith, and of the London (the most esteemed) Baptist Confession of Faith. My special and careful, and I hope sincere and prayerful examination, during the past month, of the original Hebrew and Greek Scriptures in regard to what the Scriptures teach of predestination and sin, apart from all human teachings, has greatly increased my appreciation of the scriptural wisdom of these two old Confessions, which declare that God decreed all things, but does not force the will of the creature, or originate nor fellowship sin (Chapter iii., Section 1); that He did not compel Adam to fall, but was pleased, according to His wise and holy counsel, to *permit* him to fall, having purpose to order it to His own glory (Chapter vi., Section 1); that He *leaves* (or permits—these two words have the same meaning in all English dictionaries) men and angels to act in their sins to their just condemna-

tion, to the praise of His glorious justice (Chapter iii., Section 3); that He *leaves* His own children oftentimes for a season to manifold temptations, and the corruptions of their own hearts, to humble them, and make them feel more sensibly their dependence upon Him for support, and to make them more watchful against all future occasions of sin (Chapter v., Section 5); and that He wisely and powerfully *boundeth* and otherwise ordereth and governeth the sins of angels and men, to the praise of the glory of His wisdom, power, justice infinite goodness and mercy (Chapter v., Sections 1 and 4). It is worthy of observation that the King James version of the Bible and the Westminster and London Confessions of Faith, always use the term *predestinate* in reference only to the salvation of the people of God, and never in reference to sin or damnation; but, as I have said before, the Greek word *pro-orizo* is used in reference to sin in Acts iv. 28, and perhaps in 1 Cor. ii. 7; and the Greek word *orizo* is used in regard to sin in Luke xxii. 22, and Acts iii. 23.

To say that "God is infinitely and eternally holy, and that He reigns in righteousness, and there is no unrighteousness in Him; that He is not the author of sin; and that men act voluntarily when they commit sin, and are accountable and justly punishable for their sins; that God had a purpose, worthy of Himself, however inscrutable to us, in not preventing the entrance of sin into the world; that He sometimes binds and at other times looses Satan; and that He restricts the wickedness of ungodly men, making the wrath of men praise Him, and restraining the remainder of wrath; and that, by His supreme power and decree, He restricts all the rage and malice of Satan to do no more nor less than what He will overrule for the good of His people, and His own glory," as the most able, and sound, and esteemed Northern Old School Baptist writer has declared (see Church History, pages 943 to 950), is

exactly the same in substance, if language has any meaning, or if I understand the meaning of language, as to say, in the language of the Scriptures, that God permits, or bears, or suffers, or endures, while He does not tempt to sin, but that He directs and bounds, and makes it praise Him.

All of our most strenuous supralapsarian brethren (whom I heartily esteem as among the excellent of the earth,) agree in declaring that "*God is not the author of sin.*" Now the latest and most approved dictionaries of the English language gives the following definition of *author*: "One who makes to grow or increase, originator, beginner, former, producer, creator, maker, first cause, first mover, efficient cause." Such being, beyond all controversy, the meaning of the word *author*, it is certain that when these brethren say that "God is not the author of sin," they say that *God is not the originator, beginner, creator, maker, first cause, first mover, or efficient cause of sin; and, if God is not, then the creature certainly is the originator, beginner, first cause, first mover, and efficient cause of sin; and God's connection with sin is not an origination of it, or a compulsion of the creature to sin, but a foreknowledge, a permission, a direction and an overruling of sin for the glory of God and the good of His people.* In no other way is it possible for us to conceive how the creature can be responsible and justly punishable for his sins. And it thus seems to me indisputably established that supralapsarianism and inpralapsarianism amount to the same thing, and that there is no substantial or essential difference among Old School or Primitive Baptists on the subject of predestination.

Why God, who is infinitely wise, powerful, holy and merciful, ever permitted sin, and consequent misery in the universe, is a question "peculiar to no system of theology, but pressing equally upon any system which acknowledges the existence and moral government of

God, and the moral agency of man; a question perplexing heathen philosophers of old, and deists in modern times, and Pelagians, Socinians and Arminians just as sorely as Calvinists; a question that must ever demand submission, and defy solution." As truly asserted by Sir William Hamilton, "the two great articles of the Divine foreknowledge and the Divine predestination, are both embarrassed by the self-same difficulties;" for a Sovereign and Almighty God, who knew what the result would be, created all things out of nothing. So irresistible is this conclusion that Arminians have begun to recognize (as the Socinians did long ago) that in order to maintain their system, they must deny the foreknowledge of God. Other unscriptural writings are: that if the doctrine of predestination and election be true, the punishment of the wicked is "injustice," and what is called "grace" is "unworthy the acceptance of honorable free agents;" that "every man has a free, unpredestinated chance to be the artificer of his own eternal as well as temporal fortunes;" and that men will be finally saved for their "obedience and holiness," and rejected for their "disobedience and unholiness." Thus human reason and religion affirm that salvation is of man, while the Scriptures affirm that "salvation is of the Lord."

The most intellectual and virtuous heathens of ancient and modern times, have believed in the doctrine of pantheistic fatalism; while under the enlightenment of the Divine Spirit, the most intellectual and virtuous Christians have believed in the doctrine of the all-comprehending predestination of the personal and perfect Jehovah, who, in the most wise, and holy, and gracious manner, "works all things after the counsel of His own will" for the good of His people and the glory of His name. Such is the testimony of the Holy Spirit in the Scriptures, in church history, and in every Christian experience. As admitted by all writers on the subject,

Divine predestination is a mystery which no finite mind can explore, and upon which, therefore, brethren should not disagree, at least to the extent of non-fellowshipping each other. "For God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. xiv. 33.

SYLVESTER HASSELL.

Williamston, N. C., Oct. 23, 1887.

REPENTANCE AND FAITH.

Dear Brother Editors:—I received a few days ago a letter from a brother in Texas, informing me of a debate out there between a Campbellite preacher and a Missionary Baptist, and requesting my views on the question debated, through the MESSENGER. The subject of discussion, as stated, was, which was *first*, Faith or Repentance? It is presumed, of course, that the question had reference to the Christian, and the beginning of the Christian life. But the debate was, to me, rather singular as coming from those parties. Among those who believe both faith and repentance to be acts of the sinner, and the result of his own volition, what difference which was first? Why not have either one first? Why might not one sinner repent first, and another believe first? Is it at all certain that one would follow the other? It is possible that such questions may sometimes perplex some of your readers, but I certainly should not have thought of such a thing. There is no point more clearly set forth in the Scriptures than that the natural condition of the sinner is to love sin, and delight in the service of sin. That natural men may be induced to repent of and turn from what they love and enjoy, of their own volition, is one of the absurdities that has obtained extensively in modern times. Repentance and faith, even with regard to natural things, are the result of experience, and I presume all natural men know it. Men do not believe anything, even the most

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trivial natural thing, only upon evidence; and they do not repent of anything in the affairs of this life, only as the effect of an experience of the evil to themselves that they have wrought. The Scriptures repeatedly couple them together. They are so frequently joined as to assure us that they are inseparable. One does not exist without the other. "What God has joined together let no man put asunder." Both are the fruits of the Spirit's work. When we are enlightened by the Holy Spirit to see our own depravity and the sinfulness of sin, then we believe the truth of what has been revealed to us. By the same light we see the worthlessness of *dead works*. Religious works and duties done by a sinner, either to be seen of men, or with the idea of obtaining a reward, are dead works. They had no place in the heart of him who wrought them; his life is not in them. As soon as he possesses spiritual life, works are found in him that has life in them. He has no longer faith in dead works; in him is found repentance from dead works; it is repentance unto life, and unto the things of life. To those who are capable of tracing these fruits of the Spirit to their proper source, it will be apparent that they are in accord with each other, and with all others of the Spirit's fruits. To such it will not be a question of importance which is manifested first. The question will only be whether either is manifested at all or not. With as much propriety we might debate which of our natural senses were in operation first. Do we see, or hear, or feel, or taste first? or do they all result from that life that comes at once? If one sense could possibly be in exercise before another, of what possible interest could the matter be to anybody? But "let the potsherd strive with the potsherd of the earth;" let the Missionary Baptist place himself on a level with the Campbellite, and expose his utter ignorance of that repentance which Jesus is exalted to give to Israel, if he will; let him declare, if he will, that he knows noth-

ing of that *faith* which is the gift of God unto His people, and that the testimony of the apostle to both Jews and Greeks, of Repentance towards God, and Faith in our Lord Jesus Christ, he has neither believed nor understood. Faith in Christ, as the salvation of a sinner, is the result of Christ being revealed to him as his Saviour. No man can say that Jesus is his Lord in any other way. Flesh and blood did not reveal these things unto Peter, neither do they to anybody else. If the God and Father of our Lord Jesus Christ has revealed them to some babes among us, they will be likely to see but little sense in a debate of the kind referred to. The Missionary Baptist affirmed that repentance was first. Will some Missionary Baptist please find us an instance of some penitent, broken-hearted sinner to whom God hath granted repentance unto life, who is entirely without *faith* or a *belief of the truth*? I am not writing with the expectation of benefiting those who only know either repentance or faith as the sinner's volition, but with the hope of stirring up the minds of some of your readers by way of remembrance. Even to those who know these things, not only from the Scriptures, but from their own experience, it is needful to put them in remembrance, that they may be established in the present truth.

Yours to serve,
State Road, Del.

E. RITTENHOUSE.

“IF SHE HAVE WASHED THE SAINTS' FEET.”

—Timothy v. 10.

DEAR SISTERS IN CHRIST:—Since writing the letters addressed to you, my attention has several times been called to the above portion of Scripture, with the intimation that it most properly belonged to the subject contained in the letters referred to. To express the matter plainly, I have tried to put the subject from my mind, and shun it, if possible, but my mind will take up nothing else until I attend to this, and yet I am utterly

at a loss to know how to write about it. I feel it to be a truth that we are all troubled with a natural or carnal mind, which cannot receive the things of the Spirit of God. Even the plain commands are very distasteful to this mind, for it is not subject to this law, neither indeed can it be; and sometimes we may be found using the same sophistry or reasoning to do away with that which does not so well suit us, as to establish that which does. Some tell us that this, which was spoken of among the things required of the woman, has no reference to what is claimed by some to be an ordinance established by our Lord. But those who called my attention to this subject seem to think it does; and when we read carefully, we will see that it says, "If she have lodged strangers, if she have washed the saints' feet." Those who say this does not refer to the ordinance, claim that the woman is here performing an act of hospitality. To lodge the stranger in her own house, or on her own responsibility, would indeed be an act of hospitality; and the stranger might be an angel, or he might not be even a saint, yet she is to lodge him. But it is to be the saints' feet she is to wash. Some tell us that the command of our Saviour only conveyed the idea of hospitality one to another, and it is true that he called it "The guest chamber" where he did eat the Passover with his disciples, but here they also took supper; and to a stranger we offer the supper if he comes into our house, but not the communion supper. We cannot do otherwise than conclude that they both belong to the saints. Again, we are told that this was a ceremony under the law, practiced by the Jews, but I fail to find an instance of it, or any place in the Scriptures where it is recorded. The nearest like it is where the Saviour said to the one who made him the feast, "I came into thy house, and thou gavest me no water *for* my feet"—not, thou didst not *wash* my feet. His hospitality did not extend to even giving him the water; but this

woman hath washed my feet with her tears. We also read of Abigail, when King David sent for her to be his wife; she said: "I will go to be a servant to wash the feet of my Lord's servants"—a designated class of people. So it seems that the woman is particularly spoken of in regard to this subject. Yet there were none present when our Lord washed his disciples' feet; nor have I ever been present at such a time, but have always regarded it in the same light that those do baptism who are never baptized; not finding fault with it as an ordinance, but shrinking from it just as we all naturally do from any ordinance until taught and led to submit to it in spirit as well as form. As for it being a custom, or ceremony under the law, our Saviour told us that the law and the prophets *were* until John, from thence is the kingdom of heaven preached, etc. And we know that Christ was baptized before he enjoined this upon his disciples; and the communion was before it, so that if this was a custom to be observed under the law, then we must conclude that baptism and communion, as ordinances, were also under the law. Let us remember that this was the last act our Saviour did before he went forth into the garden of Gethsemane. Some tell us that because he only gave the command but once, and there is no record of its being obeyed, that that justifies us in disobeying it; and I have always noticed that this argument is mostly claimed by those who consider themselves the strongest, soundest, most consistent and God honoring of all people, and yet they think that just one command from their "Lord and Master" is not sufficient to call forth their obedience. It has been said to me, "Would you go to meeting to get your feet cleaned up for you?" "No," I said, "neither would I go to the water for baptism in that sense, nor to the communion table to get something to eat." But they tell me that these ordinances are emblematical; so I tell them that to wash one another's

feet is in the very same sense emblematical of meekness, and humility, and of submission, one to another, when done in the spirit of the Master himself. But we do think it to be done in the "guest chamber"—there were no curious spectators there. We are told that because he said, "Now are ye clean through the word that I have spoken unto you," that nothing further is required; then why are any forms of ordinances required? 'Tis true no outward form can cleanse the heart, or else a Judas would have been cleansed, for He said unto them, "Now are ye clean; but not all," for he knew who it was that would betray him, therefore he said, "Ye are not all clean." We are told that if we feel humble enough to wash one another's feet, it is all that is required, but I think we are humble enough to do anything when we just *do* it, provided we have the opportunity. We are to be judged according to the *deeds done* in the body. Why some portions of Scripture should be so slighted as compared to others, is a little mysterious to a feeble capacity. It has been said to me that it is just as well to sit on an anxious seat as to observe this ordinance; but I replied "that our Saviour did not sit on an anxious seat, but he did wash his disciples' feet." We know his blood cleanses from all sin, and we might question "why did he then do this?" We only know because it pleased him to do so, and to say, "If I, your Lord and Master, have done this unto you, so ought ye to do one to another; and if ye know these things, happy are ye if ye do them." It may be a test of our obedience unto him. But it is generally concluded by most believers that this is to be observed in some sense, in spirit, if not in letter, that we should be at one another's feet, ready to serve in any way we can. The feet are the members of the body with which we walk, and in walking must sustain the body, carrying it wherever they go; and the feet not only get bruised, swollen, torn and tired, and need nursing, soothing and

resting, but they may also get defiled; and is not this most truly looking after one another's Christian walk? looking whether we are following in the footsteps of him who was meek and lowly in heart, or no? And we learn by Peter's resistance that we also must be willing to have our feet washed, or cleansed—our walk looked after. And if the women are particularly called upon to attend to this matter, and if it is to be observed in a spiritual sense if in no other, then, dear sisters, we must conclude that there is plenty for us to do. "*If she have washed the saints' feet;*" have we done it? Do we not indeed need rest in the house of the Lord? Not that I would wish to be found saying how a church should do as regarding this ordinance. I have always thought it my place to submit to what the church says about it. If they are agreed to do it, it would not do for me to say it should not be done; if they should not agree about it, it would not be my place to say it must be done. This would not be submission, but contention, unless we would claim justification in contending for the order of the Lord's house. I have been told by some that they did not care to read a book or periodical that favored this ordinance; but whether they care to read their Bible or not I do not know. I also find something about it in my hymn-book, one verse in particular, that I do not understand in quite the same light in which the writer seems to. It reads like thus:

"If stronger brethren can't accord
 In this, a precept of our Lord,
 We'll not contend, but kindly greet;
 Give us our herbs, give them their meat."

Those who eat herbs are considered the weaker, while those who eat meat are regarded as the stronger ones. But I always feel that those are the stronger ones who walk most like the Lord and Master; and where meat is spoken of it often refers to the *walk* of the Christian. Our Saviour said, "*My meat is to do the will of him who*

sent me, and to finish his work." We think Paul meant this when he said: "If meat make my brother to offend, I will eat no meat while the world stands, lest I make my brother to offend."

Some tell us that meat refers to doctrine, and if this be so we have slight reason to fear there are those who would hardly lay aside their meat on account of their brother. This, no doubt, was Paul's meaning when he says that strong meat was for them who were full of age; and when he tells us of the one who is weak in the faith (it certainly says that the weakness is in *the faith*), whom we are to receive, but not to doubtful disputation, (we are not to have these about receiving him). One who is weak eateth herbs, and we are not told that we are to make him eat meat whether he will or not, and to give him portions arranged in a very scientific manner according to our own judgment, and if he don't eat we will have none of him; and if there should chance to be a babe among us, even though he be unskillful in the word, yet he is still a babe and a member of the family, what can be done with the babe, who can eat neither herbs nor meat, and especially if the meat should be strong, and more especially if it should be a little something besides strong? We must think it a hard time for the weak ones if they must perforce eat the meat or else take the consequences, unless we adopt the idea of the "survival of the fittest," and conclude that the sooner the weak and the lame die the better for all concerned; and if they don't die fast enough we can occasionally fling a stone at them, or a well directed arrow, a little sugar-coated poison, or a well prepared fire-brand, and soon finish them. When Paul admonishes one to speak the things that become sound doctrine, he refers directly to the *walk* of those composing the church; and it is a very close walk indeed, just such as becomes a narrow way, and we conclude that any teaching which does *not* require this

walk does not become sound doctrine. The question was asked in ancient times, "Will ye lie, steal and commit adultery and then come into the temple of the Lord and say we *are delivered* to do these things;" and if we still further say these things work for our good, we must think it a very strange teaching indeed. Our Master did not tell us that good men do these things, nor that the man is just as good after doing them as before; but he tells us that the man is *defiled*, and that "the *good* man, out of the good treasure of the heart, bringeth forth *good* things; and the evil man, out of the evil treasure of the heart, bringeth forth evil things, for out of the heart proceedeth evil thoughts, murders, fornications, thefts, adulteries; these are the things which *defile* the man; but to eat with unwashed hands defileth not the man." Now we have returned to washing again, and the objector might say "That is just what we believe—if the heart is right it is no use to observe these ordinances and carnal washings." Our Saviour did indeed call them such, but he was referring to the doings of others, and not the things he established himself. And he said unto them, "Make the inside clean, that the outside may be clean also." The outward form is nothing without the internal cleansing, yet this must speak for itself in the outward walk. And if we be found to be but simple eaters of herbs, yet it is pleasant to remember that the wise man has told us that a dinner of herbs, and quietness therewith, is better than a stalled ox (strong meat) with contention. But if strong meat represents strong doctrine, we know that it is good when used in due season. But if we worship a doctrine, or an arrangement of words which we call doctrine, and say this is our rock, or the foundation of our hope, or the "marrow" of the gospel (we always thought Christ himself was all these), though it may be ever so scientifically arranged and made to pass through the fire, it may at last but take the form

of an idol; and very sensitive we are indeed if all are not ready to fall down to it, and count them vile *blasphemers* in our sight. We truly esteem those as the stronger ones who *bear* the most, who *endure* the most, who have the most patience, meekness, long-suffering, gentleness, and the most love shed abroad in the heart by the Holy Ghost.

“’Tis love makes us gentle and meek,
The wounds of ill usage it cures;
It pities the falls of the weak,
The pride of the lofty endures,”

If she have washed the saint's feet.

KATE SWARTOUT.

Woodstock, Mich.

MY TRIALS SINCE THE WAR, AND MY CALL TO THE MINISTRY AND GOD'S GOODNESS.

Dear Brother Respass:—I have for some time thought of writing for the many readers of the MESSENGER a sketch on the above subjects, and for the past few days I have felt so impressed that I am constrained in much weakness to make the attempt, at the same time trusting that it may prove a blessing to some of God's poor “tempest-tossed” ones.

It was in time of the war that I was received into Mt. Carmel church, after which, in a few days, I returned to the camps, and finally to my family in Wilkinson county, Ga., July 11th, 1865. My health was ruined, being unable to get into the house without help, and I found my family destitute, and but very little in the county, it being in the line of Sherman's raid. Dear brethren, I really thought that I and my family would starve; but my health soon improved so I could do some work, and I contracted to work with a man in the neighborhood of Myrtle Spring church, excepting my meeting days, telling the man that they be-

longed to God, and he did not object. Notwithstanding this my condition was such that I was unable to attend meeting from February to August. I moved my family, which then numbered eleven, into a shanty in the woods, that was built without a nail or a foot of lumber, only such as I split out of the trees. We remained in this until I could build a house, which we did in January, 1866, after which we went to preparing for a crop, feeling it to be a "life or death case." My landlord was good to me, furnishing us with such supplies as I could ask for, seeing my condition. We lived on 50 pounds of bacon a month, and had eight pounds of flour and one dollar's worth of coffee during that year. My shoes gave out in May, and I went without any until July, when the landlady gave me a pair of old shoes her husband had laid aside. I then attended meeting at old Mt. Carmel, got letters of dismissal for myself and wife, and obtained membership at Myrtle Spring church, where we then attended regularly, and I was soon chosen clerk of the church. In April, 1867, (I still lived with same man), my condition was somewhat better, though still distressing, and my health yet feeble and I despondent. I (as heretofore) had to go twelve miles to mill for myself and landlord. I would go in the evening and stay all night, and on this occasion (April, 1867) I carried with me my son John, a small boy. We ate our lunch, and about dark lay down in the cart to sleep. The boy soon fell asleep, but I lay there in prayerful meditation on my condition, and at the same time feeling thankful to God for his goodness in sparing my life; whilst thousands had fallen upon the battle-fields, I was spared; and, what was more glorious, was blessed with what I then, and many has been the time since, felt to be a good hope in Christ, the richest of *all* blessings. This caused me to feel humble. My heart's desire went out in prayer to God to show me my duty. I had pon-

dered my little hope a long time before telling it to the church, and now having a name among the dear people of God, I felt desirous of doing my duty, and living to his name's praise. Just then a voice said to me, "Go to Mt. Carmel (at a certain time) and it shall be told to you what your duty is." It was so forcible to me that I resolved to go, and by the help of the Good One I went and attended the meeting, and paid strict attention to everything I heard, expecting to hear my duty, but to my regret I did not hear it, and I left with a distressed heart. Being afoot, in company with Brother James Bloodworth, a member and deacon of Mt. Carmel, but living in four miles of Myrtle Springs, which church had no deacon at that time, he asked me why they did not ordain a deacon at Myrtle Springs, and my answer was that we had no one qualified for the office, and he said, "Yes you have—you are—and I am going to call the attention of the church to it the first time I am at your conference." I did not feel that there were any qualifications in me, and so argued it to him. But at the next conference he was present and suggested it to the church as he said, and I tried to reason upon my disqualifications, but to no avail. The church called me to ordination, sent to the sister churches for aid, but they failed to come at the first appointment, and I thought that they knew the church had done wrong; that they considered me as I felt—not worthy.

If I remember right, it was Saturday before the third Sunday in June, 1867, that the call was made. I and my wife attended meeting on Sunday, and after meeting, stopped at a neighbor's house until late in the evening; meanwhile I had a strange feeling to come upon me, and felt much in the spirit of talking—so much so that my wife, as we walked home, asked me what was the matter, that caused me to talk so much more than usual? I told her I did not know; that I felt quite strange—felt very badly, and feared I was going to be

sick, for I thought I then had a fever. When we got home, I feeling so badly, lay down upon the bed. The children having failed to attend to some domestic duty, my wife who was always very careful to look after our affairs, was fretting concerning them, and scolding the children for their neglect, and I feeling so humble and grieved to hear her, called her to me and told her not to fret; that we were all in the hands of God; that she was his, and all we had was His. Just then it was said to me by some power I never have been able to resist, "You have got to preach!" and I instantly rose up exclaiming, "I can't! I can't!" I walked the floor crying out "I can't! I can't!" which excited the whole family. This fell upon me with so much force that I walked, and cried, and prayed until after 12 o'clock that night. I desired to see old brother David Smith, and brother H. Temples, for I thought they could tell me what to do; I could not think that I could ever preach, being poverty-stricken, ignorant and unlearned, and now in my 45th year, and my health bad. I was made to say, as Jacob of old, that "all these things are against me," or as David when he said, "My feet had well nigh slipt." At the August meeting (same year) a presbytery met and I was set apart to the office of deacon, which I filled to the best of my ability. Time passed on, and the pastor would call on me to close, which I always refused to do, and at the same time the weight of some duty rested heavy upon me. But in myself considered, I felt that it would be a disgrace to the sacred cause of Christ for me to attempt such a thing. I thought that the Lord might kill me, but I could not and would not preach. For the space of three years I was shut up in gloom, and the preaching that had once been so delightful and comforting to me, had lost its sweetness. I attended my meetings regularly, but could not tell why it was that I could not enjoy them as I once had. By hard labor and economy of myself and

family, and the blessings of the Lord upon us, we had now attained a much better condition, as pertaining to this world, but yet had no home of my own. The duty or burden of preaching was still upon me. I was poor and weak (mentally): saw no way for my escape, and no way for improvement in that respect. I had no materials to work on, nor tools to work with. Mine was a bad case; yea, a distressing one, viewing the brethren so much my superiors, and yet preach, preach was continually in my mind, Oh, what shall I do? I never told any one of my troubles, not even my wife; but I could not keep it hid; my wife seemed to know them, and said to me that she thought that was what caused me to be in that state of excitement on that Sunday night above mentioned. My next resort was, I would leave here, and move down the country, to Appling county, and probably I would get out of this great trouble, and I went to work to that end, and on the 10th of January, 1872, I reached Appling county and located in a section where there were no Primitive Baptists, and but little society of any kind. For a while my mind was easier, so I thought I had accomplished my purpose. There was, at that time, no preaching here but Arminianism, which was no comfort to me; neither did I want my children brought up under it. Thus my troubles returned, and it was suggested to my mind, "You have now deprived yourself, wife and daughter of their church privileges, and caused your children to be raised up under this false doctrine." I began to see my mistake, and began to resolve what to do, and to ask, Who can sing the Lord's song in a strange land?

Graham, Ga.

J. W. LOARD.

(To be Continued.)

The April showers which invigorate the herbage and beautify the spring, do likewise bring forth many offensive croaking frogs.

EDITORIAL.

INTRODUCTORY TO VOLUME X.

Dear Friends:—We meet again in the pages of THE GOSPEL MESSENGER, and start together the journey of another year. We miss now the companionship of several precious ones who started with us last year. Their journeying is over, and they are now at rest. And so it will be with some of us who start this year; we will, some of us, lay our burdens down also, and go to our long home; and some will be spared to continue the struggle until our time comes too to rest. What trials, afflictions, joys and sorrows the new year has in store for us are mercifully hidden from our eyes, but they are known to our Heavenly Father; and as he sees them so they will be; no thought-taking will alter or abate them. We will all and each of us drink to the dregs the cup appointed us. Our Saviour did, and so shall we; and though he cried in agony that the cup might pass from him, as perhaps we shall, yet it was not possible, and therefore he, as we trust we shall be for his sake, was strengthened from heaven to go forth and meet that which was inevitable. Thus the victory is given us; not by relieving us of the struggle, but by giving us grace to triumph over it. Nor should we bother ourselves about what of trials and afflictions await us; it is enough to know that they do await us, and that He has promised never to leave nor forsake us. Our wise Master teaches us by word and spirit that the "Morrow shall take thought for the things of itself;" and that "sufficient unto the day is the evil thereof." In other words, that we should trust submissively in Him who controls all things, and all events in heaven and in earth, and in the church and in the world. And at times we do have this trust; but how short the time compared to the time we do not have it. We fear,

sometimes, that we are more in the habit of striving with our God in his dealings with us, than striving against sin. The Lord help us all, for Christ's sake!

Dear friends, we do not know that we ever began a new year with gloomier feelings than we do this one. The outlook in Zion is almost cheerless. And yet our trust in God is unshaken, and thanks be unto his name for it! When we think of the disturbances among God's poor and afflicted people in many sections of our country, it fills us with apprehension, and we would despair, but for the thought that God controls! And thus we are made to hope at times that these troubles are the labor pains, so to speak, of the travail of the church to a higher spiritual growth and a greater unity in spirit and prosperity. God's people should not be so torn up about trifles and abstractions. Whilst they should never abate fidelity to the faith once delivered to the saints, they should be careful to cultivate that love and Christian forbearance that forbids so much straining at gnats and tithing mint and anise, and neglecting that love that thinketh no evil. The love of God is more than all whole burnt offerings and sacrifices; and this is the true spirit of Christianity. And may this spirit start with us and be in us through the year, and all the years that await us in time!

Dear friends, we have tried, to the best of our ability, to serve you faithfully; and that we have come short of our desires is a grief to us. We would serve you perfectly, but we are too imperfect ourself to render so high a service; and therefore we beseech your charity upon our short-comings, and your prayers for grace to do better. That we make mistakes is not so great a wonder as that we do not make more and worse mistakes. The editors of this magazine do not presume to set up their opinions as the rule for their brethren; nor do we believe that the editors of any of our papers claim such authority, though at times it might seem so, but we are

assured it is not so. And now, dear friends, it is necessary that we say a few words in complaint; and we humbly, at your feet, in advance, beg you to listen to us as to an old man broken in health, in sorrow and affliction, and with the care of a large family, some of whom are in affliction. Some years ago we erased from our list perhaps over one thousand names owing us from five to two dollars each; and since our publication began we have probably erased two thousand such names from our list; and of these very few indeed have ever paid us anything. Now this is very mortifying to us; and not that only, but it is hurtful to us pecuniarily, and cripples the usefulness of the MESSENGER. We have given years of hard labor, and much money that our children needed, and that we now need ourself, to building up the MESSENGER, and it is lost in this way by the delinquency of subscribers. We have now on our list over eleven hundred such names to whom we can no longer send the MESSENGER unless they pay up. We are unable to do it. We have always sent it gratis to such of our ministers as would so receive it, and to very many of our brethren and sisters. The MESSENGER is at so low a price as to allow no margin for such great losses. And our nine years' work, and hard work, has not only been gratuitous, but at a loss to us. But it would not have been so if subscribers had dealt right with us. We trusted in our brethren. And now, dear brethren, remember us; it is not too late. Remember when you go to the Communion table to eat the Supper of the Lord, and when you examine yourselves to see if you be in the faith, whether the faith of a child of God will allow him to commune with Jesus, knowing that his brother is suffering by his neglect. In cases where one has done his best, and has been unable to pay, these remarks do not apply. All can see what they owe; the date on the printed slip pasted on your paper, tells you; you owe from that date to the present. For instance,

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if it be June, '83, or any other month or year, you owe from June, '83 to the present date, or whatever the month and year be, to the present.

And again, we crave the charity and forbearance of our brethren upon another point: a few—very few—have complained to us for not publishing their letters written for the MESSENGER, as though there was something objectionable in them. But this, brethren, is not the case; we have not published them simply because we have not had the space to do it, as a general rule. We try to select such articles as will be profitable to the greatest number of our readers; and try to have, as much as we can, a variety. It is a matter of prayer to God with us to select such articles as may be useful. And many articles now on hand will, if the Lord wills, be published in time. If writers could write with this spirit, that is, with prayer to God that if it is his will their articles will be published, and if not his will, that they may not be, it would be best for them, and they will be easy about it. Again, when one sends an article, if he wishes it again, he should take a copy of it before sending it, as it is too great a trouble for us to hunt up a letter that has been on hand a year or two, perhaps, and return it to the writer. We have not the time to do it.

And now we offer one and all the greetings of a new year; and may it be so that we shall all have grace to live nearer God than ever before. May we have the spirit of the command of our Lord, to watch and pray, lest we enter into temptation. And when our warfare ends, may we each of us put our armor off with joy, and be gathered as shocks of corn fully ripe, to our home above!—R.

God willing, we hope to continue our comments on Esther in each future number until they are finished.

ATONEMENT.—No. 1.

More than two years ago Brother L. M. Cook, of Arkansas, requested an article on the Atonement, but as it is a point of doctrine of unfathomable depth, we have delayed replying with the hope that some younger man, and one more competent, would write upon the subject. But as no one has said much about it, we venture a few such limited views as we have, with a hope that others may be benefitted and stirred up to more fully investigate and understand the necessity, nature and blessed effects of an Atonement for sin and for sinners. It has been said by some writer that atonement for sin is the first great blessing that guilty sinners need, to bring them into favor with God. It is a fundamental principle of the gospel, and there are so many other important points of gospel truth connected with, and flowing out from the atonement, that if our views on this important point of doctrine are confused, the same confusion will run through many other points.

The necessity of an atonement for sin is seen from the awful condition of man as a sinner. "Death hath passed upon all men, for that all have sinned." The death sentence of the law hath gone forth from the Sovereign Judge of quick and dead, and he is not waiting, as some vainly suppose, for the world to wind up, and men to have a trial, and then determine who are guilty of death and banishment and who are not. But death is already passed upon all, and the sentence of condemnation has also been clearly announced. The flaming sword of God's awful justice points every way against the sinner and keeps the way of the tree of life, so that no sinner can approach God acceptably until justice, eternal justice, is fully satisfied, and the guilty made innocent and justified before the holy law by which he is condemned. This is a great work. How shall it be done? And how shall man be just with God? Is not

this a searching question in the heart of every sinner who has been made inwardly conscious of his sins? And O, what an awful contrast there is to him between the holiness and justice of God's law and his own unholy and sinful self! It is then that sin, as contrasted by the law, becomes "exceeding sinful." There is evidently awful grandeur and glorious majesty in this great work of eternal salvation; and there is no part of it that shines with greater brilliancy and splendor than an atonement for sin by which sinners who are justly condemned before God, are made innocent, freely justified through the redemption that is in Jesus, and brought into reconciliation and favor with God. It is impossible that guilty sinners should atone for their own sins so as to be innocent and stand justified before the law which declares them guilty. The law of God, which man has violated, has emanated from God, and it is, therefore, spiritual, holy, pure and infinite, like himself; but man is finite, sinful and polluted. If he should offer either his works or himself as an atoning sacrifice, it would be an accursed and polluted offering. Man is vile in soul, spirit, heart, mind and conscience—and "every imagination of the thought of his heart" is regarded of God as being "only evil continually."—Gen. vi. 5. He is "filled with all unrighteousness," and neither his offerings, his works, his worship nor his thoughts can possibly be any better than himself before God. "The sacrifices and thoughts of the wicked are an abomination to the Lord."—Proverbs viii. 20. It is written in the Scriptures that "By the law is the *knowledge* of sin." But it is evident that the sinner must first have some knowledge of the law in its purity and in its penal demands against sin, before he can have knowledge of sin by the law. The law of God is holy, just and good, and no man can see its purity till he is first quickened and made alive by the life-giving power and spirit of God, and then he sees both himself and the law in a light he

has never before known or felt. It is then that he realizes "by the law is the knowledge of sin," because he sees its perfections. There is no point of inquiry of more serious concern to the truly convicted sinner than to know how he shall be acquitted from his guilt, God's justice be satisfied, and he enabled to come acceptably before God. The inquiry, as recorded by the Lord's prophet, is in substance the inquiry of all truly convicted sinners. "Wherewith shall I come before God, and bow myself before the high God? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil. Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"—Micah. vi. 6, 7.

Men may seek to atone for their sins and come acceptably before the Lord by what they deem good resolutions, and promises of doing better, or by their lopping off a few of what they think to be their worst practical sins, or by their strict attention to religious services and meetings, their formal prayers or reading the Bible; but still, when one sees himself as he is before God, and sees the law of God in its holy perfections, he must feel and know that his iniquity is "marked against him before" God.—Jer. ii. 22. Seeing then that man's condition as a guilty sinner is such a hopeless and helpless one, and that there is such necessity for an atonement to bring him into favor and communion with God, we will now come more directly to speak of

WHAT AN ATONEMENT IS.

An atonement is a full and complete covering for sin; a full satisfaction to the penal demands of the law of God for *every* sin, and *every* sinner for whom such atonement is made. It is a reconciliation for the sins of the people for whom the offering is made. Should any sacrifice or offering for sin stop short of a full satisfaction

to the law and justice of God, it would not be an atonement at all. And should such offering or atonement not bring reconciliation for *every sin* and *every sinner* for whom the atonement is made, it would be a misnomer to call it an atonement, because its sufficiency to put away sin would be wanting; and if this is wanting, then all that constitutes an atonement is wanting. The very nature and signification of the word atonement pre-supposes a transgression of law, and whatever the penalty for the transgression may be, the atonement must be such as to pay the penalty, remove the transgression and satisfy the demands of violated law. In harmony with this view of an atonement, it is expressly written that Christ "put away sin by the sacrifice of himself."—Heb. ix. 26. But sin cannot be put away so as to sustain the dignity, holiness and justice of the law of God until the just penal demands of the law have been fully satisfied on the part of all whose sins are put away, and who are represented in the atonement. But, thanks be unto God, there can be no failure to satisfy justice, or in putting away sin justly laid to the charge of our Lord Jesus Christ, when, as the Great High Priest over the house of God, He, "through the Eternal Spirit, offered himself without spot unto God," and thereby purged the conscience from dead works to serve the Living God.—Heb. ix. 14. This is a blessed thought, and David "describes the blessedness" of it when he says, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."—Psalms xxxii. 1.

Again, we suggest here to the reader that he carefully note the fact that there can be no such thing as an atonement for sin where forgiveness of sin and redemption from the curse of the law does not follow such atonement. And no man has any right to say that he is embraced in the atonement until he has some personal

evidence and experience of it by release from a sense of guilt, and by the forgiveness of his sins. It is the work of God to make manifest those who are embraced in the atonement. This he does by their conviction for sin, and by giving them repentance and remission of sins. Redemption, reconciliation and forgiveness of sins always follow as the result of the atonement by our Lord Jesus. Atonement and redemption are often spoken of as one and the same thing, but is there not a little distinction between them? It is true there is no atonement without redemption following, nor is there any redemption without an atonement; yet they are not precisely one and the same thing. And the same may also be said of forgiveness of sin. If it were consistent with the perfections of God he could forgive sin even without an atonement being made for it at all. But this is not consistent with his character as a "just God and a Saviour." To forgive sin where justice has not been satisfied by an atonement for sin, might exempt the sinner from punishment due his transgression, but it would leave him still in his guilt, as an enemy of God. We must remember that "justice and judgment are the habitation of God's throne," and that such being his character "he will by no means clear the guilty." Unless, therefore, both *sin* and the *guilt* of sin be put away by an atonement sufficient to satisfy justice and remove the transgression, no forgiveness of sins can follow. But it may be asked where is the necessity or consistency of forgiveness of sins when a full and complete atonement has been made for the transgressor? If one has met the demands of justice against him and paid all that is due, he neither asks nor needs forgiveness to set him free from the debt he owed. Nor would he be thankful if his former creditor should say to him, after he has paid the last farthing, "I forgive you the debt." Could not the poor man justly reply, "I have paid the debt, and therefore I have a

legal right to claim release without either asking or thanking you for forgiveness." And yet, in a Bible sense, there is no forgiveness of sins only as based upon an atonement.

But as we design, if the Lord will, writing more extensively upon this important subject, we will bring this article to a close, referring the reader to the 4th, 5th and 6th chapters of Leviticus, in which it will be seen that in every instance an atonement goes before forgiveness. In next issue of the MESSENGER we hope to speak of some of the principles, perfections and sufferings necessary to constitute an atonement by our Lord Jesus Christ, and as the subject is expected to be continued in five or six consecutive numbers of the MESSENGER, the reader will be more likely to get the full sense by preserving each number until the full series of articles are completed, and then read them all in their proper order and connection.—M.

ARE THEY FROM HEAVEN, OR OF MEN?

It has frequently been asked why Primitive Baptists neither have Sunday-schools of their own, nor patronize those of other denominations? But if those who ask such questions would first answer whether Sunday-schools are from heaven, by the command and authority of Jesus Christ, or whether they are by the assumed authority of men? they might be saved the trouble of asking such things. If the organization of Sunday-schools is by the authority of Christ or his apostles, we would have a model for them in the New Testament. But is there one sentence there respecting such organizations? Does it give the qualifications necessary for its members and teachers, or how they are to be received, retained or expelled? No, not one word is there given of them. This, of itself, is sufficient answer as to why Primitive Baptists do not have Sunday-schools. But

this does not satisfy those who follow the cunningly devised schemes and fables of men. "After their own lusts," the apostle says, "they heap to themselves teachers"—Sunday-school teachers and Sunday-school preachers, by "heaps upon heaps," and thus their itching ears are "turned away from the truth, and are turned unto fables."

Every duty that a Christian owes to God or man, and every evil that he should shun, is already binding upon him as a member of the Church of Christ. The duty of husbands and wives, parents and children, of preachers and deacons, and the membership generally, one to another, or to friends or enemies, is set forth in the New Testament, and the man of God is therein "thoroughly furnished unto all good works." Is there anything more needed? Is the wisdom of Christ defective? Can it be improved upon or supplemented by the wisdom of men? The training of children as they should go is committed to the parents, and hence their authority is recognized and enjoined in the scriptures, and the obedience of children to their divinely recognized authority is obedience to God, and is the first commandment with a promise annexed. But what shall we say of those who decoy children into Sunday-schools and encourage them to disobey the command of God which requires of them to obey their parents in the Lord?

But before closing, it is proper to say that Primitive Baptists do not oppose other denominations in conducting their own business in their own way. To be "busy bodies in other men's matters" is forbidden. We let others alone in their denominational affairs, and we only ask the same of them. Have we not equal right with them to regulate our own denominational services according to our honest convictions of duty?—M.

If truth were more believed, this world would be less adored.

EXTRACTS FROM LETTERS.

COLUMBUS, GA.—*Dear Brother Respass:*—Hoping it is the Lord's will, I will try to give you a short sketch of my experience of grace, if I have any. If not deceived, the work began with me at the Olive Association, third Sunday of October, 1885, when and where I was brought, from a discourse of Elder R. T. Webb, of Texas, to realize myself a justly condemned sinner before God. Whether this was of the Lord, I know not. The impression made on me was so great that I could not get rid of it. I worried on, trying to live as near right as I could, but found that I could not, and got to where I didn't believe that the Lord would have mercy upon me. I had tried to pray to the Lord to forgive me for all my past sins, but it seemed in vain, and I lost all confidence and hope of ever being changed from death to life. Whilst I was in so much trouble about it, lying on my face, this scripture was presented to my mind, "O, ye of little faith!" I had not read it that I know of, but I was impressed that it was scripture or the word of God, so I went to look for it, and, lo and behold, I found it, and it was scripture. So I continued trying to pray for forgiveness; it was ever in my mind, "Lord, be merciful to me, a poor, needy sinner," and I continued in this oppressed condition until early last spring, when one morning on my way to Columbus I was so oppressed with sin that I could not rest, and begged for the Lord's pity—the Lord to be merciful to me—and I believe he was merciful, for I feel that if my sins were forgiven they were that morning. Such a feeling I never had before nor since; such a glorious time. I now had a desire to go to the church, and feeling that there was no other that I desired to be with but the Primitive Baptist, but felt my unworthiness to be so great that I did not go until the second Saturday in July, 1887, when I felt that I could not stay away any longer satisfied; so I that day offered myself and was received, and baptized the next morning, and for a short time enjoyed myself; but it did not last long; doubts and fears came, and they have been with me off and on ever since. Now do Christians have such trials? if so I would like to know, for I am in a great deal of trouble

about it, and as to whether I am one of the elect of God or not. [We all have such trials; they are common with God's people, and to them only. The mere letter believer has no such troubles—Ps. 73.]

Your unworthy brother,

R. E. L. LAND.

BUTLER COUNTY, ALA.—*Dear Brother Respass:*—One of the inspired writers, writing to the children of God, calls their attention to the *manner* of love that the Father has bestowed upon them that they should be called the children of God. He was testifying to the things which were from the beginning, “things we have heard, seen with our eyes and our hands have handled, of the word of life.” The apostle was not addressing the world, but those who had passed through the same change he had. Let us notice what love is: It is to regard with affection, and this affection excited by beauty, or whatever is pleasing. Some say that Christ is wooing and beseeching sinners day by day to let him save them; that is to say, he is presenting himself in his beauty to the blind sinner to induce him to fall in love with Him. But the spirit of the prophet says, “He (Christ) has no beauty or comeliness that sinners should love him; and further teaches us by word and experience, that we love him because he first loved us. And the prophet speaking of that love treasured for the church in Christ, calls it an everlasting love, saying: “I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.” Therefore the world knew us not because it knew Him not. And I must say, if I had not been arrested in my downward career, that to this day I would not have known anything but sin and folly; and although I have many doubts and fears, I can, by the Spirit which I hope has been given me without purse or money, examine myself and find that there is a manner of love I have for the dear saints that I can't have for the world; although I have a desire that sinners may be turned from wickedness to serve the living God. Our dear Lord in humanity had sympathy for sinners, and so we in his spirit have, so that we would do them good rather than harm. See his lament over Jerusalem. But I will say in conclusion

that I enjoy the MESSENGER, and my prayer to God is that you may continue to circulate the good news of salvation. Yours in bonds of love,

THOMAS E. HARRISON.

ELM MOTT, TEXAS, 27th Nov., 1887.—*Dear Brethren:*—THE GOSPEL MESSENGER for December came to us last night, and could not read much of it, but glanced rapidly over it to see who had come to minister to our comfort. I found R., H. and M. all present, which gave me comfort in remembering God's mercy in sparing you and in giving you the spirit of communication for the Household of Faith. I have felt but little of this spirit, if ever, for three or four years. I realize it is quenched by worldly concerns, or carnal-mindedness. I have been in the whirlpool of misfortune, it seems, for the past four years; first burned out, and then we moved to the Northwest just in time to share the unequaled drouth of that section. But we live yet, as monuments of God's mercies, and feel to adopt the language of Paul, Our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory.—2 Cor. iv. 17. We feel many times to rejoice, not that we share afflictions, but that we can trace the path to God's dear abode through this thorny maize. I often fear I have no evidence of my acceptance before God, and again I can sing in the triumph of my soul—

Thy saints in all this glorious war,
Shall conquer, though they die;
They see the triumph from afar
And seize it with their eye.

No wonder Paul should continue to write to his beloved brethren and sisters at Corinth, while we look *not* at the things which are seen, but at the things that are not seen; for the things which are *seen* are temporal, but the things not seen are eternal. This is a seeming paradox, but to God's dear people it is made plain by the Spirit's teachings. We often think our lot hard, and our suffering greater than others, but alas! we know not what others are suffering, till we find it out in word or deed; but being acquainted with one's self, which is our house, in which we dwell; and like our earthly houses, no night can be so dark but we can find the most minute part of the building. It is a good

thing, indeed, for us to be best acquainted with our own house, and keep it in order; for I have long since observed that it required more time to do this than is allotted us in this life to waste in searching for the condition of our neighbors. It is true one should not live to himself, shut up in seclusion like the hermit, but should look into their own condition first, and they will be so improved as to judge more rightly when necessary. I read with pleasure "From Babylon to Zion," by Brother Rees Prather. It is true the circumstances are not the same as my own, as occurred in 1869, when in deep distress I left my father's house in Alabama and wandered up through Northwest Georgia, among the mountains, near Rome, Ga., where I feel assured that if the gracious Lord ever revealed anything to me on earth as a poor sinner, he showed me his people; not in a dream (none the less true), but face to face, the particulars of which I will not give here, but reserve. One night while Elder Rambo was setting forth the glorious gospel of Christ, something whispered to my poor burdened soul, This is the way; walk ye in it. I was not aware it had ever been spoken before, but it sounded down through the past ages, and pointed to the great future. Although it occurred over eighteen years ago last May, I have found no reason, as yet, to believe otherwise than what was said to me there. I feel more assured every day I live, and standing in the face of and approaching vast eternity, that salvation is of and from God, first to last.

He delivers us when bound,
 He sets the prisoners free,
 He heals my every wound,
 He gives himself to me.

As ever, yours in much love,

A. V. ATKINS.

ATLANTA, GA.—46 IVEY ST.—*Dear Brother Respass:*—Please publish what I wish to say to dear brethren and friends in Southern Georgia and elsewhere. I suffered a great deal last winter from a wound I received in the late war, and thought I would die of it. This fall I was again attacked, and not feeling that I could endure another spell, I concluded to go to Atlanta and by the aid of the best surgical skill, might obtain relief. And not having the means, and making my condition

known to Brother E. L. Moore, of Valdosta, Ga., he made it known to the brethren and friends, and they, at the last Union Association, made me up near \$100; and afterwards several churches that I serve, and others that I did not, added to this bounty, so that I was enabled to come to Atlanta and have my arm treated. On my way I think I suffered more than I have in my life, which led me to conclude that my coming was too late. But the same God that has led and sustained me through all my sufferings, enabled me to endure it. Upon my arrival, Dr. Gaston prescribed an ointment which gave me relief from the severe pain in about two hours. Within seven days he opened my arm and the discharge, which was large, gave me great relief, and I have mended rapidly ever since. I thought as soon as the inflammation subsided, that it would have to be amputated; but the doctor now thinks it unnecessary, and that the disease in my arm will stop without it. I now say to all the brethren and friends that I feel grateful to them for their kindness, which has been a great blessing to me indeed. I have never been more fully humbled under a sense of God's goodness since my identity with the church. I have realized from time to time that the Lord is a present help in time of need. Surely goodness and mercy have followed me all the days of my life! I have suffered greatly for twenty-three years, but it has worked for my good; for I believe that I have been brought into fellowship with the sufferings of Christ. If it takes afflictions to keep me from going astray, then it is good for me to have them, and the blessed promise that if we suffer with him we shall also reign with him. I have the hope for myself and God's people that we may have patience to endure until we are discharged. T. W. STALLINS.

When the pale horse of death goes before, the red horse of wrath follows after. When the sinner's body goes to the worms to be consumed, then his soul goes to hell to be tormented. A wise man knows that it is better to forego the pleasures of sin here, than to undergo the pains of sin hereafter.

OBITUARIES.

LILLIS L. HAGUE.

Sister HAGUE, whose maiden name was Houston, was born October 22, 1814, in Marshall county, Tenn., joined the Old School Presbyterians, 1835, married to W. L. Hague January 16, 1838, and moved to his home in Lincoln county, Tenn., where they lived in peace and educated their children, until after the war, then moved to Moore county, Tenn., and becoming dissatisfied with their baptism, joined the Primitive Baptist Church at Mt. Moriah, where they both lived a pious life till that blessed sleep removed them from the church and loved ones. The dear brother departed this life August 8, 1871; the dear old sister and mother in Israel remained to encourage, comfort and strengthen the weak, until October 6, 1887, being nearly seventy-three, and a Baptist seventeen years. And to know her was to admire her devotions; like the blessed Saviour, ready to deny self for the good of others. May all that is near and dear to her be prepared to imitate her example in this life, and meet her in heaven. She has ceased from her labors, and her works will surely follow her. We feel assured that she has entered into that glorious rest that remains for the people of God. No more suffering, no more gloomy nights, no more fiery trials, no more parting with loved ones, but all is love, joy, peace, immortality, eternal life.

E. W. WALKER.

JACOB BUNTLEY.

Dear Brother Respass:—At the request of the above named, I visited him at 2 o'clock P. M., the 27th Oct., 1887. He had been suffering from stomach troubles for several days. Having a sensible warning that his time was rapidly coming to a close here, he seemed to be exercised in a way that caused great agony of soul until it pleased God to reveal His Son in him; and I believe He was to him the chiefest among ten thousand and altogether lovely. He was so desirous to honor Him by obedience that he had a box made and filled with water at his bedside, in order when I came, to be buried with his precious Saviour in the liquid grave, which was performed by the poor, unworthy writer, in the presence of about a dozen brethren and sisters, the dear brother praising the Lord all the time. On the morning of the 29th he uttered a solemn prayer for his family, and about 7 o'clock P. M. fell asleep, as we believe, in Jesus. Oh, what a scene, and how near he seemed to be in heaven while here. Oh! weep not, your husband and father is surely at home, sweet home.

Fayetteville, Tenn.

E. W. WALKER.

MRS. OZELLO WEAVER.

OZELLO, consort of A. G. Weaver, and daughter of J. H. and Elizabeth Floyd, was born November 7th, 1857, and departed this life October 10th, 1887. Though meek and gentle in spirit, she had made no public confession of Christ until two or three days before death, and then, in the presence of her family and friends, she related to them God's dealings

with her, and her hope and acceptance of Jesus as her personal Saviour. In the spring of 1885 she said she had been very much troubled and interested in her soul's salvation, and often approached God with supplications and prayers in her distressed condition; but he seemed, she says, to have withdrawn his spirit from her, never to return, and for days and weeks she would continue to beg him to return and bless her, and finally, when all hope was gone and utter despair seemed impending for her, she could but feel God's justice towards her, a condemned sinner. Thus, in her lost and ruined condition, God, in his infinite mercy, spake peace unto her soul. How precious did Jesus appear when the still small voice spake unto her, "You are saved by grace." Then sorrow, afflictions and the weight of sin she had felt so long was raised from her, and in the depths of her soul she sang praises unto God, the giver of every good and perfect gift. Therefore, the God whom she thought had withdrawn his spirit from her thus returned and blessed her with heavenly blessings. Never, from that day until the day of her death, though through deep and heavy afflictions, did Jesus appear to her other than a precious Redeemer. Death had no sting; the grave had won no victory. Therefore, aptly did the minister at her obsequies take for his text, "And I heard a voice from heaven saying unto me, 'Write: Blessed are the dead which die in the Lord from henceforth; yea, sayeth the spirit, that they may rest from their labors, and their works do follow them.'"

MARTHA BRICKEY.

Sister MARTHA BRICKEY, wife of Elder John B. J. Brickey, departed this life August 15th, 1887, after patiently suffering with typhoid fever for eight weeks. She was a daughter of George and Anna Caylor, and was born December 28th, 1850, aged thirty-six years, seven months and seventeen days. She professed saving faith in Christ in the autumn of 1865, in her sixteenth year, and joined the Missionary Baptist church, of which her parents were members. She was married to John B. J. Brickey September 15th, 1867, who was not then a professor of religion. In 1869 she, with her husband, joined the Primitive Baptist church in Tuckaleechee Cove, Blount county, Tenn., where she lived an orderly Christian life till God called her to the church triumphant. In 1871 she and her husband were ordained to the office of Deacon and Deaconess, which office she faithfully filled until her death. She bore her afflictions, which were very great, without murmuring, meekly submitting herself into the hands of the Lord in whom she trusted. She at first desired to get well to comfort her husband and help raise her children, but said she was resigned to the Lord's will. Three days before she died she seemed to despair of getting well. She said while lying with her eyes closed that she could see the host of heaven flying every way, and that she was full of the glory of God. She had all the care and attention that a vigilant physician, kind family and neighbors could render. On Monday, at 3 o'clock A. M., the Lord called her spirit home. On Tuesday, August 17th, the body was followed by weeping relatives and friends and a large concourse of people to the Primitive Baptist church, and after a short

discourse by the unworthy writer from 1st Thess. iv. 14, it was laid to rest in the graveyard near by to await the resurrection of the just. She leaves a husband and ten children—six boys and four girls—an aged mother, three sisters, two brothers and many relatives and friends to mourn their loss. She was truly a good woman in every sense of the word. The unworthy writer and many other brethren and sisters have often been fed and cared for at her house. I have often thought of the kind words she would use to her dear husband when he would be starting off to preach the unsearchable riches of Christ; and when he would return home, if it was in the darkest hours of the night, she was ever ready to rise and welcome him in. May God bless her bereaved husband and orphan children, is the sincere prayer of one who loved her.

WM. H. OLIVER.

This poetry was composed by her bereaved husband:

O, I am so sad and lonely,
This world is naught to me,
Because of one so lovely,
I never more shall see.

Most twenty years together,
Life's journey we had run;
But now her race is ended,
And I am left alone.

I'll mourn in sad bereavement
Till Jesus calls me home;
Then gladly yield this body
To rest within the tomb.

My soul released from sorrow,
My body freed from pain;

I'll meet in heaven my darling,
And never part again.

Then to that home I'll hasten,
Where my companion's gone—
Where sickness, death and sorrow
Can no more reach my home.

But now I'll bear my burden,
With bruised and bleeding heart,
Till I shall meet my loved ones
Where we shall no more part.

No more heart pangs and sadness
Can reach me on that shore,
But peace and joy and gladness,
And rest forevermore.

—JOHN B. J. BRICKEY.

MRS. JUDIE KEY THIGPEN.

In the late death of Mrs. JUDIE KEY THIGPEN, the little community at Uchee, Russell county, Alabama, has sustained a heavy loss. Modest and unassuming, truthful and earnest, well endowed and well cultured both in mind and heart, a devoted wife, daughter and sister, and loving her neighbors according to the gospel precepts, she was one whom to know was a benefit—yes, a blessing. As was most appropriately said at the grave, in the parting words of the burial services: "She was a good woman, and all about her, from the highest to the lowest, loved her. No greater tribute, nor one better deserved, could be paid any person."

She was the daughter of John G. and Sabrina Calloway Key, and the wife of John H. Thigpen. She was born December 5, 1858, was married December 5, 1877, and died November 2, 1887. Her birth, marriage and death took place in Russell county, where she spent the greatest part of her life, and the place of each was separated by an interval of only a few miles. In the year 1882, under the ministry of Rev. James Rencher, she connected herself with the Methodist Episcopal Church at Uchee, and was strict and zealous in the discharge of the duties growing out of this sacred relation. Her illness was attended with great pain, which she bore with Christian fortitude. Being in the vigor of young womanhood, with everything about her to make life pleasant, she said, in the early part of

(4)

her sickness, that she preferred to live; but in communing with her own soul as the disease progressed, the clouds were lifted from her mind, and she announced herself ready and willing to go. She was perfectly conscious to the last, and said, a short time before the end came: "It is death." Her final words—and there was a far-away, eager and rapt look in her eyes when she uttered them—were, "Beautiful scenery, beautiful scenery." She no doubt at that moment, had a glimpse of that home prepared for her, and the like of her—that home eternal and in the heavens.

After her death, a hymn was found, the concluding stanza of which was marked and signed with her name. The lines are given:

"The hour of my departure's come,
I hear the voice that calls me home;
Now, O, my God, let trouble cease—
Now let thy servant die in peace."

She had her wishes. She passed from earth calmly and restfully. Her's, indeed, was a beautiful life; rounded by a happy death.

A FRIEND.

JAMES LESTER PRATT

Was born August 21, 1882, and died October 30, 1884. He suffered intensely for a few days with cholera infantum, when death ended his sufferings.

JOHNNIE MARSHALL PRATT

Was born June 25, 1885, and died October 3, 1887. He suffered more than a month with typhoid fever before he was released from his sufferings by death.

ERNEST CLIFFORD PRATT

Died September 30, 1887, aged seven weeks.

Three precious ones from us are gone
Their voices we loved are stilled,
Their places are vacant in our home,
Which never can be filled.

These three lovely little ones were the children of our friend, Mr. J. Pratt, and Sister M. E. Pratt, of Troup county, Ga. May the God of all comfort sustain them in this sore bereavement, and enable them to be resigned to the will of God, who doeth all things right. They should be consoled with the thought that their children are taken from the evil to come, and that they are now "where the wicked cease from troubling, and the weary are at rest." They should also be consoled with the thought that it was God's time to take them, and that he had a purpose in it.

West Point, Ga.

T. J. BAZEMORE.

MRS. M. H. BLACKMON.

Departed this life of old age, August 3, 1887, at her home, Dallas, Ark., M. H. BLACKMON, daughter of Amburs Chatmon, and wife of Elder S. W. Blackmon, aged seventy years, five months and twelve days. She united with the Primitive Baptists in 1833, and was Baptized by Elder Andrew Hood, of Georgia, where she and her husband lived, and from whence they moved to Alabama in 1848, and thence to Texas in 1858, where they lived to rear eleven children. She was confined to her house

and bed one hundred and thirty-seven days, but bore her sickness with Christian fortitude, contending for the faith once delivered to the saints to the very last. Her husband asked her about one hour before she died, if her faith was strong in God, and she said it was, "but I hate to leave you;" and just before her breath stopped, she reached her hand for her old companion's hand, and held on to it till her breath stopped. She made no struggle, but passed off like one going to sleep—asleep in Jesus' arms. She leaves a husband seventy-eight years old, with whom she had lived fifty-four years and eight months, less three days, nine children and many grandchildren to mourn our loss. But let us all say like she did to the very last, "God will do right!" Written by Eld. S. Blackmon, her fourth son, at his residence, Nacogdoches, Texas.

T. E. BROOKS.

T. E. BROOKS died of typhoid fever, near Temple, Ga., Sept. 20th, aged 25 years. He leaves a widow and two little babies, and an afflicted and stricken mother to mourn his loss. His father, T. J. Brooks, was killed in the war; his grandfather, Jefferson Brooks, preceded him but a few years, thus leaving only one of the name, a brother, Dr. Olin Brooks, who sadly laments his brother, but rejoices that he died trusting in Jesus. Several weeks before his death he professed a hope in Christ, and his only regret was that he could not be baptized. All who witnessed his patient suffering could but acknowledge that grace sustained him, and he died peacefully and happy. Many of his relatives witnessed his death, and with cheerful submission to God's will, were glad to see him released from his sufferings and be at rest. To his youthful wife we tender our heartfelt sympathy, and may she grow in grace and be strengthened for the trials and duties of a widow, and be ready to answer the Master's call to meet him in the sweet beyond.

Cusseta, Ala.

MRS. N. SHEALY.

ALMA WADDLE.

Sister ALMA WADDLE, daughter of John and Louisa Blue, was born January 23, 1856. She grew up a kind, intelligent and obedient daughter, well respected by all who knew her, and experienced a hope in Christ and was baptized into the fellowship of the Primitive Baptist Church at Turkey Run, Feb. 4, 1882, and lived a faithful member of the same church until her beloved master called her home. Perhaps no one ever took more interest in the cause of the blessed Master and the welfare of the church than she did. Many of the servants of God will have great reason to bless God while they live for such a kind benefactor. Ofttimes have I seen the warm tears coursing each other down her cheeks while listening to the preaching of Jesus. To the poor she was good and kind, ever ready to minister to the wants of the sick and dying, to comfort and console them in their afflictions, and to assist in preparing the necessary things for the occasion, oftentimes from fatigue, loss of sleep and over work, when it looked like it was unwise or imprudent for her to go. But, thanks be to God, dear Alma finished her course with joy; kept the faith, henceforth there

is a crown of righteousness laid up for her which the Lord, the righteous Judge, will give. The unworthy writer formed her acquaintance while attending the Scioto Baptist Association, and after a course of time was united to her in marriage on the 29th of August, 1886. That was a happy time to me, when I could realize, in deed and truth, that I was blessed with a dear bosom companion, and looked forward with bright prospects and happy thoughts of spending my days on earth with her, not then thinking that in the short period of ten months we should be called to separate—dear Alma to her happy home above, and I left to battle in life alone. Oh, how sad and lonely I feel without her, none can know but those who have passed through the same. I can say, with a truthful heart, she was in all respects a true, faithful and devoted companion, ever willing to administer to my wants and comfort; to make home cheerful, pleasant and happy. Her judgment in worldly affairs was very good. In spiritual matters her counsel was sweet and pleasant to yield to. She often remarked it made her feel sad to see me leave home to fill my appointments, although she never opposed me in going, but rather encouraged me to go and do my Master's bidding. She ever eagerly watched my return, and met me with a bright smile and a kiss to welcome me back to our happy home. With all the insincerity of my nature, my love to her was sincere and true, and her's equally so to me. What my loss is no one can know but myself. She was a good musician and beautiful singer. Well do I remember our last visit from home; on our way I remarked to her, as she was not feeling very well, that she would not be able to play or sing much, but she no sooner sit down to the organ and commenced playing until her soul seemed filled with heavenly chords of music. She played and sang until the room appeared filled with its melodious sound. Those present enjoyed the same, remarking that it was the sweetest music they ever heard. A few days after this she was taken sick, and suffered very greatly for eleven long weeks. She bore all of her sufferings with patience and Christian fortitude, remarking that it was no more than she deserved, and nothing compared to what our Saviour suffered for us. On the third morning, about day-break, before she took her departure, she awoke me out of a doze, singing very sweetly—

I'm not ashamed to own my Lord,
Nor to defend His cause.

A while after she finished singing, I asked her if she did not have a happy season while singing that song? She replied, "Yes." She gradually grew weaker and weaker. The last words we could distinguish her to say, she was trying to sing "How firm a foundation, ye saints of the Lord," etc. Thus my dear bosom companion fell asleep in the arms of her dear Saviour, to sing in a brighter world than this the never ending song of praise to God and the Lamb, on the morning on the 1st of July, 1887.* She leaves a poor, heart-broken husband, a loving father and mother, four brothers and two sisters, a large circle of relatives and friends to mourn her loss. Her funeral was preached by Elder G. N. Tusing, at her father's residence, on Sunday, July 3d, to a large concourse of sorrowing relatives and friends, after which her remains were taken to the Amanda Township Cemetery, to await its final resurrection.

Sabina, Ohio, Dec. 1, 1887.

GEORGE WADDLE.

REDUCTION IN PRICE.

I will hereafter sell my books, entitled "**The Sovereignty of God,**" 50c. per single copy, or \$5.00 per dozen. My pamphlet of forty pages, on the subject of **Predestination**, at 15c. per single copy, or eight copies for \$1.00. Agents having my books or pamphlets on hand will please send me the money for any number they may have sold, if any, retaining enough to pay them for their trouble, and sell at above rates hereafter. Address **JOHN ROWE,**
Butler, Ga.

BOOKS.

BOOKS FOR SALE.—I have on hand for sale the following: "A Synopsis of Four Lectures on the Communion," by Eld. Lemuel Potter; sixty-four octavo pages; price, single copy, 25 cents, or thirteen to one order or \$3. A few copies of a work I wrote and published some years ago, entitled "Unconditional Election Stated and Defined, or a Denial of the doctrine of Eternal Children, or Two Seeds in the Flesh;" price per single copy 50 cents, or five for \$2; 125 pages. "Two Days' Debate on the tonement" between Eld. Lemuel Potter, Regular Baptist, and Eld. Thomas W. Dickey, Missionary Baptist, containing sixteen speeches of thirty minutes each and has near 300 pages; price, single copy, 75 cents, or thirteen copies for \$9. Sent, charges prepaid, on receipt of price mentioned. Send money in registered letter, P. O. order, or if the amount is less than \$5, send postal note at my risk. Do not send postage stamps, unless it is too inconvenient to send any other way. The money should always accompany the order. Address,
LEMUEL POTTER,

Cynthiana, Posey Co., Ind.

THE RESURRECTION, BY ELDER DAVID BARTLEY.—This work will contain about 350 pages, printed in large, new type. It will be of special interest to all God's people, written as it is on one of the most sublime subjects of the Christian religion, and ably and interestingly presented. Probably none of our people have given us a more impressive work. It will be ready for delivery by the 20th of October. It will be well bound in cloth, with red edges; price per single copy, post-paid, 75 cents. Orders should be addressed to Eld. David Bartley, New Castle, Ind. Send money by registered letter, postal note, money order, or draft, at the Elder's risk.—**PUB.**

PRIMITIVE BAPTIST HYMN BOOK.—Since the commencement of our new Hymn Book we have received much encouragement and aid from many brethren in the selection of hymns, so that we feel strengthened in the hope that the book will be well adapted to the wants of the Primitive Baptists everywhere. Our first idea was to make a book of from 175 to 200 hymns, but in the compilation we find we are necessitated to make it just one-third larger, yet the price will not be increased. It will be printed in large, new type, and at the following prices: Single copy, post-paid, cloth, 25 cents; sheep, 40 cents; genuine Turkey morocco, 60 cents. Per dozen, post-paid, cloth, \$2.50; leather, \$3.75; morocco, \$6. All orders should be made payable to D. H. Goble, Greenfield, Ind.; and all names and addresses should be very plainly written, to insure no losses in the mails. We will keep them for sale at **GOSPEL MESSENGER** office.—**PUB.**

A MISSING LAD.—Jeffie Wright, son of James and Annie Wright, about 18 years old; somewhat heavily built, of dark complexion, dark-brown eyes and black hair; left his father's house in Crawford county, Ga., 18th December, 1886, and was last heard of near Barnesville, Ga. Any one knowing anything such a person, please address James Wright, Knoxville, Ga., and will con-
a great favor on an humble brother and sister.

JAMES AND ANNIE WRIGHT.

Central and Southwestern Railroads.

SAVANNAH, GA., Nov. 22, 1885.

ON and after SUNDAY, Nov. 22, 1885, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.		READ DOWN		READ DOWN.		READ DOWN	
No. 6.	From Columbus.	No. 20.		No. 51.	From Savannah.	No. 53.	
11:40 a.m. Lv.	Columbus	Lv.	9:00 p.m.	8:40 a.m. Lv.	Savannah	Lv.	8:10 p.m.
2:14 p.m. Lv.	Butler	Lv.	1:17 a.m.	3:45 p.m. Ar.	Augusta	Ar.	6:15 a.m.
3:07 p.m. Lv.	Fort Valley	Lv.	3:03 a.m.	4:25 p.m. Ar.	Macon	Ar.	3:20 a.m.
4:25 p.m. Ar.	Macon	Ar.	5:20 a.m.	12:55 a.m. Ar.	Fort Valley	Ar.	11:09 a.m.
9:30 p.m. Ar.	Atlanta	Ar.	12:40 p.m.	2:32 a.m. Ar.	Butler	Ar.	11:50 a.m.
	Eufaula	Ar.		6:23 a.m. Ar.	Columbus	Ar.	2:15 p.m.
10:45 p.m. Ar.	Albany	Ar.		9:30 p.m. Ar.	Atlanta	Ar.	7:32 a.m.
	Milledgeville	Ar.	5:49 p.m.		Eufaula	Ar.	4:01 p.m.
	Eatonton	Ar.	7:40 p.m.	10:45 p.m. Ar.	Albany	Ar.	2:45 p.m.
6:15 a.m. Ar.	Augusta	Ar.	3:45 p.m.	5:49 p.m. Ar.	Milledgeville	Ar.	
6:00 a.m. Ar.	Savannah	Ar.	4:07 p.m.	7:40 p.m. Ar.	Eatonton	Ar.	

Tickets for all points on sale at Ticket Offices C. R. B.

G. A. WHITEHEAD, Gen. Pass. Agt.
J. C. SHAW, Gen. Trng. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.
W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

THE CHURCH HISTORY.

BY ELDERS C. B. AND S. HASSELL.

This work is now ready for sale. It contains 1,034 pages, with a full Table of Contents in the first part, and a very full Alphabetical Index in the last part, making it very convenient for reference; and it is well worth twice the price asked for it. Every Old School or Primitive Baptist, and every honest inquirer after truth in the United States, ought to own and read this work.

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THIRD EDITION—EXTRA OFFER.

The Third Edition of the HYMN AND TUNE BOOK will be ready by the middle of April. A few copies have been bound in Turkey Morocco, the price of which will be \$2.50, sent post-paid by mail. Price of common binding \$1.25, sent by mail post-paid. Price per dozen sent by freight or express, at expense of purchaser, \$12.00. To any one sending an order for a dozen, with the money (\$12.00), we will send an extra copy. Send money order payable at Philadelphia, or registered letter to Elder SILAS H. DURAND, Southampton, Bucks Co., Pa.

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AND
PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

Mrs Lucy Dixon Feb 87

PUBLISHED MONTHLY.

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FEBRUARY, 1888.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have one copy of the Messenger for one year free.

Appointments in Florida.

Elder J. H. Purifoy (D. V.) will preach February 5th, at school house, near Brother McMullens', Polk county, Fla.; 6th, Mt. Enon; 7th, Salem; 9th, Mt. Olive; 10th, Elam; 11th and 12th, Mt. Carmel; 14th, Peace Creek; 15th, again near Brother McMullens'; 17th, Kissimmee; 18th and 19th, Orange; and then on as Elders Bennett, Avant and Loard may arrange.

To the Brethren in Texas:—I write to say that I feel to hope that I have nearly fully recovered my health and strength, and that I appreciate their kindness to me more than I can express. I regret that I had, on account of sickness, to give up the tour and return home before it was finished; but it is the first time I have failed to go through with a tour, and wish at all times to bow in humble submission to the Divine will. I wish, also, to say that though obliged by sickness to return home, the liberality of the brethren was such that my expenses were more than met, for which I wish to feel thankful to the giver of all good, and grateful to the brethren. And to say, also, for the encouragement of the precious brethren—of many tours, that it has pleased the Lord, as I firmly believe, to have all my expenses paid, and more, except one tour only. Affectionately,

Furman, Ala., Jan 1, 1888

J. H. PURIFOY.

CASE OF DISTRESS.—BEAN'S CREEK, FRANKLIN COUNTY, TENN.—*Dear Brother in the Lord:* Let me say to you, and all who were so kind as to aid me with their liberality, that I am thankful to the Lord for the same, and that I am as needy now as I ever was, and am suffering from three diseases, which are fast wearing me out, and trust to be still remembered. If it were not so I would not have said so. Remember me also at the throne of grace.

ANDREW WOODS.

DEAR BROTHER RESPESS:—Please publish in the MESSENGER that I desire any one who may know the whereabouts of any of Smith Ham's boys, that they will please inform me at Smarr's Station, Monroe county, Ga.; to wit: Allen W., Henry N., Benjamin F. Ham. When I last heard from them they were living near Eufaula, Ala., in 1865; I heard since then that they moved to Florida, and I have never heard from them since. Your brother,

PHILLIP J. HAM.

DEAR BROTHERS AND FRIENDS: Will you please show the book on Resurrection to the friends of Jesus? Will the ministry commend it to the churches? Believing the Lord will bless it to every Christian reader, I desire to place it in every household. It is a neat, well-bound book of 342 pages, treating upon the full redemption of man, in the resurrection of his mortal body in immortality and glory by the Son of Man. A life-like portrait of the author is in every book. The price, 75 cents postpaid, is low for this work. A book will be sent free to all who will kindly send a cash order for six copies. Send money by postal note, postal money order, express money order, draft on New York or registered letter to New Castle, Henry county, Indiana. Yours, in Jesus,

DAVID BARTLEY.

P. S.—Book ready; orders promptly filled.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 2. BUTLER, GA., FEBRUARY, 1888. Vol. 10

BEHOLD WHAT GOD HATH WROUGHT!

“Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first born of every creature.”—Col. i. 12-15.

Dear Brethren:—The above words of Paul and Timothy are rich in heavenly instruction and comfort to the saints; therefore, let us consider the divine truth of this sublime text, as the Lord may give us understanding, that our hearts may rejoice in him and give him glory.

“Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ, which are at Colosse.” All these together are included in the text, as “giving thanks unto the Father,” therefore they were the children of the Father, and could in truth cry “Abba, Father.” They gave him thanks for having made them meet, or prepared and fit, to be partakers of the inheritance of the saints in light. That is, to be brethren and fellow-heirs with the saints in their heavenly inheritance in life, immortality and light. This is the inheritance in Christ, who is the Life and the Light of the saints, and in whom they possess redemption, righteousness and eternal life, and are the children of light and of the day. Their everlasting inheritance is itself in the holy and glorious light of heaven; for it is the immortal kingdom of the glorious Son of the Father, who is the Sun of righteousness in the new heaven, and shines with healing and joyous beams of life and light upon all the saints in light, the blessed heirs to the inheritance incorruptible, undefiled, and that fadeth not away. Thus

the image of the dear Son of God shines in them, and they are made the partakers of his life and holiness, grace and comeliness, and are as he is. In this way the Father made them meet and worthy to be his children and heirs, and to partake and enjoy with the saints the bright and celestial inheritance, the holy and blessed kingdom and home of immortal light. This causes their joy to arise in their happy souls for the great things the Lord hath done for them, whereof they are glad, and in sweet songs of fervent praise they give thanks unto the Father, who hath so wondrously blessed them with all spiritual blessings in heavenly places or things in Christ.

“Who hath delivered us from the power of darkness.” How shall we express the contrast between the inheritance of the saints in light, and the power of darkness from which the Father hath delivered them? Our finite language can never fully portray the measureless distance between the two, because it is infinite; for one is the bottomless abyss of sin and wretchedness, and the other is the topless heaven of holiness and bliss, where the saints may ascend forever the heavenly heights of rapturous beauty and infinite glory.

This is truly amazing, that the saints have been delivered from the power of darkness! Not only from darkness itself, but from the *power* of darkness. Therefore they were under this power, this fearful dominion, as well as in this horror of darkness; but they have been happily delivered from this destructive power, and have joyfully come out of this appalling darkness.

What is this power of darkness? It is sin and death, “and him that had the power of death, that is, the devil.” The suffering Son of God was put to death in the flesh, because the children, whom the Father gave him, are partakers of flesh and blood, and are therefore sinners in the flesh, to the end that he might destroy sin and death and the devil, “and deliver them who, through fear of death, were all their life-time subject to bondage;” (Heb. ii.) “Who gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father.”—Gal. i. 4. The members of the churches of Galatia, for whose sins Christ died, and so redeemed them, were Gentiles, and some Jews, perhaps, as was Paul, who includes himself with them, and who says, “That he might

deliver us." Then Christ died for the children of men, who have committed sins; for sinners, therefore, and not for heavenly children, or spirits; but for those who were under the curse of the law—dead in sins—and down under the power of darkness. These are creatures of a mortal make, formed of the dust of the ground, the sinful people of Adam; yet the people of the Most High, whom the father gave the Son, and for whom the Son gave himself, that he might redeem them from all iniquity. "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of *the people*, for a light of *the Gentiles*; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. xlii. 6, 7. "The people," and "the Gentiles," are men, women and children, we know, who live in bodies of an earthly make and mould, and who, therefore, belong to the Adamic race, but they are the covenant people of God, and the redeemed of the Lord, whom he brings out of darkness and out of the prison house. "He shall save his people from their sins." "God sent forth his Son, made of a woman—made under the law—to redeem them that were under the law, that *we* might receive *the adoption of sons.*" "Wherefore *thou* are *no more a servant, but a son*; and if a son, then an heir of God through Christ."—Gal. iv. *The same persons* who were under the law, and were servants, are redeemed from it—are made to receive the spirit of adoption, and to cry Abba, Father, and are sons. This is all very plain and clear.

"*And hath translated us into the kingdom of his dear Son.*" This is wonderful indeed! and surpasses our utmost thought. "Delivered *us* from the power of darkness!" "Translated *us* into the kingdom of his dear son!" The Father hath done all this *for us!* and *we* have experienced, known and felt *in ourselves* this merciful deliverance from the power and horror of great darkness, and this gracious and blessed translation into the heavenly kingdom of life, immortality and light, where Jesus dwells and reigns, and we are made one in and with him, as his brethren. "And hath raised *us* up together, and made *us* sit together in heavenly places, in Christ Jesus." We were down, far down, in a horrible pit, and in the dark prison house of sin and

death, under the power of Satan, but now, lo! *we*, the same subjects, are quickened and risen with Christ, and are made to sit and sing in heavenly places, even upon the mountain of the Lord's holiness, the holy hill of Zion, as the children of the Most High, the brethren of the King of glory, and the companions of saints and angels! "No more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Yea, "born again," "born of God" and "passed from death unto life." O, truly, this is a great and wondrous *change in us!* for which we may well give thanks unto the Father who hath wrought all this deliverance and translation for us, and revealed it in us. "For *ye* were sometime darkness, but now are *ye* light in the Lord; walk as *the children of light.*" "Whereas *I* was once blind, *I* now see." This is a change. "The eyes of *your understanding being enlightened*, that *ye may know* what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power." "And of Zion it shall be said that this and that man were born in her." "Except *a man* be born again he cannot see the kingdom of God."

In whom we have redemption through his blood, even the forgiveness of sins." Sinners *only* need redemption, and "Christ Jesus came into the world to save sinners," says Paul. Therefore, the sinners whom he came to save are *in the world*, or else he would not have come into the world to save them; and they are partakers of flesh and blood, or Christ need not have come in the flesh to deliver them from the world, and from death and the devil. Paul says: "By one *man* sin entered into the world, and death by sin; and so death passed upon all *men*, for that all have sinned." Paul, Timothy and the brethren at Colosse, were men, or human beings, and in the dear Son of God *they themselves* had redemption through his blood, which "cleanseth us from all sin." The redemption of the Lord's people is from all iniquity, and the curse of the law; and therefore from death itself, which is the reward of sin, and the penalty of the law. For this reason Paul says: "Sin shall not have dominion over you, for ye are not under the law, but under graec."—Rom. vi. Paul includes the

brethren as whole beings, having personal bodies, when he says "sin shall not have dominion over *you*," therefore, neither death nor the grave shall have dominion over you, for the Son of God destroyed sin, death and the grave, and brought life and immortality to light for his people. His blood made a full atonement for all their sins committed in the bodies of their flesh, and by his blood he obtained eternal redemption for them, even the forgiveness of sins. So they now wait "for the adoption, to wit, the redemption of *our body*." Our sins are committed in our body, but through the blood of Christ we receive the free, full and everlasting forgiveness of our sins, and our redeemed body shall arise out of death in holiness, immortality and glory, to die no more. We shall then live and reign with Christ forever, and our song of happy thanksgiving unto the Father shall be world without end.

"*Who is the image of the invisible God, the first-born of every creature.*" Paul here speaks of the resurrected, ascended and glorified Son of God. As thus glorified in heaven, and seated upon the throne of God, the blessed Saviour, the beloved Son of the Father, is the image of the invisible God. God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—Heb. i. And thus he is entered into his glory as the Redeemer, High Priest and forerunner of all his people; the first born from the dead of every creature, or of the whole redeemed family of God, the many brethren of the Son.

The redeemed, quickened and resurrected people and family of our God and Father, are spoken of in the Scriptures as a new creation, and as created in Christ Jesus. And so Paul says: "Therefore, if any *man* be in Christ, *he* is a new creature; old things are passed away; behold, all things are become new."—2 Cor. v. 17. "And he that sat upon the throne said, Behold, I make all things new."—Rev. xxi. 5. This has reference to the "new heavens and new earth, wherein dwelleth righteousness;" the new kingdom of the glorified Redeemer,

into which he entered after his resurrection from the dead. And it is in this sense that the dear Son of God is the first born of every creature; the highly exalted and immortal head of the church. For the Scriptures do not teach that our Lord and Redeemer was brought forth in eternity as a creature of God, like the angels; for says John: "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men."—John i. 1-4. "And the word was *made flesh*, and dwelt among us, (and we beheld his glory, the glory as the only begotten of the Father) full of grace and truth."—John i. 14. Therefore Jesus said: "For I came down from heaven, not to do mine own will, but the will of him that sent me."—John vi. 38. And this word that was made flesh "as the only begotten of the Father," was put to death in the flesh, and died on the cross; was taken down and buried; "but God raised him from the dead." "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my son, this day have I begotten thee."—Acts xiii. 32, 33. Thus was our Lord Jesus "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. i. 4. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son," in their resurrection from the dead, "that he might be the first born among many brethren."—Rom. viii. 29. That is, the first to rise from the dead. "Now is Christ risen from the dead," says Paul, "and become the first fruits of them that sleep." And so he he is "the first born of every creature," as says the text. John writes of him as "The faithful witness, and the first begotten of the dead, and the Prince of the Kings of the earth."—Rev. i. 5. And the resurrected and glorified Jesus himself said to John: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God."—Rev. iii. 14. This applies to the resurrection of Christ, and means the same as the words, "This day have I begotten thee."

Paul speaks of the exceeding greatness of God's power," which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 20-23.

The closing words of the text, therefore expresses the infinite majesty and glory, and the supreme exaltation, power and pre-eminence of Jesus, the risen Son of God, as the first born from the dead, "the resurrection and the life," the glorified head of the church, and the King of saints. This truly scriptural view of our Jesus is infinitely above the idea that he was the first created of God's creatures in eternity, which would lower him to the rank of a creature having only delegated power, as the highest angel; but not possessing eternity, nor being equal with God. This low and unworthy thought is completely rejected in the words following the text, saying: "For by him were all things created that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church, who is the beginning, *the first born from the dead*; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell.

This is the dear Son of God, in whom we have redemption, who arose from the dead, our brother first born, our ascended King of glory, into whose everlasting kingdom the Father hath translated us, whom he hath begotten unto a lively hope, by the resurrection of Jesus from the dead, and who will also raise up us by his power, to be with the beloved, and to give thanks evermore unto the Father.

D. BARTLEY.

One reason why Christians do more than others, is because they stand in a nearer relation to God than others.

MY TRIALS SINCE THE WAR, AND MY CALL TO THE MINISTRY AND GOD'S GOODNESS.

(Continued from January Messenger, page 30.)

I resolved that at the next Methodist meeting I would go, and have an appointment for a prayer meeting published, inviting all praying people to meet and participate, as this would open the way for me to exercise, by singing, reading and prayer and talking to my children and neighbors. But this resolve was broken, for I did not have the courage to tell the preacher my desires.

After being in this country awhile, I went over the river into Montgomery county, and met with Brother M. Sikes, and I got him to visit and preach for us. He set up a monthly appointment in Appling, and we found seven Baptists scattered in the counties of Appling, Montgomery and Telfair; and on the 16th of May, 1874, these seven were constituted into a church, Elder M Sikes pastor, and the writer deacon and clerk. Here, in this seemingly barren land, there were some that knew the joyful sound, and they began to come in from the east and west, north and the south.

So Beulah church grew slowly, but, as we believe strongly; and out of her grew three other churches, viz: Providence, at Chauncey; Macedonia, Appling county; (constituted with twenty members); Bethany, in Montgomery county; all grew out of the little few above mentioned.

But Brother Sikes' preaching, nor my failures, did not give me ease of mind. I promised God (if indeed I ever promised him anything,) that I would hold family prayer; and I told my wife to get the children in of a Sunday night and I would try to pray and talk to them and others who might feel disposed to come. This promise I also broke for some time. At last, one Sunday night, I was so troubled, and, as Gideon, I asked one more sign of the Lord, and that was when my wife came in from the kitchen I would ask her if she wanted me to hold family prayer, and if she said yes, I would try to do so, and if not I would know that it was not my duty. Brethren, this was a trial for me, but when I asked her the question she answered: "Yes, I would be glad you would." As the children had never heard

anything of that kind, she said: "I'll go back to the kitchen and help the girls clear up the table, and we will come in." So the family was soon seated around the fireside, all as still as death. This was a great cross to me, but I proceeded in the best way I could. The cross was so heavy I did not keep it up long.

For the first two years in Appling I did very well financially, after which I made a bad trade, which got me in debt and involved me in a lawsuit that broke me up and brought us to want, and poverty involved me worse in debt. The year 1874 was one of great distress. On the 4th of July the Lord took from us our sweet little Miles, a babe of one year and five months, and I felt it was for my disobedience, and also I have ever felt that the Lord permitted me to fall into the hands of that bad man that ruined me for my disobedience. My troubles now were intense. I felt as the apostle did, woe is me if I preach not the gospel. And to preach now, it seemed, would be to starve my family. This was indeed true from a human standpoint, from which it seemed that I then viewed it.

Some time in the latter part of that year I had two dreams, or visions; the first one night, the other the next. The first I thought I was compelled to serve a great king. I was at his palace—a most beautiful place—but I did not know what my duty was, and I asked him what my duty was, and he said: "I will tell you in two days." Then I saw a company of men and women crossing a branch at an old ford in an old road leading to the palace, through an old gateway filled in with fence rails; and I asked the king if it was not my duty to open that gateway and let them come in, and he said no; that they were missionaries, and to let them pass on. So they passed on through an old field full of small gullies, and, jumping them, vanished out of my sight. The next day I began to think of my family and what would become of them; and I thought I went to the king and addressed him thus: "King, I am willing to serve thee, but what will become of Treecy and the children?" He waved his hand around and said: "Do you see all this? It is all mine. Select you a place anywhere you please, and it shall be yours. And your family shall have one year's support, and then if they can't live let them go. You serve me." Though this

was a vision of the night, I have often been carried back there for comfort; and if the Lord has ever dealt with me at all I have seen it fulfilled. In the second dream I thought I was taken to heaven, not into the inner court, but an outside enclosure—a delightful place. Beyond I saw the throne, and the feet and legs of him that sat thereon. It seemed as if there were about one hundred with me in the outer courts, and that we were formed into a line like soldiers; and there came to me a spare-built pleasant-looking young man, and said that we all had to sing a song, and that any making a discord had to go back into yonder's world. He went to several in the line and talked to them, and I felt fearful lest I should not chord, as I was a very poor singer. They sung, and such singing as is not sung by mortal tongue, and I sang superior to any singing I ever did, but I did not chord. When it was over the same man came to me and said: "You will have to go back to yonder's world to preach and tell the joys of this place. You can tell it now, as you have been here and seen it." I felt very sorry to have to leave that delightful place.

Soon after this, on Saturday night before the second Sunday in December, 1884, at old Brother James Odum's, by a strong solicitation, I made my first attempt to tell of the joys of that place. In March, 1875, the Church Beulah licensed me to exercise at any time or place in any way my mind was directed. From that time till now there has not been many weeks but what I have, in my weakness, tried to preach the unsearchable merits of Jesus.

At the time of Beulah's constitution I lived twelve miles from the church, with no conveyance but an oxcart. My wife was in feeble health, and for three years my dear wife missed but very few conferences while she lived, notwithstanding her feebleness, and I have only missed two, when I was not at meeting elsewhere where I felt duty bound to go. I hope that I have been prompted by the spirit of God under a sense of his goodness in bringing me through many dangers, seen and unseen, to live in honor of his matchless name and to trust him for his grace.

In February, 1877, Big Creek (one of the churches of the Alapaha association) called me to serve her, and

asked for my ordination, and on Saturday before the third Sunday in May, 1877, by a presbytery composed of Elders James J. Hand, Cornelius Buie and M. Sikes, I was ordained. I served Big Creek Church that year and the next, until she had ordained in her three preachers. It being thirty miles from me, and my horse having died, and my chance to travel being to walk, which I did a good portion of the time, and though very fatiguing, yet something within me said it was my duty. So I went, and, notwithstanding my weakness, the church was blessed, and several were added to her numbers. One of them is now an able minister of the word. Three of her members were ordained while I was serving her. J. W. LOARD.

(To be Continued.)

If any man love the world, the love of the Father is not in him.
—1 John ii, 15.

Dear Brother Respass:—The Apostle John says some things that are at times very trying to me, and seem to come near cutting me off from all hope that I have any part or lot in the matter of salvation. Here is one of those sayings: "If any man love the world, the love to the Father is not in him."—1 John ii, 15. However if may be with others, I am constrained to acknowledge that there are many times when I know myself to be very worldly-minded, and to have a good deal of the love of the world about me; and occasionally I set to work in earnest to see if there is not some explanation that can be given such portions of the inspired word as will allow such a poor, vile, worldly-minded sinner still to hope. But I soon find that the word cannot be managed by me so as to suit either my views or my needs. When the Lord applies it to my soul it will be found to exactly suit my case, whether I understand its meaning at the time or not; and when he opens my understanding I shall understand its true meaning and the reason of its wonderful effect upon my soul. However much we may be tempted to think that a declaration of scripture ought to destroy our hope, we shall find ourselves hoping still. When the dear Lord gives me a hope in himself it will stay. Nothing can come

against it with sufficient force to move it, for it is "sure and steadfast."

This apostle appears to speak of the children of God in their complex character, as possessing two distinct natures, which are contrary the one to the other, as do also all the apostles, sometimes referring to them in their earthly nature, and sometimes in their divine nature. Paul says: "The good that I would I do not, but the evil which I would not that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me."—Rom. vii. 19, 20. He says: "I delight in the law of God after the inward man," and yet says, "O, wretched man that I am!" Here are two natures distinctly presented. That principle which causes him to delight in the law of God is not the same principle which causes him to do the thing which he hates, and which he would not. But in each case it is the same I, the same personality, although regarded in these two distinct natures, and sometimes spoken of as two men, the outer man and the inward man, the old man and the new man. So the Apostle John speaks of the Lord's people as liable to sin, and declares that none can truthfully say that he is without sin, and yet says that "whosoever is born of God doth not commit sin, and cannot sin."—1 John i. 8, 10; ii. 1, 2; iii. 9; v. 16, 18. Now, these declarations, though apparently contradictory, must be in perfect harmony with each other. In our earthly nature we sin; in our divine nature we cannot sin. A brother may sin a sin unto death, and he may sin a sin that is not unto death. In the one case he must be cut off from the fellowship of the church, which is the death referred to. In the other case, he who sees the sin shall ask of God, and he shall give him life for them that sin not unto death. Now, this is a brother in Christ, a child of God. So when the apostle immediately says, "we know that whosoever is born of God sinneth not," it must be that he refers to that divine nature which is manifested in us in the new birth, in which there is no sin. It is in that nature that we stand before God. "We are not in the flesh, but in the spirit, if so be that the spirit of God dwell in us."—Rom. viii. 9.

So when the apostle makes the solemn declaration that "if any man love the world, the love of the Father is

not in him," he must speak of the inward man, after which Paul says he delights in the law of God, or the new man, which, he says, "after God is created in righteousness and true holiness." If he had meant that the Christian could not, in his old, carnal nature, still love the world, he would not have exhorted them to "love not the world, nor the things that are in the world." The love of God is not in our flesh, for it is dead because of sin, if Christ be in us, and in it, there dwells no good thing. "But the spirit is life, because of righteousness," and the love of the world is not in that spirit, but the love of God is there. It is not in our flesh, but in the spirit, that "we stand holy and unblamable before God in love." Therefore, the apostles all admonish us that we should not walk after the flesh, for if we do we shall die, die to the fellowship of the church and to the comforts and blessings which are our birthright as children of God. But they exhort us to walk in the spirit as we live in the spirit.—Rom. viii. 5, 13; Gal. v. 25. And thus I understand the apostle here to warn us against being controlled in our walk and conversation by that world-loving spirit of the flesh, for it will surely lead us away from the path of life and spiritual joy, for there is no love of the world in that holy spirit which "is life because of righteousness." There is no love of the world in that new man which we are to put on, as the principle or ruler which is to direct us in our walk. There is no love of God in that old man which we are exhorted to put off.

Do you think, Brother Respass, that my deep sense of the corruptions of my nature, and the sinfulness of my heart, and my anxiety to find a suitability to my case in the word have led me to put an undue construction upon the words of the apostle? I hope not; for I would not shield myself at all from the plain truth. I want the word of the Lord to try me, and I want to submit to whatever it says of me. It seems to me that the understanding which I have tried to hint at has been revealed to me by the spirit, and I am confirmed in this by finding it consistent with all the scriptures, and by seeing in it the only explanation of the Christians' conflicting experiences.

I find also that it is not in the flesh, but in the spirit, that our fellowship with each other is. In the spirit we

dwell together in unity; and how good and pleasant it is when we are enabled by grace so to control the propensities of our flesh, and to submit one to another, that we can "keep the unity of the spirit in the bond of peace." There is no unity and no fellowship in the flesh. But the multitude of them that believed in the first establishment of the church "were of one heart and of one soul."—Acts iv. 32. And then was experienced that inexpressible goodness and pleasantness of which the psalmist so sweetly speaks. He says this dwelling together in unity is like the anointing on Aaron's head, which went down to the skirts of his garments.—Ps. cxxxiii. That anointing upon the head of our great high priest was the spirit of the Lord (Isa. lxi. 1), which reaches to all the members of his body, the church, and which teaches them of all things. "For ye," says the apostle, "have an unction from the holy one, and ye know all things."—1 John ii. 20, 27. Now the saints are exhorted to be of one mind (2 Cor. xiii. 11); to all speak the same thing, and be perfectly joined together in the same mind and in the same judgment (1 Cor. i. 10); to be likeminded, having the same love, being of one accord, of one mind; to walk by the same rule, and mind the same things.—Phil. ii. 2; iii. 16.

What a careful work is placed before us in these exhortations, to turn from the love of the world, which is in our flesh; to try and see what is of a fleshy character in our mind and judgment, in our walk and conversation; in our doctrine and order and to put it away. To let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves, and "by love serve one another." This shall we experience when the unity is, and know how good and how pleasant it is for brethren to dwell together in unity. There is always something infinitely refreshing about it, like the abundant dew of heaven, for it really is to our souls "the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore."

I did not know when I sat down that my mind would take this turn; but having written so much, I feel my mind relieved in a measure of the impression that was

upon it. So I send it to you for yourself and your spiritual readers, with love in the Lord.

Your Brother, in the hope of the gospel,
Southampton, Pa. SILAS H. DURAND.

CONCILIATORY.

Dear Brethren:—I have had an impression to write on the vexed question of predestination. I, for one, do not understand the predestination of all things, though it may be true, as Paul says, that God's ways are past finding out. It is plainly taught that the people of God are predestinated to be conformed to the image of his Son, (Rom. viii.) and it is also taught in Ephesians i., and is clearly implied elsewhere in the Bible. But the predestination of all events that come to pass is not plainly taught, to me. It is true a great many scriptures may be so construed, but I do not remember any that teach it as those that so clearly set forth the predestination of the church to salvation in Christ Jesus. If it be true that God has predestinated all things, both good and bad, it has not been so revealed to me as yet by his Spirit and word. There was once a time that I could not understand the absolute predestination of the elect people of God to salvation in Christ, but I believe that God made it plain to me, hence my dependence on him for a proper understanding of his word. I have realized my weakness and insufficiency for these things. I believe that if it is his will that I shall understand the Bible to teach the predestination of all things, he will make it clear to my mind; and as my past experience teaches me that I can know nothing of God without revelation, I do not feel at all inclined to declare non-fellowship with my brother who may know more than I do. Therefore I am willing for my brethren who are satisfied that the Bible teaches the predestination of all things to believe it. It is more than I can understand, as stated, but perhaps it is my weakness and ignorance, and if so, stronger brethren are required to bear with me, and all who are so weak as I am. I am satisfied that all Primitive Baptists believe in the predestination of the church to eternal life when God teaches it to

them; and of course they should be united on this and other points of doctrine, therefore the Lord reveals it to them. I am truly sorry to hear that some of our brethren, who believe in the predestination of all things, are ready to declare non-fellowship with those who can't see with them in this matter, but I believe if they will properly consider the matter they will abandon that idea.

I remember well that the subject of feet-washing was once discussed among the Baptists; some believed, and yet do, that it is an ordinance, and if not an ordinance, a duty that should be performed immediately after supper. This is my sentiment, and we all know that this is plainly taught in the New Testament; but other brethren, especially our Northern brethren, do not agree with us. I have been asked by brethren who regard feet-washing a duty that should be performed as above stated, if it was right to fellowship those who do not, and my answer has been about as follows: While I regard it a church duty, they may not; and I do not think that brethren should fall out and divide while they can agree upon the cardinal points of the doctrine and maintain the good works whereunto they were ordained. So I would say, relative to this matter that is being now discussed among us: Brethren, let us lay aside our preferences and prejudices and follow after the things that make for peace, and the things where-with one may edify another. Let us not think more of any because they know more than others, or think less because they know less. Paul says: "What hast thou that thou did'st not receive; who maketh thee to differ one from another?"

Yours, to serve in gospel bonds,
H. TEMPLES.

Blitch, Ga.

Mark how an immaculate Saviour glories in one of these singular saints, "And the Lord said unto Satan, Hast thou considered my servant Job?" Why, what is there in him so considerable? "There is none like him in all the earth." Though there were none in heaven so bad as Job, yet there were none on earth so good as Job. He was a man so like unto God, that there was no man like him.

“Behold how good and pleasant it is for brethren to dwell together in unity.”

Beloved Brother:—God’s people were all chosen in Christ before the foundation of the world, in whom grace and everything necessary was given them for their eternal salvation in the divine arrangement.

Man is made of the dust of the earth, and God breathes into his nostrils the breath of life and he becomes a living soul. He is now good, not holy, but is a good, natural man, not fit for heaven nor hell. Man sins, and as we are only Adam multiplied, we all sin, in him all died by one act of man’s disobedience. All the debt of the elect was charged to Christ, for he is the husband and she is the bride. He came and died as her surety, and bore all her sins in his own body on the tree. He arose from the grave for her justification, hence the law has no more dominion over Christ or his bride. He has redeemed her from under the law and its awful curse. This was done alike for every heir of promise, and one was not loved more than another; but while they are in a state of nature they are dead, helpless and contaminated with sin, and by nature the children of wrath, even as others. Hence, God in his own time, quickens them into life and shows to each his wretched condition as a lost and ruined sinner, and also manifests himself unto each poor, humble, penitent beggar as his savior. To some their manifestations seem much brighter than others, and mine seems to be the least, if I am one at all. But he that was given much had nothing to spare, and he that was given little had no lack. All are taught of the Lord alike. He leads them all forth by the right way that they might go to a city of habitation. Now, the sinner who has been thus led can claim Christ as his elder brother and God as his father. Hence are all brethren, all children of God, all born of God and all drink of the same spiritual rock, which is Jesus, and what feeds one will feed another. They have no fellowship for themselves, nor anybody else unless they are just like they are. They are all heirs of God and joint heirs with Christ. How highly-favored and blessed we are! “Behold how good and pleasant for brethren to dwell together in unity.” You see that they are now all children of the same parentage, and hence are brethren,

(2)

and they have *one* life, *one* Savior, *one* Father, *one* teacher, *one* God, who is above all and in them all; *one* church, which is a home for all the dear saints who are faithful. You see that they are all brethren, and all one or a unity; and now the important thing is “to dwell together,” not asunder. Owing to the weakness of the flesh, good and precious brethren are severed, sometimes when there is no material difference. We ought not to expect perfection in our brethren, and, because we cannot everyone see every point alike, want to declare against them; that is not “endeavoring to keep the ‘unity’ of the spirit in the bond of peace.” Because brethren write in different words from what we use, should we call them “fatalists,” “antinomians,” “heretics?” Is that brotherly? Is that trying “to dwell together in unity?” As I have often remarked, I have heard the brethren North and South, and they all preach one thing. Upon predestination some have more limited views than others, but they all preach the same. I have never heard one say that “anything” took place by “chance.” I hear brethren, who object to the predestination of all things, say that God controls all things in heaven, earth and hell, and overrules it and works it all according to his purpose; and I have never heard one North or South preach it stronger than that. When that faithful follower of Jesus, Elder Mitchell, wrote his communication on “predestination,” both sides said it was ably handled, and they heartily endorsed it. Brethren, it is a “great deep,” indeed, and we should not fall out with one another because we do not see alike. None claim that it makes God the author of sin.

Brethren, let us have forbearance with each other, and not sow to the flesh in these things. Do not set yourself up a standard for others to come to. If we see we are introducing things that are causing confusion we should at once put them away. “Let brotherly continue.” I want to see God’s people one everywhere. Brethren, let us, North and South, East and West, put away from us everything that is not in accordance with the scriptures; and differences of opinion on deep, mystified subjects, when the substance is all the same, should not cause confusion. When we see so much fault in others, is there not a beam in our own eye?

Examine ourselves first, and if we are without sin, then let us cast the first stone. Let us all hold our tongues if we cannot say anything good about our brother or sister. There is too much striving about words to no profit. There is also envyings and jealousies among God's people that cause much confusion, and let us examine ourselves and see if we possess it.

Yes, dear saints, when we are dwelling together in unity, everything is pleasant among us then. I do not want to look upon a brother like he was a thief, but treat him kindly, for we are all *one* family. Then let us act as brethren and sisters in Christ, and do all that we do in the fear of the Lord, and for the peace and wellfare of Zion. I am well pleased with Elder Hassell's article on predestination.

Yours in tribulation,

Ozark, Ala.

LEE HANCKS.

Dear Brethren Editors:—I feel like encouraging the publication of THE GOSPEL MESSENGER, because I believe it indeed to be a gospel messenger in the simplicity of gospel truth, according to the teaching of the sacred scriptures, which is manifestly shown to be the only infallible rule of faith and practice. And this is doubly dear to us now, while we are in the midst of turmoil and strife, by those who profess to bear the true Primitive Baptist standard of truth, while they are causing offenses and divisions contrary to the doctrine, which we have received in the plain teaching of the scriptures of truth. But in the midst of this I do the more rejoice when I hear of so many all over the country who steadfastly hold and rejoice together in the truth of the gospel, thus showing mutual love and fellowship in the faith of the gospel. And when I hear of their faith and love I am, like the old apostle, made to give thanks to the God and father of our Lord Jesus Christ for the grace bestowed on them by the effectual working of his power. For I feel assured that this mutual faith is of God and not of men, for it is the faith of the apostles and prophets clearly expressed by them. And now, whether we go east or west, north or south, we find the same faith most clearly expressed and mutually enjoyed, as was clearly manifest to us in

our visit among the Southern Baptists last winter, for although entire strangers, we had the same faith before we met and did not learn it of each other. But that unity of faith was clearly manifested in the sweet fellowship we enjoyed together, the remembrance of which shall ever be dear to me. And I am glad we have a medium of correspondence through which we can hear from all those who rejoice in the truth. Therefore I send this to you as an expression of good will and fellowship.

HARVEY WRIGHT.

Sexton, Ind.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,.....EDITORS.

ONE STAR DIFFERS FROM ANOTHER IN GLORY.

Some time ago brother J. S. Jowers requested a few lines through the MESSENGER on the text, "For one star differeth from another star in glory."—1 Cor. xv. 41. It will be seen in this chapter that the apostle is discussing one of the grandest and most mysteriously sublime themes that ever engaged the attention of men or angels—the *resurrection of the dead*. It is the main cardinal point of the gospel upon which is suspended the truth and certainty of all other points. If this is not true, then there is nothing that has ever been preached, written or believed, that is true. But in presenting our understanding of what is intended by the text—"One star differeth from another star in glory"—it is not necessary that we should enter into an argument as to the certainty of the resurrection itself; this fact is so clearly set forth in the chapter containing our text, that no argument, illustration or explanation of ours could possibly throw any additional light upon it.

It has been thought by even some who admit and believe the doctrine of the resurrection of the dead, that in the glorified state of the saints, after the resurrection of their "vile bodies," there will be different degrees of glory measured out to different ones, according to the degree of merit, toil, sufferings and faithfulness in this present time state. They predicate their argument mainly upon the illustration given by the apostle that

“there is one glory of the sun, another of the moon, and another glory of the stars; for one star differeth from another star in glory.” But instead of this text setting forth degrees in the glorified state of the saints of God in the heaven of ultimate glory, it seems to us more in harmony with the gospel of grace, and with the apostle’s argument, to consider it as an illustration of the different degrees of glory between that which is earthly and that which is heavenly; for in the immediate connection it is said, “There are bodies celestial and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.” And in the application of the figures and illustrations used by the apostle, he says: “So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory.” We see, therefore, that the different degrees of glory consist in the difference between that which is earthly and that which is heavenly, for it is precisely in this sense that the inspired apostle uses the words “terrestrial” and “celestial.” Terrestrial things are earthly things, and celestial things are such as are heavenly. In the glorified state of the saints in heaven above, they are all one in Christ Jesus and can all join in one harmonious song of adoration and praise to God and the Lamb who has redeemed them from every tongue, kindred and nation, and made them all, without distinction of what they were, or had done or suffered in this world, “kings and priests unto God.” The beginning of Paul’s argument on the resurrection is, “By the grace of God I am what I am,” and in the heaven of eternal glory it will still be the same “GRACE, GRACE.”—M.

Reader, why do you expect more than others in heaven, if grace has not made you more than others on earth? “If you love them that love you, what reward have you?” It is but natural that love should be returned to those from whom it has been received. Now natural works shall have only natural wages. If you would not have God put you off with a Pharisee’s portion, how can you put him off with a Pharisee’s performance?

ESTHER.—THIRD CHAPTER.

And the king took his ring from his hand and gave it unto Haman, the Jews' enemy, and said, The silver is given thee, and the people also, to do with them as seemeth good to thee. Then were the king's scribes called, and there was written according to all that Haman had commanded unto the king's lieutenants, governors of every province, and the rulers of every people of every province, and to every people after their language; in the name of the king was it written, and sealed with the king's ring; and the letters were sent by posts unto every province, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, the thirteenth day of the twelfth month, and to take the spoil of them for a prey.

RELIGION BY LAW.

Haman succeeded in getting a decree of death against the Jews, and having it sealed with the king's ring, which was in effect as a legislative enactment signed by the governor or president. It then became a law that even the king himself could not reverse. The whole power of the empire, civil and military, was thus turned over to Haman in the execution of his malignant designs against the Jews. The commandment was written by the king's scribes, and in the language of every people, and sent by the king's posts, and published by the king's officers, civil and military, in every province. The Jews were doomed; and doomed by a law that could not be reversed; a law in effect as irreversable as the law of nature itself, and which could be reversed only by a power greater than nature. No power less than that which caused the sun to stand still on Gibeon (Josh. x.), and the shadow to go back ten degrees upon the dial of Ahaz (2 Kings, xx.), and that which made a way in the sea, dividing the waters, that Israel should pass through dry shod (Ex. xiv.), and which preserved Jonah alive in the whale's belly three days and nights, that preserved Daniel in the lions' den, and the Hebrews in the fiery furnace (Dan. iii. and vi.), and which raised Christ from the grave—no power less could save them. Nothing less than a miracle could save them. The law passed by Haman was in effect, That whereas, there is a certain people dispersed in all the king's provinces, whose laws are diverse from all people, and who do not keep the king's laws; and whereas, it is not, therefore, for the king's profit to suffer them; therefore be it enacted, that on the thirteenth day of the twelfth month, it shall be the duty of each and every citizen of every

province of the king, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, and to take the spoil of them for a prey. Haman's genius as a statesman, evil though it be, is shown in this masterly stroke, in which he at once gratified his personal hatred of the Jews and unified all the various religions of the empire against them. His policy was to bring all the different religions of the empire under his own; in fact, to establish a State religion, and to do this he incited their cupidity and prejudice; their religious prejudice against the Jews making it a work of hatred, envy and cupidity. It thus became not only the path to honor and the king's favor, but also to pecuniary emoluments, in taking the property of the Jews as a prey. All worldly and state religions must necessarily hold out inducements of honor and profit; for such religion is of the world, and its honors and rewards are of the world. There are no sacrifices of the world for God in it, but its sacrifices are to the world and for the world only. It was a master piece of satanic strategy, and illustrative of Haman's thorough knowledge of human nature, especially of human nature depraved by false religion. This he utilized to the accomplishment of his evil purposes. For none knew better than he, as cited in the enactment, that the Jews were dispersed in every province, and were, therefore, known by all the different religious sects of the empire as a people exclusive and peculiar in their religion; exclusive in keeping themselves separate, religiously or in their worship, from all people; and in having, in a religious sense, laws diverse from all other people; and he knew that they were hated for it by all the different religions of the empire; and that however much these religious sects differed amongst themselves, they were one in hating the Jews. But as citizens, the Jews had no laws diverse from the laws over other citizens; for they kept the king's laws, and were more faithful to their civil obligations than even the king's native-born subjects, as we have proof in Mordecai. The Jews were like the Primitive Baptists now, and like God's people have been in all ages; they do not mix and commune with the religious sects around them, but as a church keep themselves unspotted from the idolatrous religious world. But they keep the laws of the country

in which they live because it is God's command they should. And because they do not affiliate with the religions around them, they are disliked, and charged with bigotry, fatalism, selfishness, etc. So it was, doubtless, with the Jews. Other religious sects, however much they differed in forms and ceremonies, were in spirit the same, as they are now, and were united in dislike to the doctrine of the Jews. Upon this natural dislike Haman united them all, whether Mede or Persian, or whatever their local religion, in one common work against the Jews. But it was true then, as it has always been with God's people, that they were hated without a just cause, and hated for righteousness' sake, from the days of Cain, who slew his brother, down to this day. The Jews were not to blame for non-conformity to the religions of the world, for they were not of the world, and because God had forbidden it.

"Thou shalt worship no other God; for the Lord whose name is Jealous, is a jealous God; lest thou make a covenant with the inhabitants and go a whoring after their gods, and one shall call thee and thou shalt eat of his sacrifice."—Ex. xxxiv. "Take heed to yourselves that your heart be not deceived, and ye turn aside and serve other gods and worship them, and then the Lord's wrath be kindled against you."—Deut. xi. "Neither shalt thou make marriages with them;" (the nations or religions around them,) "Thy daughters thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy son from following me, to serve other gods; so will the anger of the Lord be kindled against you. But thus shalt thou deal with them: ye shall destroy their altars; for thou art a holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon nor choose you because ye were more in number than any people, for ye were the fewest of all people; but because the Lord loved you hath he brought you out with a mighty hand, and redeemed you out of the house of bondage."—Deut. vii.

The Jews could not, therefore, worship with other people, not only because it was forbidden in God's law, but also by their experience. No other people in the empire of Ahasuerus had experienced what the Jews had, and none therefore knew God in the Spirit as they did. But they had been taught of God both in law or letter, and in spirit; in which teaching they had been brought low and humbled, and stripped of all their wealth or righteousness, and made to cry to God in poverty and destitution, and to realize the riches or righteousness of faith. They knew that this great change was not brought on them of their own natural will, nor kept in them of it. The Jew could eat with

the Jew the Passover supper, but with none but a Jew, for the Jew only knew what it meant. To others it was but a form, but to the Jew it was the symbol of God's love; of life, and his redemption from death. He knew what baptism in the sea and cloud was, and that none but a Jew could be baptized with that baptism. They were, by their experience, separated from the world to God, and crucified to it; and in their worship were manifested as not of the world. The wisdom of the world was not their light; but God was their light in the cloud by day and pillar of fire by night; and in walking in his light, which they reflected, they were the light of the world. Thus they lent to the world, (Deut. xxviii.) and the world was the borrower and therefore the servant; for God says (Prov. xxii.) the borrower is servant to the lender. They were commanded not to borrow of the world, for by it they would become the servants of the world; that is, the world would be their master, or teacher, and lord; for one is your master or teacher, even Christ, (Matt. xxiii). They had no need to borrow of the world, in a spiritual sense; for God had given them good statutes and commandments, such as he had given no other people; and to borrow from the wisdom of the world would be not only to borrow something inferior to what God had given them, but it would be also to dishonor God, as if his wisdom was inferior to the wisdom of the world. To them he had given the hidden wisdom, the wisdom of God in a mystery which none of the princes—the wisest of men—knew; and, therefore, which could not be borrowed of them.

So it is with the gospel church; she is a kingdom not of this world, and is not, therefore, governed by worldly principles (John xviii). And she is hated by the world—religious world—and because she is not of the world; 'and the world hath hated them because they are not of the world, even as I am not of the world.'—John xvii. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Ye have not chosen me, but I have chosen you; and if the world hate you, ye know that it hated me before it hated you."—John xv. But it hated me because I testify of it that the works thereof are evil.—

John vii. The people of God are not, therefore, to blame for refusing conformity to the world; nor do they do it because they hate the world, but because they love and fear God; and thus are made to give the world up; and not only to give it up, but to suffer persecution for his sake. Jesus would not mix with the religious world, but reprov'd it; and they murmured against him because he would not keep the traditions of the elders; nor will his people. To do it is to borrow of the world, and to become servants of men; in vain ye worship me, teaching for doctrines the commandments of men. Jesus would not even wash his hands as a religious rite or ceremony, because it was a tradition of the elders, or commandment of men, and designed to teach a doctrine contrary to the truth. It was no doubt intended to teach, if not directly, at least indirectly, that keeping the hands clean was a means of cleansing the heart. This is the spirit of all false religion; to make clean the outside in order to cleanse the heart; whilst the spirit of Christ's religion is that the heart must be cleansed first, and the conduct regulated thereby, or from the heart. Because one may be clean outside and a devil in heart, as Judas was.

Haman's religion, like all false religion, needed the support of the world; it could not stand without it, and hence it must be made the means of worldly honor and profit; and so being of the world, the world would love its own. Christ never sought the aid of government to establish his religion; nor did he offer worldly inducements for men to follow him; but to the contrary, he told them to follow him was not only to give the world up, but to suffer from it. Nor has his church ever sought the aid of government in establishing his religion in the world; because his people know that no government of man can do it; and that to establish it by government is in effect to destroy it, if it could be destroyed. It would be to make it a kingdom of the world, and the world to love it. Nor has the church of God ever sought to destroy other people on account of their religion. It is true that upon one occasion, when a Samaritan village would not receive them, that James and John wished him to destroy them with fire from heaven, as Elijah did, but Jesus rebuked them, saying: "Ye know not what manner of spirit ye are of; for the

Son of man is not come to destroy men's lives, but to save them."—Luke ix. The children of God ask only to be let alone and allowed to worship God as he has taught them. They know that the natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned.—1 Cor. ii. Knowing this, that it would be a denial of the faith to force men by law or other worldly means to be what they are by grace alone. It would be destructive of grace. Nor can the children of God persecute the religious world for their religion, even though the religious world persecute them; that is a worldly spirit which they are not to be of; but it is their spirit, when in their proper christian mind, to say, like Jesus, Father forgive them, for they know not what they do, (Luke xxiii); and like Stephen, when they stoned him to death, Lay not this sin to their charge (Acts vii.); and like the apostles, Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat.—1 Cor. iv. They are not of the world, and therefore they neither believe nor do as the world; in the spirit of which they are born they can pray for their enemies, bless them that curse, and pray for them which despitefully use and persecute them, and thus show that they are the children of their Father which is in heaven, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you, and what do you more than others?"—Matt. v. We do not, simply by our faith, show that we are not of the world, but we also and equally show it by our lives. Can faith or doctrine save us? No; no more than works, for both are the evidence of what Christ has done for us and in us; and except we have the spirit of Christ we are none of his. This is a very straight and narrow way, as Christ says it is, and as we know it is by experience; so much so that none shall walk in it, save by grace; and if never in it, then where is the claim of grace?

But Haman's religion is of the world, and therefore he spoke of the world, and the world heard him; but Mordecai was of God, and the Jews, who knew God, heard him; and those not of God heard him not. Hereby we know the spirit of truth and the spirit of error.

—1 John iv. Haman's religion was, therefore, against the truth of God; it hated the truth, and armed all the religions of the empire against the Jews in offering them honor and profit in their destruction. Every aspiring demagogue in all the land; every doctor, lawyer, editor, (if there had been any such in that day,) every captain, lieutenant and governor in every province, were all and each full-mouthed Hamanites. His religion was the craze of the day; it was popular and the way of promotion in securing Haman's favor. And in a still higher or in a spiritual sense: Haman's religion could not brook the poverty and dependance in Mordecai's religion; could not bear to work as tenants upon their Lord's estate; they felt as if they were making their landlord rich by their labor, and that he was not entitled to it; that all their labor should go to honor him and keep them poor and dependent upon him, was a yoke to them unbearable. They wanted the honor themselves, and therefore they sought the estate by slaying the heir. "They said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance."—Matt. xxi. Thus they added murder to their rebellion. This is the way of the Arminian world; they depose Christ to become rich themselves on their own works; they will not render unto Him the fruits of their labor; they forget that the estate belongs to Christ the heir, and assume the heirship themselves. They have not learned that by nature they are heirs of wrath, and that their works are works of wrath; and that Christ is the Son and heir, and that in Him alone, and in Him only, shall they inherit. Thus, though they hate the chosen of God, and envy them because they are chosen, they have no desire for the lot of the chosen; they desire the good things, but envy the chosen, whose lot is the evil things here.—Luke xvi. They would be the rich man and heir, but not the beggar at his gate; but they hate the beggar, and would not have his lot, and hate him because God has chosen him to it. Who of all the land would have been the despised Jew? and yet Haman seeks his destruction for being what he (Haman) would not for anything be, and what the Jew would never have been himself of his own carnal will. All religions were thus made in spirit one against the Jews; it was made honorable and lucrative

to destroy them; and as Haman's religion grew more popular, the Jew's religion grew more dispicable in the world.

Pontius Pilate and Herod, who before were at enmity to each other, were made friends together in destroying Christ; but their fellowship was one of hatred to Christ and not of love to each other.—Luke xxiii. It was the fellowship of evil and of devils, and not of God. Neither of them had any confidence in the other; and that is doubtless common with all false religions. The Pharisees had fellowship for each other, though they were but as a den of thieves.—Matt. xxi. To kill the Jews was to get what they had; to be made rich by murder; and so it is with Arminianism; to destroy the truth, is to set up works over grace; to honor and exalt depraved man; in short, to make him worse than he was before, and more worthy of damnation than he was even in nature; twofold more the child of hell. To have given them the wealth of the Jews would have been as putting the best robe upon the elder son; to the prodigal it was the mark of the love and forgiveness of his father; and it humbled him as a sense of God's forgiving love humbles the penitent sinner. But it would have had no such effect put upon the elder son; it would have exalted him, and made him more proud and arrogant than he was before; and his last state would have been worse than the first. Haman was seeking what the Jews had to add revenue to the king or law, and get himself honor; when the wealth of the Jews was not of the law, but of grace. The law condemned them—they were captives. It is true they did no violence to the law, but were faithful to it, but faithful as an obligation of grace and not as a means of grace. They rendered unto the law its dues; but it was not due the law to render unto it the forgiveness of sins; for that the law could not do; the law against sin was irreversable. The law protects the innocent and punishes the guilty, and the king's law dooming the Jews was felt by the Jews, and the Jews only; and they felt the sentence of death in themselves, that they should not trust in themselves but in God, who raises the dead. Haman felt no such condemnation, and had no such trust, but was alive and filled with self-confidence. So it is with the world in seeking the destruc-

tion of truth, the only system that can save the guilty. And this the conscious guilty feel; but the unregenerate have no sense of guilt and helplessness, and hence no sense of the need of that grace that alone can save them.

Haman, therefore, with all his wisdom and strategy, and all his zeal and ability, was not as wise as the poor Jew in the gate. For Mordecai knew more than he did. Haman did not know that the queen of the empire was a Jew, and that the king was with her, One with the Jews, and that therefore the law against the Jews was a decree against the throne itself. Haman, with all his wisdom, was but as a blind man; as one shooting with his gun breech foremost and emptying the whole charge into his own bosom. He was destitute of that hidden wisdom known to Mordecai—the wisdom of God in a mystery—for had he known the queen was a Jew he would not have sought the destruction of the Jews.

The devil, with all his subtlety in seeking the destruction of our first parents, was as ignorant as Haman, of the relationship of Christ and his people. Esther was made queen before Haman sought the destruction of the Jews; and Christ loved the church before she was corrupted by sin; nor did her fall affect or change his love for her; he loved her before she fell in sin, and when she was dead in sin. Grace was given her in Him before the world began. The devil, therefore, in plotting against her was plotting against Christ, her spiritual head; and so was Haman in plotting against the Jews, he was plotting against the king and queen. The Jews, therefore, stood in Esther, and though Haman had decreed against her in decreeing against the Jews, he was really decreeing his own destruction, and not the destruction of the Jews. And thus it has always been with God's people; they are so united to Him that every weapon formed against them is formed against him; and therefore before they are destroyed, he himself must be destroyed.

There is no doubt but false religion started in the garden, and was first preached by the serpent. It was then, as it is now, a distrust of God and a denial of his word. The mystery behind all that was seen and known by the serpent he was as ignorant of as Haman was that the king and Jews were one in Esther. And how little do the children of God even, know of the

mysteries of God. They are hidden from the wisest of them, and will be known only in eternity. Then the mystery will be finished, but not now. Nor will it profit us to attempt with unholy hands to remove the veil and pry into those mysteries. Thousands perished for looking into the ark of God.—1 Sam. vi. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all.—Ecc. xi. There is no searching of his understanding.—Is. xl. Only this: Let us know, and never forget that God is holy, and that we have made ourselves sinners; and that the condemnation of man is just, because it is by his holy law. Nor should we say that God is above all law; for in truth he is the source and fountain of law, and his law is like he is, holy. His law was holy before he gave it, and after he gave it; it was eternally so. He forbade our first parents eating the forbidden fruit. He did it because it was evil to eat it, and good for them not to eat it; but they ate it and sinned and brought death into the world and all our woe. Remember that God says that sin came by man, and that is enough for us to know; nor should we, like Satan, assume to know any more than God has said; nor to give a reason for it. Even Jesus himself was not ashamed to say that there was a day and hour he did not know of.—Mark xiii. And what are we that we should be wise above what is written.—R.

Our whole life should be a life of repentance; and such as needeth not to be repented of. While the vessel is leaking the pump may be going. Reader, it is an unfavorable symptom if you can wipe away tears from your eyes before God has washed away guilt from your conscience. Is it not better traveling to heaven *sadly*, than to hell *securely*? Give me a sorrowful saint rather than a merry sinner.

Pictures too late for this issue.

A principle to walk by: There can never be too great an estrangement from defilement.

ATONEMENT.—No. 2.

(Continued from page 40.)

As promised in a former article, we will now speak of some things necessary to constitute an atonement for sin.

1. The first thing necessary, of which we shall now speak, is that whatever may be the offering as an atonement for sin, it must be only such, in every particular, as God has appointed. No other sacrifice, no matter how great it might be, or how solemnly it might be offered as an atonement, could be acceptable unto God, but rather it would bring greater guilt and wrath upon him who dared to offer it. All the sacrifices of the Israelites in the legal dispensation were such as God had appointed for them, else the whole service was vitiated and polluted, and brought a curse, rather than a blessing, upon them. These legal and ceremonial atonements, and all things enjoined upon that nation, were types, shadows and patterns of good things to come, which were most gloriously fulfilled in Christ as the living substance of all these shadows. The victim to be offered as an atonement must be of the Lord's appointing, at a certain age, and without blemish, else it could not shadow forth the atonement by our Lord Jesus, who was appointed of God and, "Verily, fore-ordained before the foundation of the world" to be offered as a Lamb without spot or blemish.—1 Peter i. 20.

2. The second thing which we here mention as necessary to constitute an atonement, is that it must be *definite*, for *specified* sins of *specified* persons. Such a thing as an indefinite atonement, or an atonement for sins in general, without regard to any particular sins or particular persons, is unknown in the Bible. And, indeed, if it is wanting in this particular point of being *definite*, it is wanting in everything necessary to constitute it an atonement for sin or for sinners at all. By those who believe and preach an indefinite or general atonement for all sins and all sinners, the assertion above may be considered rather too strong. But we insist that there is no such thing as an atonement for sins or for sinners unless it is special and definite for specified persons and specified sins.

This very point, respecting the nature and constituent elements necessary for an atonement, is clearly set forth in the 4th, 5th and 6th chapters of Leviticus. If even *one* of the children of Israel should sin through ignorance, then there must be an atonement made for that *one sin* of that *one person*. If the anointed priest should sin there must be a special atonement made for him, and no other person was interested in such atonement, nor was there any other sin put away by it than that for which the atonement was specially made. Or if *one* of the *rulers* in Israel had sinned "through ignorance against any of the commandments of the Lord his God," he must bring a "kid of the goats, a male without blemish," and "lay his hand upon the head of the goat and kill it in the place where they kill the burnt offering before the Lord," and thereby signify that his sin is transferred and imputed to the victim, and by its death he lives and his sin is put away. Or if the whole congregation of Israel should sin through ignorance "then the congregation" must offer a bullock for that particular sin, and the elders of Israel, as representing the whole congregation, should lay their hands upon the head of the bullock before the Lord, "and the bullock shall be killed before the Lord," and the "priest shall make an atonement for them, and it shall be forgiven them."—Lev. iv. 20. Here is a definite statement made for a definite sin of a definite and special congregation, in which no other sins or people were represented or interested. Nothing is hinted about its being general to all mankind in nature, or of its being limited in its application to only a part of those for whom atonement is made.

While considering these ceremonial atonements, let us bear in mind that they are real, existing facts, and literally performed as recorded; but at the same time they are also types, shadows and figures to illustrate the nature of the great atonement for sins by the blood of Jesus, when, as the great high priest, he bore our sins in his own body on the cross, and thereby made a full, complete and sufficient atonement for every sinner, whom he represented, and whose sins were imputed to or charged upon him.

The careful reader will not fail to notice that in the record given of these ceremonial atonements among

(3)

God's chosen nation, not one word is said, or anything indicating that the atonement had any sufficiency, efficiency, merit or virtue to put away any sin or sins for any one, except such atonement was made for sins of persons specially designated as guilty of those specified sins. The victim offered as an atoning sacrifice must have the very sins for which it is offered imputed to it, and in its death represent the guilty party whose sins are thus laid upon it. And so far as relates to the application of the atonement, it is always as extensive as the atonement itself; indeed, we know nothing of the extent of the atonement by our Lord Jesus, except as it is manifested by its application in turning sinners from darkness to light and giving them a good hope through grace in Jesus. When they who are dead in tresspass and in sins are quickened by the spirit and power of God, convicted of sin and have repentance, faith and hope given them, these are some of the sure signs of their interest in the atonement, without which no man has any right to say or believe that the atonement is made for him; neither does he know positively that it is not for him. We do know, however, that it is written that "When we were yet without strength, in due time Christ died for the ungodly." The atonement was not made for godly people, but for the ungodly, and no ungodly man can positively know that he is not embraced in it; nor can he know that he is till the Lord shall make it manifest by bringing him to a knowledge of the truth as it is in Jesus. "God commendeth his love toward us in that while we were yet *sinners* Christ died for us."—Rom. v. 6, 8.

But if there is no application of the atonement, by calling sinners out of the darkness of sin and unbelief to the marvelous light of God's saving grace, where is the evidence that there has ever been any atonement made for them at all. An atonement for sin which does not result in putting away sin, or that has no saving efficiency and virtue of itself to bring forth any saving fruits in those for whom it is claimed to have been made, is no atonement at all, and should never be called by that name. We are aware that the advocates of "general atonement" and "special application" claim that the atonement is *sufficient* for all Adam's race, but yet the application of it is extended to none

only on conditions which they are supposed to be able to comply with or to neglect at pleasure. But where is its sufficiency if, in the end, it proves a grand failure? If there is not sufficiency of virtue and merit in the atonement to break down and remove the blindness and obstinacy of the sinner, how can it be said that it is sufficient? Is that sufficient which proves at last to be entirely insufficient? We must close for the present, but hope to continue the subject in next issue.—M.

RESURRECTION.

The above is the title of a "little book" of 342 pages, recently published and now for sale by the author, Eld. David Bartley, of New Castle, Ind. It is written in a forcible and compact style, and printed on good paper, in bold and clean type, so as to be easily read by old or young. And as it is devoted exclusively to the doctrine of the resurrection, it contains nothing that should grate harshly upon the ear of any child of God, no matter what his peculiar denominational creed may be. All honest enquirers after truth must certainly be interested and benefited by carefully reading such a work. There is nothing contained in the gospel of Christ to which more prominence is given in the Scriptures than the Final Resurrection of the dead; and yet, this is the only book we have ever seen devoted exclusively to that point of gospel doctrine. We regard it as deserving a liberal patronage and extensive circulation among all Christian people. Price, 75 cents. Address Elder David Bartley, New Castle, Ind.—M.

A lady being once told that the world in all its glory was but vanity, returned for answer, "True, I have heard that Solomon said so, but he tried it before he said it, and so will I." Thus, many believe not a toad to be poisonous, till they are envenomed with it; but they forget that it is not only vanity, but also vexation of spirit; and all who are resolved to try the former must also feel the latter.

EXTRACTS FROM LETTERS.

EXPERIENCE.—*Eld. S. E. Pennington*—DEAR BROTHER: By your request I will try, if the Lord wills, to write in part what the Lord has done, as I hope, for me, a vile sinner, as I saw myself to be; and if I have a hope at all it seems to me to be the least of all. I was led, with many others, to join the Missionaries in a protracted meeting, but I am bound to confess that I knew not the love of Christ then, or else I am deceived now, and I reckon I was as honest in my religion then as Paul was in his whilst he was persecuting the church of Christ. I believed it was the work of the sinner to choose or reject offered mercy until four years ago last September, at which time, I hope, the Lord showed me the guilty distance I stood from him.

The district meeting at Hopewell closed the fourth Sunday in July, and, though not interested in it, I attended. When the meeting closed Sister Bettie Webb asked me, on parting, to go down there the next Saturday, and I went on Friday, and there were several of us, and we had quite a lively time going down. On Saturday I went to Fellowship, and as I entered the house a strange feeling came over me, such as I had never before felt. I did not know what the matter was with me, and wished I was back at home. This feeling continued, and while you were preaching the tears began to flow from my eyes, and why I did not know. When the meeting closed I hoped you might go where I went, to Brother James Payne's, but you did not. It seemed to me that evening that night would never come, but when it came I went to bed early, but not to sleep. The inquiry was, What is the matter? But finally I slept, and when I awoke the same uneasy feeling was with me. We returned to the meeting and soon they began to sing the hymn, "While sorrows encompass me around," etc., my tears began to flow and I wanted to get off to myself. You arose to preach, and the text was, "Blessed are they that mourn, for they shall be comforted;" and surely the spirit of the Lord was with you that day. While you preached it seemed that a light shined around me, and I saw my sins as a mountain before me; and never had I seen them so before, and I felt to be a sinner; oh, such a vile sinner as I was!

It was then, if ever, that I was made to cry' for mercy. My cry was Lord have mercy! And when you all were seated at the communion table, I thought surely you were the best people on earth, whilst I was so vile. And when you were closing and bidding each other good-bye in the parting hand, I wanted to ask you to pray for me, for I then felt the need of the prayers of all Christians, and I feel that they did pray for me. We started home on Monday, and it seemed to me that everything was happy and that my mourning was turned into joy; it surely was a pleasant day to me until late in the evening, when I was nearing home the thought came into my mind, "How can I enter my dear old father's and mother's house, having been such a wicked child, almost hating them for the doctrine they loved, and I thought I would ask them to forgive me; but before I got there it seemed to me that I was deceived. I went in and sat down, but did not sit long until I had to leave to hide my tears. At supper I could not eat. I got the Bible to read, and it was a new book to me, and the old Baptist papers that I once scorned I now read with pleasure. I wanted to hear you preach again; and for about six weeks I hardly knew how the time passed. You came and preached on the night of the 4th Saturday in October, from the scripture, Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God, and it was as a cooling drink to a weary and thirsty soul. You told my feelings better than I have been able to do myself, and the next day your preaching was the same to me, so it seemed to me that you were the true people of God; and that I would give all things to be half as good as the Primitive Baptists seemed to me to be. I felt I had found the true church, a peculiar people, separate from all sects and institutions of men; but whilst I believed all this, I resolved to remain with the Missionaries and live a better life. But alas! when I went their preaching did not satisfy my thirsty and hungry soul; but it seemed to me that it would not do to leave my friends and associates, and I again settled to remain, as I thought. Finally I quit going for six months, but went to hear the Primitives, and dearly loved their preaching, but was not worthy to live with them; and when I returned home, many have been the

times that I did not feel that I would live till their next meeting. I have gone, thinking to offer myself often, but my heart would fail, and I returned home to find no rest, for four long years. Whilst at home during the session of the Bethany Association, and while all alone, I hope and trust I was made willing to forsake all and go to my friends and tell my little experience. So I promised that if I lived till next meeting I would go; and so when the time came I went, feeling very unworthy to ask a name and place amongst the children of God; but I couldn't stay away, and I was kindly received, so it surprised me; for it seemed to me that I did not say anything scarcely; and I passed a few days very smoothly. But doubts and fears have assailed me, and evil is present with me. Brother Pennington, I hope the Lord will bless you with health and long life, to comfort his scattered saints.

Dixon, Miss.

MATTIE DEARING.

WINCHESTER, KY., Dec., 1887.—*Brother Respass*:—I enclose you this letter of my dear sainted brother, that I would like to see in the MESSENGER. It was written by him a few days after I baptized him, on Monday after the fourth Sunday in September, and he died the 22d December afterwards. This is about the last letter he wrote. Yours to serve,

JAS. J. GILBERT.

SOUTH FORK, KY., Oct. 7, 1887.—*Jas. J. Gilbert, Very Dear Brother*:—I thought I would write you a few lines this evening, hoping the Lord will be my helper. I have been looking for a letter from you, but have about lost all hopes of getting one. I think if I could write like you can, I would take up more time in writing, but it appears to be such a task for me to write. I don't know of any person that I would be more pleased to get a letter from than you. O, that I could be with you more, and hear you talk about our dear Jesus.

How sweet the name of Jesus sounds
In a believer's ear.

But I am so ignorant of the things of our dear Lord, which makes me feel, if a saint at all, I am one of the least of all. But I know it is by His free grace we are saved, if saved at all. Within ourselves we can do nothing, so it all has to come from Him. Well, Jim, I reckon I was looking for something more than I ought

to have expected. The change was not as sudden with me as it was with you and others. It has been a gradual change with me; I know there was a change somehow, for the things I now love I once hated, and the things I once loved is now despicable in my sight. But my evidence did not appear bright enough to me. I hope if the Lord has a purpose in me, it will be carried out. I feel entirely dependent on Him, and all my trust is in him, and O, that He may enable me to feel more and more the need of Him every day of my life. It appears that I owe a debt to Him I never can repay. He is entitled to all the praise that ever could be given Him, and more too. Well, Jim, I think we have got one amongst the best of mothers. O, how much she has talked to me about my future state, and O how thankful I feel that we are blessed with such a mother, for I think there are but few such mothers to talk to them about such an important thing as their future state. When I look around and see so many going on in all manner of wickedness and foolishness, it is distressing to think about it. O, if they could feel and see as I have, they surely would not go on in such a way. I felt that I was the unworthiest of all; but O, my little hope, as little as it is, I would not give it up, and be as I once was, for all the riches of this world. Well, Jim, if not providentially hindered, I want to go to Station camp-meeting. I suppose brother Rupard will be there. I would like for you to be there. It appears that I have so many cares that I can't get off to go anywhere. I must come to a close. I did not think, when I commenced, that I would more than fill one side of a sheet of paper, but I have about filled all my sheet, and tried to interest you, whether I have or not. Give my love to all the family, reserving a good portion for yourself. I want you to write me a good, long letter.

As ever, your brother,

MILLARD F. GILBERT.

SALTER, ALA., July, 1887.—*Elder W. M. Mitchell*:—I have thought for some time I would write you a little letter, but have feared it might be trespassing too much upon your valuable time. My grandfather receives THE GOSPEL MESSENGER regularly, and is well pleased with it. I also like very much to read it myself,

especially those good letters you address to children. I have read those letters with much interest, even when I had to spell most all of the long words; and I yet peruse the pages of the MESSENGER anxiously, expecting something addressed to children, but for some time have been sadly disappointed. I see that one little girl has acknowledged her appreciation of those letters, and I take the liberty to say for myself and some others, that we do not see how any child could fail to appreciate the admonition which you and Elder Chick have so kindly given us. I have one brother and two sisters, all younger than I am. I have never been to school but fifteen days; our mother teaches us at home. I am a granddaughter of Elder J. P. Sayers. Your little friend,

MELISSA HOWELL.

Well, MELISSA, we hope you will always prove to be worthy of such kindred, and of such a mother, who has taught you to appreciate good advice, and to write us such a nice "little letter." Write again.—M.

Boxwood, GA., 2d Jan., 1888.—*Dear Brother Respass:* I am in my 85th year, and have been a member of the Primitive Baptist Church at Pleasant Plains 55 years this month. I have taken the MESSENGER six years. I now send a dollar for 1888. I am, and always have been, well pleased with the doctrine it contains: Salvation by grace, treasured up in Jesus Christ for all the heirs of salvation, and that before Adam's dust was made; and no part of it the work of a poor sinner. Now let me drop a few words of admonition in love to the subscribers of the MESSENGER: My Bible teaches me, "Pay what thou owest." Now brethren and friends, it is not reasonable that Brother Respass should send forth the MESSENGER at his own expense. Pay up, brethren and friends, for it is amazingly cheap, and worth double the price we pay for it. And I think every heaven-born soul loves the doctrine it contains. Now, Brother Respass, let me dun you a little: You have been in the upper and lower parts of the Ebenezer Association, but never in the middle part. We will have a General Meeting at Pleasant Plains, commencing on Friday before the fifth Sunday in July next. Come, and eat with me at my table. I remain your unworthy brother, in

hope of that rest that is prepared for the people of God.
—Heb. iv. 9.

JOEL HARDIE.

OBITUARIES.

G. M. HARTSFIELD.

Deacon GODFREY M. HARTSFIELD departed this life November 20, 1887, aged seventy-five years, seven months and twenty-six days. He was born in Clark county, Ga., March 24, 1812. He was married to Roxie W. Sledge, July 19, 1836, with whom he lived happily and pleasantly (his home ever being a pleasant home for Primitive Baptists) until December 4, 1880, when she was called away by death. Since that time he made his home with his son, Brother J. M. Hartsfield, where he received to the last every attention that children could bestow upon a parent. He experienced a hope in Christ in 1832, and in 1836 was baptized into the fellowship of the church at Towaliga, Butts county, Ga. When the church split upon the Institutions, he went with the Primitives; joined the church at High Shoals, in the Towaliga Association, and was ordained deacon in that church where he remained, earnestly protesting against the disorders of the church, using his office well, purchasing to himself a good degree and great boldness, until 1859, he drew his letter, and with his family moved to Columbia county, Ark. In 1861 or '62 he joined the church at Fellowship, Columbia county, Ark. In 1866 drew his letter and joined at Macedonia, in the same county, where he lived a worthy and consistent member, using his office well. He was ever at his place, if not providentially hindered, and was sound and steadfast in the faith once delivered to the saints, firmly believing that salvation is of the Lord. He was loved and respected by all who knew him. He was confined to his room most of the time for more than twelve months, during which time it pleased the Lord to send some of His servants to his home to preach His blessed word, which was a great comfort to him. He often spoke of his approaching end, and said he was awaiting the Lord's time, that he had finished his course and was willing to go, and that he was not afraid to die. He raised a respectable family of children, five of whom survive him, four of them being members of the same church with their father. His disease being of a dropsical nature, he was a great sufferer at times, often thinking his last moments had come, but when the last time he suffered little or no pain, calmly falling asleep in Jesus without a struggle or groan, leaving a smile on his countenance. Thus the dear old father died in the full triumphs of a living faith in Christ Jesus. There were none of the brethren present to witness his last moments, except Brother Lawson, of Louisiana, who had called in with them at the time, his company being a great comfort to the family in that hour. On Monday, the 21st, assembled at the family grave yard at 2 o'clock P. M., a company of brethren and friends, where, after a short discourse by the

writer, followed by Elder A. L. Turner, his remains were laid in the long resting place.

N. C. YARBROUGH.

NARCISSA L. CAUSEY.

The subject of the following notice was born in Crawford county, Ga., February, 1844, and died in Henry county, Ala., on August 26, 1887, aged about forty-three years. She was the youngest daughter of Nathan and Icy S. Fowler, late of Crawford county. She was married to Sam'l Glover at an early age. Mr. Glover lived but a short while. She had one child which died quite young. She was married about the year 1866, to E. M. Causey, with whom she lived until her death. The writer was not intimately acquainted with her during several years before her death, but has learned from her neighbors that she lived an orderly member of the Mission Baptist Church. She had the reputation of being a good wife, mother and neighbor. I have been informed that her religious principles were of the Primitive Baptist persuasion, but she joined the Mission Church to be with her husband, who was so a Mission Baptist. Those intimately acquainted with her in her last years, rejoice in the belief that she has gone to rest. She left a devoted husband and three children to mourn over her seemingly early death. May the good Lord guard, guide and direct her children, husband and friends in the way that leads to life eternal, and may they all be permitted at last to meet her in heaven where sickness and sorrow, pain and death, are felt and feared no more.

A BROTHER.

JOHN E. LEARD.

Our son, JOHN E. LEARD, was born in Pike county, Ark., 4th June, 1866, and departed this life at his father's, in Clark county, Ark., 26th November, 1887, after a painful illness of thirteen days, suffering with that dire disease, flux. John was a dutiful child, and one of great promise. He professed a hope in Christ, in June, 1886, and on Saturday before the first Sunday in August, related his experience to the Primitive Baptist Church at Center, and was baptized the following day by Elder J. S. Lee. Feeling a duty, as we believe, of a public sort resting on him, he moved off in September, 1887, about eight or nine miles, saying he was going to pick out cotton, but on his death-bed, said it was to get rid of those impressions. He had only been moved back two days when he was taken down, and he told his sister during his sickness that if he could get well again, he thought he would be more attentive to duty. But it seemed that he must go. Medical aid was called in next morning after he was taken, but by a misstep in prescription, and then a worse misstep in the nurse, placed the disease beyond medical skill.

He leaves a wife, father and mother, three brothers and two sisters to mourn the loss of a dear son, an affectionate husband and brother, but we mourn not as those that have no hope. We hope to meet our children again where poisonous drugs cannot be administered nor sickness come where parting will not be known.

Brethren, pray for us, that the Lord may enable us to bear our troubles losses and crosses without murmuring.

Leard, Ark.

D. R. LEARD.

MARY E. SMITH.

My dear aunt, MARY ELIZABETH SMITH, departed this life October 15th, 1887, in her fifty-eighth year, after a lingering illness of cancer of about fifteen months, during which time she was not out of her house more than three times. She was born near Columbus, Ga., and married J. H. Pettus, and then moved to Autauga county, Ala., where she has lived ever since up to about six years ago, when she moved to Selma. Her first husband lost his life in the late war, and after a number of years she married Mr. William Smith, whom she lived with for several years before he died. She was a loving wife and a tender mother. She was loved by all who knew her. She leaves one sister and six children, three girls and three boys. Two of her daughters married. One is now in North Carolina, near Charlotte, N. C. The Lord gave and the Lord taketh away; blessed be the name of the Lord. Weep not, dear ones, for her as she is at rest. As ever, yours to serve, in hope of eternal life,

Selma, Ala.

W. H. COLEMAN.

MRS. L. V. ADCOCK.

LOUELLER VIRGINIA ADCOCK, daughter of F. F. Strawn and Margaret Strawn, was born March 22, 1857, married Marion Adcock November 18, 1880, died of consumption September 4, 1887. Thus, in the wisdom of a righteous and holy God, in the bloom of youth, has one who was loved by her father, husband and sister, and all who knew her, passed away and is no more of time. Oh, how solemn is death! To see the time when physicians, parents and all must step aside and say the will of the Lord is done. Lou was of a quiet and amiable disposition, a woman of deep thought, and endeavored to act from a matured judgment. The subject of true and undefiled religion evidently engrossed her mind for several years, but being so thoroughly satisfied of her own depravity and the great purity of a righteous and holy God, she refused, until two days before her demise, to claim a hope in his mercy; and the last words she audibly spoke were, "Oh, death where is thy sting; oh, grave where is thy victory!" Farewell vain world." Sure y, then, she embraced Jesus, for none but Jesus can take away the sting of death, nor give the victory. Neither can any other cause us to see the vanity of this world. Then cease to mourn, ye sighing ones, and may the Lord Jesus, by his blessed spirit of grace, give you to realize the vanity of earthly things and the supreme and transcendent importance of your spiritual and eternal interests, and lead you, under a deep sense of your own sinfulness, with weeping and supplication, to the throne of his mercy, and enable you to count all things lost for the excellency of the knowledge of Christ Jesus our Lord. May he shed abroad his renewing and transporting love in your hearts, and elevate your thoughts and affections above the corrupting and fading beauties of this vain world to the pure and everlasting realities of heaven is our sincerest prayer. Amen. Mrs. Adcock was buried September 15 at the family grave yard of her husband's grandparents. Funeral services by the writer. Text: "Thy kingdom come;

thy will be done." Also, "A bruised reed shall not break, and smoking flax shall he not quench till he send forth judgment unto victory."

Adairsville, Ga.

F. M. CASEY.

MRS. K. A. DIEAS.

My dear sister, MRS. K. A. DIEAS, departed this life June 9th, 1888, after an illness of nearly twelve months. She was the daughter of John and Sarah Crosby, was born April 12th, 1856, and was the mother of five children. When it seemed that all hope of her recovery was gone, she was told that a new doctor was coming in a few minutes to see her, and she clasped her thin, pale hands together and shouted and prayed that she might be enabled to give her relief, and she also asked those around her bedside to pray for her. The day before she died she put her weak hands on her oldest boy's head, saying: "Johnny, be a good boy, and tell William all the good you know." Her mother was sitting by her when she said: "Ma, I am nearly gone, and my poor little baby away yonder, but the Lord will take care of it." We kept the baby during her affliction. Her dying request was for mother to take her precious children and take care of them. When death came she passed off like one going to sleep. During her severe illness she had the pleasure of hearing Elders Stalling, Tomlinson and Sims preach, also two of her dear uncles, William and James Patten. She was not a member of the church, but I have a reason to believe that her heart was with God's people. I sincerely trust the Lord will bless her bereaved children. Her sister,

MALINDA C. CROSBY.

MRS. SABRINA DAVIS.

Sister SABRINA DAVIS departed this life in her fifty-seventh year at her residence in Wilkinson county, Ga., March 2d, with heart disease, and was sick only a short while, bearing her sufferings with Christian fortitude, saying, "The will of the Lord be done, and all will be well." She joined the Primitive Baptist Church at Mt. Carmel, Wilkinson county, Ga., in the year 1857, and was baptized by Elder William Cooper, where she remained a strict member till death. The writer was intimately acquainted with her for fifteen years, and oh, how I did love to meet and converse with her on that all important subject, religion, which is sweeter to me than honey. She was twice married. First to Mr. — Pearson, who left her at death with three small children. Her second husband, Mr. James Davis, by whom she had three daughters, and whom she left heart stricken, and four weeping children, two sons and two daughters and a host of friends to mourn her death. But we sorrow not as for one without hope, for we firmly believe she sweetly sleeps in Jesus. Her children were all present at her death except one son in Texas. A short time before her death she asked where her son was, and she was told that he was out in the yard, and she said "she wanted to talk to him, but dreaded to commence." Her husband and son soon came in, and she told them that "she must soon leave them, but not to grieve for her, for she believed she would soon be at rest." She said to her son: "I know it is

ard, for you have just had to part with your dear wife, and now you must part with your mother; but do not grieve for me, for I am ready and willing to go." She then turned her eyes to her weeping daughter, Mrs. Cornelia McCook, who stood by her bedside, and said: "Daughter, I now it is hard, but the Lord will enable you to bear it." She then called little Mamie, her granddaughter, who had been living with her, and kissed her and told her to be a good girl and go home to her mamma. He then gave directions as to her burial, and told them to lay her down, as she was propped up in bed, as she felt perfectly easy, and quietly fell sleep in Jesus. None but those who have been bereaved of a loving mother know the sorrow of a grief-stricken family. In place of sunshine, happiness and joy that once filled our homes, now is darkness and gloom. Our mother and friend is gone, but as a shining light in the church of Christ she lives in our hearts and lives in glory. M. C. LOARD.

MRS. KATIE RUST

died at the residence of her son-in-law, Alford Arnold, in McLean county, Ky. She was the daughter of Jacob and Elizabeth Dame, and was born in Virginia 20th of October, 1813, and died November 11th, 1887. She moved when young to Kentucky, and was married three times, and the mother of seven children, two sons and three daughters by her first husband, one son and one daughter by her second. She professed a hope in Christ thirty-five or forty years ago, and lived a Christian life up to her death. On 8th of September she took her bed and sat up but very little any more. She said she was willing and ready to go any time the Lord called her, not fearing anything after death, and told my oldest sister what clothing she wanted to be buried in. She told her children not to grieve for her. I never saw anyone more willing to go than she was. Her last words were, "Glory, glory! Heaven, heaven!" I believe God gave me strength to bear up under the heavy stroke, and how could I leave her in the last hour of death when she had said so many times, "Children, stay with me." I sat by her side and held her hand until she had almost breathed her last, and then gently laid the lovely hand by her side and left the room, never to see my poor mamma alive again. She never struggled or groaned in death, but went off like one going to sleep. Her husband and two oldest sons preceded her to the grave. She leaves five children, six brothers, one sister, thirty-two grandchildren and eight great grandchildren to mourn her loss; but we mourn not as those that have no hope, for we believe she is now with Jesus.

Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But it is God that has bereft us,
He can all our sorrows heal.

Hanson, Ky.

MARY C. DAME.

W. R. FOSTER.

Our beloved brother, W. R. FOSTER, son of Stephen and Elizabeth Foster, died at his residence in Monroe county, Ga., July 11, 1887; was born May 28, 1853. He was a member of the Primitive Baptist Church Ramah; was sick four weeks with typhoid malaria fever, and was very

quiet and patient in his sickness; and we can say with much gratitude that he had every comfort and attention that kind and affectionate relatives and good neighbors could afford. He was much respected and highly esteemed by all who knew him; was a kind brother and a good neighbor, ever ready and willing to lend a helping hand in time of need. Oh, how we miss him! How sad to think that we will never hear his loving voice any more, and that we can never see his face again on earth. But we hope he has gone to better mansions on high, where he will forever at rest. May the good Lord help us in my prayer.

There is a home, a happy home,
Beyond this earthly shore;
Our long-lost friends we there shall meet,
To part with never more.

LOU FOSTER.

OTTIE BLUE.

Death has again visited father Blue's family and taken another one of his fair and lovely daughters. OTTIE, the subject of this notice, the youngest of the family, was born February 11, 1874, departed this life November 21, 1887, aged thirteen years, nine months and ten days. She was a very bright and intelligent girl—bid fair for many years—but pleased our Heavenly Father to call her away in the days of her youth before she knew much of this world's sorrows and afflictions. She had the appearance, manners and disposition a great deal like her dear sister Alma. She was always very stout and hearty, never took any medicine from a doctor before; assisted her mother in putting out a large wash on Thursday, and that night was taken with a severe cold and scarlet fever, suffered beyond all description until Monday morning about 3 o'clock when she quietly passed away. She leaves an affectionate father and mother, two kind sisters, four brothers, and many relatives and friends to lament her loss. May God, who tempers the wind to the shorn and blessing lambs, remember her dear parents in their sad bereavement, and grant them grace to bear up under every trial, and be submissive to his holy will, knowing that "all things work together for good to them that love God, and are so called according to his purpose." Her remains were interred in the Amanda Township Cemetery, by the side of her dear sister Alma, to await its final resurrection. May we all be prepared by God's grace to meet them and all the redeemed of God, in a brighter world than this, is the desire of the unworthy writer.

Sabina, Ohio.

GEORGE WADDLE.

BARTLEY HOPWOOD JONES.

The subject of this notice died very suddenly of paralysis of the head October 12, 1887, aged sixty-seven years and eleven months. He was assisting to save his son-in-law's house, which stood adjoining a burning building in the little village of Siloam, near where he lived. He never spoke after he fell. Mr. Jones was born in Middle Tennessee, and at the age of 10 years his parents moved to Perry county, Ills. His parents were Church School Baptists, but he never made a public profession of a hope; yet

had a hope in Christ for more than thirty years, but owing to a great sense of unworthiness he never cast in his lot with the people of his choice, with whom he gave every evidence that they were his people. Mr. Jones was a Mason, and this, no doubt, was also a clog in his way. He was married in 1841, to Elizabeth Ann Ragland, daughter of Elder Ragland. His wife died April 6, 1861, leaving seven children living, two dead. On December 16, 1861, Mr. Jones married Miss Sarah P. Ford, daughter of Mr. John Ford, who bore him four children, two of whom are living. Thus he leaves nine children and a devoted wife to mourn, but not as those without hope. In 1868 he moved to Worth county, Mo., and the next year bought land and settled in Gentry county, where he died. He was of a very sociable and kind disposition, full of sympathy and very tender towards those in distress—always a word of cheer for old or young, and thus endeared himself to all with whom he met in life. His dear wife and children and grandchildren will miss him much, as will also the church and entire brotherhood, to whom he was very dearly attached in spirit. May the dear Lord heal their broken hearts and comfort all that mourn, for none but Him alone can heal and cause us to say, "The Lord gave and the Lord taketh away; blessed be the name of the Lord." I was sent for to attend his funeral, and tried, in great weakness, to preach to the largest concourse of people that I ever saw gathered on such an occasion, from Heb. ix. 24-28. I felt that I had lost a very dear friend, and this is the feeling of all who knew him. In hope of life,

ISAIAH J. CLABAUGH.

JOEL GULLEDGE.

The subject of this notice was born, I think, in South Carolina, July 14, 1805, and immigrated to Mississippi in about 1833. He was married the first time in 1825, by which marriage there were seven children. He was married the second time to Miss Joicy A. Morris, November 12, 1846, by whom there were ten children, making in all seventeen children that were born to him. He died at his residence in Holmes county, Miss., August 5, 1887, aged eighty-two years and nineteen days. Brother Gulledge moved to Holmes county, Miss., in about 1835, and lived on the same place some fifty-two years. He obtained a hope in Christ and joined the Primitive Baptist Church in 1848, since which time I have been intimately acquainted with him, and can say of a truth, he was a good husband, an indulgent father, and an obliging neighbor. He was a great lover of Primitive Baptist preaching; so much so he, of his own means, without any assistance, built an excellent meeting-house near his dwelling, where he invited all Old School preachers to preach, and in a few years, about the year 1875, there was a church constituted at this place, where his membership was at the time of his death. Truly a good man is gone, but we mourn not as those who have no hope, believing the loss of our dear sister is his eternal gain. May the God of all grace sanctify this sore bereavment to the good of the broken-hearted widow and children.

Denmark, Miss.

A. B. MORRIS.

MRS. MARY M. WATKINS,

Daughter of J. W. and L. E. Fields, was born January 9, 1851, and departed this life August 26, 1887, of typhoid fever, after suffering with twenty-one days. She was truly a good woman, and a good mother to her little children, and a precious wife to her husband; a kind daughter to parents, and a loving sister to her brothers and sisters. Everybody who knew her loved her, because she was so good and kind to all.

1870, October 15th, she joined the Primitive Baptist Church at Bethesda and was baptized by her father, and was a good and faithful member until death. Her seat was never vacant without a reason, and she enjoyed her religion and her meeting with her brethren and sisters. She was married to Silas I. Watkins March 25, 1872, and was the mother of eight children, four boys and four girls, who are to remember her care for them. On Monday, before she died Friday, one of her sisters Christ was sitting by her bedside, and she said to her: "I have no desire to get well; there is nothing here to live for," and seeing the tears in his sister's eyes, could talk no more with her of dying. In her last days she told her precious mother and a few others of the sweet enjoyment she had with her Saviour one whole night and day. Her precious baby was not two months old, and her oldest child was fourteen years old the day she died. O, what a sad birth-day to him! Her husband had just gotten up from a bad spell of typhoid fever. His troubles are so great for him to bear. We hope that our Saviour will be with us through all troubles and trials on earth, and give us grace to bear them, for there is nothing impossible with God. May God lead us as she was lead, that we die in peace and live at rest. Written by her sister, MITTIE COVENNAH.

W. C. WHITE

Died at his home, Henderson, Pike county, Ala., October 24th, 1887. He was born in Ashville, N. C., 31st of January, 1805, making his age eighty-two years, eight months and twenty-three days. In his thirteenth year on the 29th of October, 1818, he moved with his father to Coffeetown, Ala., and lived there until 1823, when they moved to Alaqua, Fla., and lived there from April 23 to October in same year, and then moved to Rab's Store, Conecuh county, Ala., and in February, 1827, he moved to Pike, where he lived up to his death. He was married to S. R. Gibson the 1st of August, 1833, and he joined the Primitive Baptist Church at Hopewell 14th of May, 1855, where he has lived a faithful member to his death. He was baptized by Elder Moses Helms. He was the father of six children, and grand-father of sixty-three. As a husband he had few equals, and as a father there was none better. I do not think the writer ever heard a person speak aught against him. He had no enemies. On the 4th day of July, 1886, his horse ran away with him and threw him out of his buggy, bruising him up so he has almost been past traveling ever since. He bore his afflictions with great fortitude. Only a few hours before his death the question was asked where he hurt, and his answer was, "Nowhere." On Friday before he died Monday he was asked how he felt about dying, and he said he felt like he would go to rest, and he had a hope that Christ bore his sin on the cross. The only thing in his way was the sting of death. Although he lived on this earth a long time, not a single crook or turn can be found in his moral and Christian career; and though he be dead, his example still lives. We are consoled to believe his soul was borne by bright spirits to that land where trouble and pain cease to be and parting never comes.

J. I. F. LAW.

BALIEGH, ALA., December 8, 1887.—*Dear Brother J. R. Respess:* I will say to you that the church I belong to is in peace, and we have the gospel preached to us by our dear brother, W. B. Jones. He is our supply this year. I will say to you that Liberty church numbered in 1872 five members, and two of them were turned out, which brought us to three. Now she has thirty-eight members. On our last meeting one joined us, who came out of the Mission Baptists. He joined before the division, and is seventy-two years old. He said his travels were like the children of Israel, forty years in the wilderness, only he had been fifty-two years with them. He told us his experience, and said it had been a long time ago, but he seemed to understand it better than at first, and the time and place were all clear to him. It was a day of rejoicing at Liberty that day. I have visited three associations this year, and they were associations indeed; for it was all peace and harmony, and a time of rejoicing with the brethren and sisters. Remember me when you are well with you, and may God bless and save you is my desire.

GREEN CARVER.

Union meeting of the first district of the late Echeconna association will be held with Emmanuel church, Upson county, Ga., commencing on Friday before the fourth Sunday in April, 1888.

Sister Mary Parker's Book.

WOODSTOCK, December 29, 1887.

Dear Brethren:—I am requested to write for THE GOSPEL MESSENGER in behalf of Sister Mary Parker's book. Its title is, "Collection of Gems; or, Letters Written by Mary Parker." The dear sister is the daughter of the late Elder John Parker, of Ohio, who was a very able minister of our order. She has been afflicted with incurable dropsy for seven years, not able to walk or scarcely be moved at all. On account of her long illness, she has come to be in need of many things attendant upon such a state, and some sisters of our order are having her letters published in book form for her benefit, and also for the benefit of those who are privileged to read them. Her letters are beautiful and full of interest to those who love to read of the dealings of the Lord with his children. All are earnestly requested to do all they can in circulating the book. We hope each and every one will feel interested and called upon to render comfort and assistance to the afflicted one. Remember, dear ones, what a great affliction it is to be confined to one's sick chamber, in pain and distress, while many hours, days and years must roll around. Let not the Master say to us concerning her, "Sick, and ye visited me not." The book will be in size 5x8 inches, and will contain nearly 300 pages. Price, cloth binding, 75 cents, and paper, 60 cents. Address Mrs. Alma F. Naghten, Pleasantville, Ohio; money orders payable at Lancaster, Ohio. Postage stamps, not desired.

MRS. KATE SWARTOUT.

REDUCTION IN PRICE.

I will hereafter sell my books, entitled "The Sovereignty of God," at 50c. per single copy, or \$5.00 per dozen. My pamphlet of forty pages, on the subject of **Predestination**, at 15c. per single copy, or eight copies for \$1.00. Agents having my books or pamphlets on hand and will please send me the money for any number they may have sold, if any, retaining enough to pay them for their trouble, and sell at above rates hereafter. Address

JOHN ROWE,
Butler, Ga.

Central and Southwestern Railroads

SAVANNAH, GA., Nov. 22, 1885.

ON and after SUNDAY, Nov. 22, 1885, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.		READ DOWN		READ DOWN.		READ DOWN.	
No. 6.	From Columbus.	No. 20.		No. 51.	From Savannah.	No. 53.	
11:40 a.m. Lv.	Columbus	Lv. 9:00 p.m.		8:40 a.m. Lv.	Savannah	Lv. 8:10 p.m.	
2:14 p.m. Lv.	Butler	Lv. 1:17 a.m.		3:45 p.m. Ar.	Augusta	Ar. 6:15 a.m.	
3:07 p.m. Lv.	Fort Valley	Lv. 3:03 a.m.		4:25 p.m. Ar.	Macon	Ar. 3:20 a.m.	
4:25 p.m. Ar.	Macon	Ar. 5:20 a.m.		12:55 a.m. Ar.	Fort Valley	Ar. 11:09 a.m.	
9:30 p.m. Ar.	Atlanta	Ar. 12:40 p.m.		2:32 a.m. Ar.	Butler	Ar. 11:50 a.m.	
	Eufaula	Ar.		6:23 a.m. Ar.	Columbus	Ar. 2:15 p.m.	
10:45 p.m. Ar.	Albany	Ar.		9:30 p.m. Ar.	Atlanta	Ar. 7:32 a.m.	
	Milledgeville	Ar. 5:49 p.m.			Eufaula	Ar. 4:01 p.m.	
	Eatonton	Ar. 7:40 p.m.		10:45 p.m. Ar.	Albany	Ar. 2:45 p.m.	
6:15 a.m. Ar.	Augusta	Ar. 3:45 p.m.		5:49 p.m. Ar.	Milledgeville	Ar.	
6:00 a.m. Ar.	Savannah	Ar. 4:07 p.m.		7:40 p.m. Ar.	Eatonton	Ar.	

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The Third Edition of the HYMN AND TUNE BOOK will be ready by the middle of April. A few copies have been bound in Turkey Morocco, the price of which will be \$2.50, sent post-paid by mail. Price of common binding \$1.25, sent by mail post-paid. Price per dozen, sent by freight or express, at expense of purchaser, \$12.00. To any one sending an order for a dozen, with the money (\$12.00), we will send an extra copy. Send money order payable at Philadelphia, or registered letter to Elder SILAS H. DURAND, Southampton, Bucks Co., Pa.

These books for sale at GOSPEL MESSENGER office

THOS. GILBERT,

Steam Printer, Book-Binder, and Paper Box Manufacturer,

COLUMBUS, GEORGIA.

Vol. 10.

No. 3.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

MARCH, 1888.

*All Letters, Remittances and Communications, should be addressed
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Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

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*Any one sending us Five Dollars for five new subscribers, shall have
one copy of the Messenger for one year free.*

A REQUEST.

Dear Brother Respass: Please allow me space in the MESSENGER to request of all who have given me their orders and money for books and papers, and who have not promptly had their orders filled by receiving the books or papers ordered, to notify me of it, and I will take great pleasure in seeing after it for them. I have just received a letter from a sister who gave me an order, with the money, for a book last summer, and the book has not reached her yet while a brother at the same office, who at the same time also gave me an order and the money for the same kind of book, to be sent by the same publisher, has received his. There may be others who have failed to receive books and papers ordered through me. If that be the case, I will take it as a special favor to be notified of it at once, that I may trace up the cause of such failure, and have the matter properly attended to. As my whole time is given up to traveling and preaching, I felt it to be my duty to encourage other people to take and read Primitive Baptist books and Primitive Baptist papers, and have taken an active part in procuring orders for books and papers, hoping and believing that I could and would increase my usefulness thereby to the Old School Baptists, who are my people in the Lord, if I may be allowed to claim any as my people. Wherever I have gone on preaching tours I have procured many such orders, and I am willing to continue to do so, doing if it will not impair my usefulness. I had never thought for a moment that acting as the servant of my brethren, my kindred in the Lord, in the way I could have any bad effect whatever until a beloved brother kindly suggested recently that it was his opinion that mixing up books and papers with traveling and preaching would be an injury to me. If it injures me and results in good to precious brethren and sisters, that's all right. Long since I have tried to forget self as much as possible as the servant of God's people, and labor more for their good, and the glory of God, than for my own good. Will such a course be an injury to the household of faith? That is the question that now concerns me. If the spread of written truth can be an injury, then it is plain that the encouraging of brethren to read our books and periodicals is all wrong. But the same might be said of preaching the truth, which, of course, would be going too far, and saying too much. The spread of God's truth, written or preached, is gall to the advocates of error, to the sowers of the seeds of discord among brethren. It is not, therefore, the spread of truth that can injure me among the true and tried people of God, or injure them. But the main point is this: It is impossible for the many brethren whom I had never seen before, and among whom I labor but a short time, to know me intimately as a man; they can only form an estimate of me in that respect after they see me and hear me. So when they trust their money and orders with me, and any fail to receive their books or papers promptly, and, may be, some not at all, it lays me liable to blame and unjust suspicions. They may fear that I have appropriated their money to my own use and become guilty of a breach of trust—a most heinous offense. In the way accidental loss in the mails, misdirected books and papers by publishers, or forgetfulness, or bad management of publishers, and unavoidable delays in sending out books and papers become an injury to me. Mistakes are unavoidable, and it may be in this way some may not have received what is justly their due. To such this request is specially intended, and I hope an immediate response will come from them after reading it. Another request I wish to make, which is, that I want brethren to feel free with me everywhere, and if they see any wrong in me or in the course I am pursuing, to tell me of it or write me freely. I want, above all things, to be right, and have the moral courage to stand up for it and defend it; and then I want to be of the highest usefulness to the people of God as their *servant*, and not their dictator. I want to walk in plain paths along with the *lamb*s of the flock. I want true humility and meekness to adorn my career. I want a little warm nook in the corner of the hearts of all of God's people, and to be remembered in their prayers. I want to do the Lord's will and want my will to be swallowed up in his.

Affectionately yours, in hope of eternal life,
Address: J. H. PURIFOY, Furman, Ala

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 3. BUTLER, GA., MARCH, 1888. Vol. 10

BIOGRAPHICAL.

ELDER A. SHANKS.

I was born 27th December, 1810, in Montgomery county, Ohio, and when quite young my parents moved to Miami county, which was then a new and thinly settled portion of the State. Schools being scarce there in that day I was, of course, deprived of even a common educa-



tion. My father was poor and hard-run, and unable to send me off from home to school (which advantage many have to-day). Though my parents were poor in this world's goods, yet I believe they are now rich in glory, for they have long since passed away. They were both Old School Baptists, and admonished their children to be truthful and civil, and to behave themselves both at home and abroad. But they never said to me that I could be a Christian whenever I chose to be; though they often had occasion to correct me, for I now know that I was a wild and rude boy, and though I was wild and rude yet I had the good fortune, in general, to have the good will of my playmates and

associates. I thought also that all men were truthful and would not tell falsehoods; and at the age of about 16 or 17 my father sent me on a trip to Zensville with a four-horse team after a load of goods; and one evening I fell in company with an old man, and he bantered me for a horse trade, saying his horse was one of the finest animals out, and if I would trade one of mine need never fear getting stalled. One of father's horse was lazy, but a very good horse; so I thought as his was so much stronger I would trade, and we did trade, and he just as good as cheated me out of my father's horse, for the one I got was by good judges thought to be some 22 or 23 years old. From that time to this day I find all men are not truthful. I name this to show how ignorant I was then of a wicked and deceitful heart. From that time I began to think of what I had heard—of a bad place and a good place—for my father and mother often spoke of such places, and said no liar would go to the good place; and by this time I had begun to read a little, and hear others read; so I found all men were not truthful, and it seemed to me there was a necessity for both places—the good and the bad, so that the good could go to the good place, and the bad to the bad place. Now at about the age of 11 my father emigrated to the State of Indiana and settled in the then wild and new country, and there I had the privilege of a three months' school, and school facilities there were pretty good, but we were hard-run and as I was the oldest of my father's family I was obliged to be on the place helping to clear and open up a farm; yet I often thought of those two places, and inclined to make my calling and election sure; so to do good at it I went with all my power, yet I found I often did bad, and then I would double my diligence, and be very good to make up for all my bad doings. I went on in this way some four years, and finally got very good, very religious indeed, and thought I could see great many missteps in old professors; and if I could not be a better saint than they were I would not be a saint at all.

In 1833, in my 23d year, I married a Miss Anna Lenon, and my dear wife claimed to be a poor sinner while I claimed to be a tall professor. She had received a hope in Christ when about 14 years old, and all the

days she lived when she spoke of her hope she would say, "if I am saved at all it will be by the mercy and goodness of God," and she always felt too unworthy to join the church; but before her death I hope it pleased the good Lord to reveal in me his Son, the Lord and Saviour Jesus Christ. And let me say to you, my precious brother, that my Pharisee religion went like chaff before the wind, and I felt myself a greater sinner than my wife could ever be, and the letters of authority which I had in my hand I had no more use for. And duty seemed to lay heavy on me, and I went to the church called Paint Creek, in Carroll county, Indiana, and told my little story, and was received into fellowship, and ever since have been hobbling along, feeling myself a poor sinner in the sight of God, and if ever saved it will be by sovereign and reigning grace. O what a glory there is in rich and sovereign grace! I will go back to the time and place that I hope the good Lord was graciously pleased to show me how he could be just and save a poor sinner such as I felt myself to be. In 1839 I was constrained to give up all for lost; I thought a just and holy God could never have compassion on a vile sinner, the vilest of sinners; but as I said before, when it pleased God to reveal his Son in me the hope of glory, I was enabled to view Jesus a full and complete Saviour—not a half Saviour. O no, my dear brother, but a Jesus that will save his people from their sins, and I did rejoice and sing praises to the good Lord, and said, "Lord, let now thy servant depart in peace, for my eyes have seen thy salvation in my deliverance." I thought my troubles all over, but O, how mistaken I was; for soon duty seemed to lay heavy on me to preach, and how to perform I knew not, but it appeared to me that the Lord had a work for me to do, and that was to preach Jesus, the way, the truth and the life to poor sinners; and I thought how can a poor and illiterate, ignorant worm of the dust, go and speak of such a holy cause as I then viewed it, and do yet, but those feelings followed me many years, by day and by night, and I could not get clear of them, though I fought with all the power I had to banish them from me, yet it would appear to me that there is nothing impossible with God; and, my dear brother, I do know that if I ever have preached God all and in all it has

been by the power of God; for in me, that is in my flesh, dwelleth no good thing.

I have written lengthily, and it seems like I have not said one word to comfort you; but, my brother, I will ask you in conclusion to bear with a poor sinner, and may we, with the whole family of God, say God's will be done. Yours in gospel bonds,

Turner, Oregon.

A. SHANKS.

WARNIC, OREGON.—*Dear Brother Respass*:—I was visiting some of the churches of the Siloam Association, and was at the house of our dear old brother Elder Abner Shanks; and I requested him to write a short sketch of his life and send me his photograph, that I might send it to you to publish in the GOSPEL MESSENGER. And of Elder Shanks I may say he is second to none in the estimation of his brethren in Oregon.

G. E. MAYFIELD.

MARY.

I hardly think of any one among all the interesting characters of scripture history that I have more admired and loved to contemplate than that Mary whose abode was in Bethany. It was probably characteristic of her to "sit at Jesus' feet and hear his word," rather than to be troubled about other things. This incident is recorded in connection with the first mention we find of her name, but the character is fully borne out in her after life. It was this Mary whose brother Lazarus was sick. The scene at the grave of the deceased brother and the subsequent one at the supper in the house of Simon, are probably not surpassed in intense and pathetic interest by any event in sacred history. "When Mary was come where Jesus was, and saw him she fell down at his feet, saying, 'Lord, if thou hadst been here my brother had not died.' When Jesus therefore saw her weeping, and the Jews also weeping that came with her, he groaned in the spirit and was troubled." It was Martha, and not Mary, that raised a somewhat indelicate objection to the stone being removed from the grave, because that he had been dead so long. It was after, and shortly after, these events that a public supper was tendered to Jesus and his disciples, in the interest of this family, by a wealthy Pharisee of the town. Lazarus was one that sat at meat at the table, while Martha served. In addition to

all the occasions of love and devotion that Mary had felt before, was now added this, that the Lord had restored her deceased brother to her from the dead. Faith, hope and joy all seem to be combined in one triumph in Mary's case. Is it anything at all strange that she should have, in the presence of the disciples, bedewed his feet with tears? But she does not stop at this. She procures a box of very precious ointment and poured it on his head as he sat at meat.—Matthew xxxvi. 7. The Redeemer vindicated her against all criticisms as touching the propriety of her conduct. When we remember that it is on record that Jesus loved this family, and that it appears to have been a place of retreat for repose from the bustle and noise and heat of the oppressive city, we may well conclude that no vindication is needed. But I suppose some will remember that the Pharisee *thought* (he did not say) that she was a *sinner*. People were sinners, in a Jewish sense, when they did not observe all the ceremonies of the Jewish law; and they were sinners, in a Pharisaic sense, when they failed to observe all that the Pharisees enjoined. Christ himself was a sinner in this view, or according to the standard that they had set up. She no doubt felt her sinfulness, and was penitent in his presence, as was Peter when he said, "Depart from me, for I am a sinful man, O Lord."

Those who are at all conversant with the Jewish law know that ceremonial defilement was contracted by the touch. If the Lord Jesus did not know that this woman observed all the rituals required in order to legal sanctification, he would no doubt avoid her touch lest he should encounter ceremonial defilement. These are about the thoughts that the Pharisee thought within himself. The disciples did not show this solicitude. The only trouble with them seemed to have been with Judas, who thought the cost of the ointment could have been put to better use.

Mary is a representative case. There are weeping Marys yet. They will sit at his feet and hear his word; and wheresoever this gospel shall be preached in all the world they will be found. This memorial is written for their sakes.

Mary seems to have been quite a common name among the Jews in those days, and as all those named ap-

pear to have been exceptionally devoted disciples, I have regretted that an idea should have obtained, extensively among preachers and poets, that some of these Marys were immoral. Not only are suspicions of this kind entirely without scriptural warrant, but they have not even the countenance of respectable tradition. It would be difficult to find in all the New Testament any instance of stronger testimonials of divine approbation than those given of Mary, the sister of Martha, and Mary Magdalene. Yet these two are quite frequently confounded with each other, and consequently both subjected to approbious epithets. Mary, of the city of Magdala, seems to have been a woman of wealth and distinction, yet a subject of much affliction. She is named as one among those whom Jesus healed of *evil spirits and infirmities*. A complication of diseases, the healing of which resulted, in her case, in a life of humble devotion and profound gratitude. I remember once reading a sermon (it was called a sermon), the author of which had acquired quite a notoriety, and was sometimes spoken of as Brooklyn's great preacher, the subject being this anointing by Mary. After making a kind of theatrical exhibition of the princely grandeur of the place, and the sumptuousness of the feast, the number of attendants and the like, the guests are represented as being shocked by the entrance unbidden of a dirty hag from the street with disheveled hair and tattered and soiled garments, intruding herself like a crazy woman into the midst of the festivities of the place. I only allude to this, and only thus a sentence or two of it, by way of contrast to show what absurdities can be palmed off by preachers, and readily accepted without protest by numerous hearers, who, it might seem, had never read their Bibles at all. "It was that Mary that anointed the Lord with ointment whose brother Lazarus was sick." Of her Jesus testified that she had chosen that good part that should not be taken away from her. It was that Mary *whom Jesus loved*. Near to this sacred retreat occurred the last interviews between Jesus and his disciples on earth. From the heights of Bethany he pronounced his benediction and ascended to his Father, and their Father to his God, and their God. While there was no stain upon the character of the Redeemer, neither was there

upon the character of those with whom he associated. I have felt desirous to remove, if possible, from the minds of brethren and sisters, traditional errors in regard to important scriptural events, and especially when they reflect unfavorably upon those characters that adorn the scriptural pages.

Yours, in fellowship,
State Road, Del. E. RITTENHOUSE.

MY TRIALS SINCE THE WAR, AND MY CALL TO THE MINISTRY AND GOD'S GOODNESS.

(Continued from February Messenger, page 63.)

In the year 1877 I moved on an old farm near the church (Beulah) at Graham and lived there two years, but made but little on the farm, and had to make a support by the hard work of myself and children cutting cord wood, crossties, etc. The first year there, and on the first Sunday in June, while I was gone to Big Creek, which church I was then serving, my wife was taken sick, and was never well again, though at times able to sit up. She always attended her church meetings when she was well enough to sit up so as to be carried. From that time on for three succeeding years I had to hire my domestic work done. During this time I filled all of my appointments and attended all my conferences. In '79 I bought a lot of land and settled in the woods, and it looked very gloomy to me to go in debt for land with an invalid wife and nothing else but poverty. We built a house and moved therein in February, '79, and on 3d April my wife died of pneumonia. She attended her meeting for the last time the third Sunday in March, assuring me that it would be the last time. On Tuesday following she was taken down, and after 17 days' of intense suffering she fell asleep, as we hope and believe, in Jesus.

I now felt that I was ruined, and it was reported that I was also dead (for I was sick with the same disease at the time she was), and I felt that I would be much better off if the report had been true. My troubles were so great. My health was bad for several months, and I worked all I could when I was at home, but con-

·tinued to attend my appointments, thinking I would spend the most of my few remaining days among the brethren. But I soon found I could not do this; had some small children that had to be cared for; my only daughter then at home, was a mere child of ten years, and I soon saw that things at home would go to naught if I did not get some one to take care of them for me and help raise the children. By the request of my children, both grown and small, I concluded to get some one to take care of the children for me, which I did, and was married the third time 19th August, 1879 to Miss Martha A. F. Cannon, the daughter of Deacon John G. Cannon. I am thus made to realize the sayings of Solomon in Prov. xix. 14, "A prudent wife is from the Lord:" for she, together with both my others, has been a helpmeet indeed. Since that time I have not served the church much as pastor, but served Beulah as a messenger in every session since she joined the Alapaha Association except one, and as correspondent a great deal. By special request, and a sense of duty, my whole time has been filled, not staying at home more than two Sundays in a year. I went when and where I felt impressed, and when at home worked all I was able. I have pursued that course until now. Ten years ago I was very poor, but now we have a good home, and with care and industry myself and two youngest boys (now about grown) can make a good support, and not be servants for other men.

Dear brethren, I feel that the Lord has been gracious and merciful unto me in bringing me through many dangers, toils and snares, and in the preservation of my seemingly unprofitable life, and blessing me with health and prosperity, in delivering me out of all my troubles, and, most dear of all, blessing me with a hope of salvation through the redemption of the Lord Jesus Christ. And, too, receiving a number of my children as the live from among the dead. My four grown daughters, two son-in-laws and two sons are now members of Beulah Church, and others, we believe, are fit material for the church. We are again made to realize the sayings of the psalmist, "God is our refuge and strength, a very present help in trouble." Feeling this, we can exclaim, Bless the Lord, O my soul, and all that is within me bless his holy name. Brethren, trust the

Lord, for he is good, and a stronghold in the day of trouble, and he knoweth them that trust in him.—Nahum i. 7. The Lord is good to them that wait for him; to the soul that seeketh him.—Lam. iii. 25. Yes, he has promised to bless his children in obedience and humility.

When Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal, he died.—Hosea xiii. 1. The Scriptures abound with testimony of God's goodness; and the humble Christian feels and knows it by experience. He knows that salvation is by grace alone, and not in the agency of man. No; not by power nor by might, but by my Spirit, saith the Lord.

Dear brethren, in conclusion I would ask your pardon for my many imperfections; I am truly sensible of them, and I oftentimes feel that my call, if indeed it be a call, together with my entire work in the ministry, is a delusion, and has all been a failure. At other times, when I can glean one ray of heavenly light, and seeing the many encouragements that I have from the brethren, I am made to feel otherwise. But when self is considered, my course is indeed a doubtful one. Thus the most of my life has been spent in mixtures of joy and sorrow; the evening of my life in the ministry I am spending in service to the brethren, but with fear and trembling.

Yours still in tribulation and much weakness, both mental and physical.

J. W. LOARD.

SANCTIFICATION.

(Continued.)

Jesus taught his disciples to pray "forgive us our sins;" and until he comes, and his people are with and like him they *need* to offer this prayer. That man who claims to have attained sinless perfection has outgrown and has no use for this prayer Jesus taught his disciples. It has become quite popular now in certain quarters for men to speak of sanctification as a completed work; that the believer is so dead to sin and so sanctified in Christ that the sins of the flesh are no longer his own individual acts, but the sins of another person. This reminds me of the saying I once heard of. An old bishop, who was a lord, or nobleman, when reproved

for his sins, he said that he sinned not as a bishop, but as a lord; and the answer was: "Well, sir, where will the bishop be while the devil is burning my lord for his iniquities?" Much confusion and error has grown out of misinterpreting certain scriptures in regard to the two natures found in every child of God. In a correct and scriptural exposition of these will be found the true and satisfactory explanation of the strange contradictions of the Christian experience, and the explanation of Paul's language in Romans vii. There are two representative men; the first Adam, the head of all those descended from him by ordinary generation, and the second Adam, the Lord from heaven, the head of all those born again. The new birth of the spirit is no less real than the old birth of the flesh. The life derived from the second Adam is no less real than the life from the first. Every sinner is born into the world with a nature like that of Adam after his fall. Every sinner born again of the spirit has a nature like that of the second Adam; he is a "partaker of the divine nature;" he bears the image of both the earthly and the heavenly man. From the one he inherits a sinful nature, from the other a sinless nature; and this that is "born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." Christ Jesus to his disciples says: "Because I live, ye shall live also." Now men generally are ready to admit the fact of the life derived from the first Adam, but there is a vast amount of unbelief as regards the fact and reality of the life derived from the second Adam. No one, however, who will accept the infallible word of God can deny the reality of the new birth, new life, the new nature. As the branch has vital union with the vine, and is of the same life and nature with the stem, so the believer has vital union with the Lord Jesus his head, and is of the same life and nature with him. This truth is so fundamental, so clearly set forth in the scriptures that it seems that no believer in our Lord would for a moment deny it. Now these two lives these two natures not only exist, but they *coexist*, they are found in the same *man*, and at the same time. One is from and of the flesh, the other is from and of the spirit; the one links us to Adam, who fell, the other links us to the second Adam, who is risen and ascended

into glory. This truth is set forth in the scriptures in such language as the following: "The nature according to the flesh, and the nature according to the spirit." "The life from the first Adam and the life from the second Adam." "The life of the flesh and the life of the spirit." "The old man and the new man," etc. If any say that this is an inexplicable mystery, then we answer: In the incarnation of the Son of God a notable illustration of the coexistence of two natures in one personality, the person of the Son of God. "Great is the mystery of godliness; God was manifest in the flesh." This is a fundamental truth of the Christian religion, and has been, and is now, a stone of stumbling and a rock of offense. The life of Jesus of Nazareth is inexplicable and a perplexing mystery, unless he is at the same moment and in the one person both human and divine. In him the two natures do *coexist*. "In the beginning was the word, and the word was with God, and the word was God." "And the word was made flesh, and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The fulness of the godhead and the fulness of manhood dwell bodily in him as one living person. The holy spirit in the word uses various expressions to set forth this truth of the two natures and the manifestations thereof. "In me, that is in my flesh, dwells no good thing;" and yet the will to do good is present with him. He does evil, but he hates it. There is a law in his members which wars against the law of his mind. There is a body of death from which he prays to be delivered (Rom. vii.), and again the spirit speaks thus: "That ye put off concerning the former conversation the old man, which is corrupt, according to deceitful lust, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness;" and again the conflict is described thus: "For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would."—Gal. v. Here is the believer and his progress in the divine life; here is the conflict; here we have the two men, the old and the new; the two natures, the flesh and the spirit; the two laws in our members; the two lives; two forces; two

principles; in a word, here is the "Shulamite;" and what do we see in the Shulamite? "As it were the company of two armies." The Shulamite is the believer, and the two armies are the two principles, two forces in conflict one with the other in the heart of every believer. This is the Christian experience, and here is a ceaseless conflict between the old life of the flesh and the life of the spirit, realized in the heart of the child of God. There is but one person here, but there are two natures, and this one person is responsible equally and alike for all the motions and manifestations of each nature.

More anon. In love to all the household of faith.

Selden, Texas.

R. A. BIGGS.

ASSOCIATIONS.

It seems that there is a lack of unity among the brethren in regard to Associations, and in consequence of this, and some confusion likely to grow out of it, I wish to state briefly some of my thoughts on the subject: I have not, for about eight years, believed there is scriptural authority for Associations as "advisory councils," yet I believe, shorn of such power, they are a blessing. "The unity of the spirit," and "the bond of peace" is, it seems to me, cultivated and strengthened rather than hindered by Associational or Union meetings. The Constitution of the Harmony, Little Flood and San Marcos Associations, declare that "no church on becoming a member of this Association, parts with nor surrenders any of her rights, privileges, duties or responsibilities given her by the Great Head of the church, and made binding on her in the New Testament," and that "all disciplinary powers and rights pertaining to membership or fellowship in the church belongs exclusively to the church or churches;" and that "this Association shall not assume the right to dictate, to advise, nor in any way interfere with the internal rights of the churches." And, "Any church may be dropped from this Associational compact by request of two or more churches, and upon satisfactory investigation; but this, nor any other act of the Association, shall not, of itself, be regarded as officially impairing or breaking the church fellowship among the churches."

f this union, nor the members of the churches. We regard all matters touching church fellowship as belonging exclusively to the church or churches, and requiring their official action to make it valid."

Now it seems to me that with this Constitution inviolably maintained, there can be no danger of any church being "lorded over," or otherwise injured by belonging to the Association. It is useless to talk of a "Union Meeting," or any kind of religious meeting, in which the worship and service of God is performed, without *rules* by which it is to be conducted. The command: "Let all things be done decently and in order," applies to all religious meetings. While we should maintain the principle of "the greatest possible liberty," it should be according to "perfect law." Sheep are so constituted as to require the watch, care and government of a shepherd, but wolves "despise government," and they could not be better pleased than to see the sheep "all one astray, each one to his own way." It is the work of wolves to scatter sheep; "Self-willed and presumptuous are they; despisers of government."

Now, while I would prefer to see Associations altogether abolished, rather than have them as dictatorial and advisory councils, I am not opposed to them altogether, but believe them to be productive of good to the churches. And while I have no doubt but that good brethren, disgusted with what appears to them as the real abuse of Associational rights and privileges, are among those who unconditionally condemn Associations, it is to be feared that there may be also, at times, those who have a purpose to serve that is hindered by well-organized and sound Primitive Baptist Associations. The Saviour describes all characters of men, and of some he says, they "strain at a gnat and swallow camel."

There is not a necessity of patient labor, longsuffering, reproaches and afflictions in order to become a disorganizer or peace-breaker; the lusting, light-minded, easy-going agent, may do this work. But not so the opposite work; to organize, or bring the sheep into the fold of peace and safety, (a gospel church, or the churches into a sound and orderly Association) is to involve those who perform this Christ-like work in the affliction and reproach common to the servants of Christ.

In conclusion I wish to say of this article, that no remark in it is intended to apply to persons; and I would add that I do not hold that a church that has been corrupted with Two-seedism, or any other *ism*, must first cleanse herself of such *ism*, and *then* join the Association, in order to become a sound and orderly church. I say that her belonging to, or *not* belonging to the Association, has nothing to do with deciding the question: *Is she a church of Christ?* Yet, as already understood, I hope, I am an advocate of sound and orderly Associations.

Madisonville, Texas.

J. C. DENTON.

EXPERIENCE.

ELDER W. M. MITCHELL—DEAR BROTHER IN THE LORD:—Ever since reading your Travel from Death unto Life, I have been impressed to write you a letter, as we were born in the same State, near the same date, and our conviction, conversion and marriage was also about the same time. My father, Jeremiah Cole, and mother whose maiden name was Loty Martin, had fourteen children, ten sons and four daughters. I was born in Lawrence district, S. C., February 8, 1819. In 1832 or '33 we left South Carolina, and moved to Carroll county, Ga., when Nullification was at its zenith.

Here I would like to say something about a religious exercise that prevailed in South Carolina from about the year 1829 to 1832, called the Jerks. It commenced at a church called Cole's Meeting House, in sight of where I was raised, under the preaching of a man by the name of Daniel Mangrum. To a person who has never had any history of that wonderful exercise, language would fail to give a faint idea of the manœuvring of a person affected by it. I have looked on it while a boy, with amazement, and have thought of it occasionally for fifty-three years past, and am no better prepared to solve it than when a boy. Now, my dear brother, if you were acquainted with it, and have formed an opinion relative to the cause, I would love to hear from you through the MESSENGER.

Now, I am going to try the best I can, the Lord being my helper, to give you and the dear brethren and sisters

who read the MESSENGER, a reason of the hope I have in Christ: I was brought up a moral boy, never being allowed to swear, or practice any immoral conduct; so I concluded I was about as good as anybody; though from my earliest recollection I would at times become wonderfully alarmed at the thought of death. There was a grave-yard in sight of father's house, and I was permitted to go to burials, and on all such occasions I was struck with deep solemnity at the thought of death.

I had some knowledge that I was a sinner, and that here had to be some preparation made before I died, or I could not be happy after death, but I thought I could perform that work when I grew up to be a man, married and settled in life, by doing a great many good things, reading the Bible, and by doing what it said, which thing I verily believed I could do. Thus I moved on until 1839, when I conceived the idea, while plowing, of going (when crops were laid by) into what was then a very obscure corner of Carroll county, where some of the best citizens of the county had settled on Turkey Creek, and offer my services to teach them a three months school, it being about the first effort I had ever made to make anything for myself. They made the school, and when the time came, I bade farewell to father, mother, sisters and brothers with an aching heart. I was the oldest son, and father being a mechanic, the family naturally looked on me as a leader in everything that pertained to the farm, which made our parting more painful. I commenced my school the second Wednesday in July, 1839, at a place known as Holly Spring Church. Everything was now moving on very well. There was but one thing that troubled me much, and that was being absent from my parents, brothers and sisters, never having been separated from them but very little. So I secured a horse from one of my patrons one Friday evening and made my way home, found all well. We had a pleasant time telling our childish ups and downs until late bed-time. There had been a big meeting going on that week in the neighborhood, and just before going to bed mother commenced telling me about the meeting, naming several that had joined the church; among them were some of my associates. At the mention of their names I was struck almost speechless. It occurred to me then and

there that I was the worst sinner that ever lived, and that I could not live long, and I left the house and walked up the road some distance. Heretofore I had thought I was a very good boy, but, alas! my sins rose up before me like mountains; every little sinful act ever had committed stared me in the face. I prayed that God would spare my life until another meeting, so I could hear one more sermon, and I would try to give better attention; but a voice would seem to say, you have had opportunity after opportunity, when you would wish the preacher to quit so you could get out among your company, and that opportunity you will never have; your day of grace is past. I turned back towards the house, feeling such a burden of guilt and condemnation that it seemed like die I must, and sink down to irretrievable woe and misery. I made my way back to the house and lay down with a brother who was fast asleep. I do not remember that I slept a bit that night; I turned over and over; my heart was engaged in prayer to spare my life until morning, for it seemed as I never could live to see another day. Morning came but no relief. I made my way back to my school and tried my best to keep any person from knowing anything was the matter, consequently I put on as good a face as I could, and went to my school-house Monday morning and met my little charge, though I soon left the school-room and went to where little Turkey Creek had run, but was now dry. I walked the bed of the creek some distance to find the deepest place I could in order to get out of sight of any mortal eye, and there I would get down upon my knees, and all I could say was, "Lord, be merciful to me, a poor, helpless, undone sinner." "If thou wilt save me it is mercy, if thou condemn it is just." I continued to leave the school-room day after day and go to the same place, for many days and there, in that deep cavern, I would fall upon my knees and try to pray, hoping I would find some relief, but, alas for me! no relief could I find. It seemed that die I must, and be forever lost. O, my soul, what forebodings I had. I got in such a condition that I was not fit to do any business, though I strove with all my power to keep my troubles concealed. I was boarding with a very fine man by the name of Mathew Reid, who

had a large family Bible, and I concluded I would set it up and read it, and do just what it said.

I soon learned that I could get no relief there; my own prayers had failed; reading the Bible had failed, and I now became willing to ask God's people to pray for me, hoping that God would hear them; but instead of getting any better, my burden of sin and condemnation grew heavier, and day by day it seemed that I was sinking down, sinking down beneath God's righteous yoke. I would think how often I had trampled his mercies under my feet, and was made to acknowledge that if he cut me off in my sins it was just. But about this time my troubles left me. It seemed like I had waked up in a new world; my heart was filled with praises to God; the leaves of the forest seemed to be praising God, and I loved everybody. Thus it went on.

I had a longing desire to be with the people of God, but I felt so unworthy to be identified with a people whom I thought to be as good as they were. Satan would whisper in my ears, "You are no Christian; it's all fiction; there is no reality in it; you are not fit to be in the church." So I concluded I would never join the church, from the fact that I was afraid I was deceived, and I would deceive the brethren. But, dear reader, never did I have a thought of going back into the world. How can he that is killed to the love of sin live any longer therein. I thought I could do as well out of the church as in it. I went to meeting far and near, and heard the gospel preached, which was food to my soul. At length the impression to unite with the church returned with double force; I could find no rest day or night. So I mustered up courage, and on Saturday before the third Sunday in January, 1842, I went to Concord church (of the Primitive faith), and told the brethren and sisters some of my travels, and was received and baptized the third Sunday in March following by Elder Henry Haynes, who was the pastor of Concord church, and the moderator of the New Hope Association. I never have regretted the step I then took, but have regretted ten thousand times that I have not been better and more devoted to the cause of Christ than I have been. On the 21st day of December, 1842, I was married to Elizabeth Haynes, daughter of Elder Henry Haynes. We had thirteen children, ten of

whom are living, three of them are members of the church at old Concord.

May God prosper you in your good work is the prayer of yours, in Christian love,

Carrolton, Ga.

GILBERT COLE.

REMINISCENCES OF BEULAH CHURCH, TROUP COUNTY, GA.

Beloved in the Lord: Through the abounding goodness of a merciful God I was permitted to attend the last session of the Beulah Association, held with the above church, September 23, 24 and 25, 1887; and while sitting under the arbor, engaged in worship, my mind was carried back to events connected with the early history of Beulah church which I will give, hoping it may be blest to your edification. My first husband Elder V. D. Whatley, and myself moved from Tallapoosa county, Ala., to Troup county, Ga., near this church, in the fall of 1848, and we found the church in a cold and lifeless condition; the "candlestick" had almost ceased to give any light; but few attended their stated times for worship; indeed, her future prospects were so gloomy that her members thought the time of her dissolution had come, and accordingly, early in 1849, set apart a day to consider the propriety of dissolving the church. At that time my husband and myself were holding letters from Bethlehem church Ala. The appointment of the meeting to dissolve Beulah church so distressed me that I could not rest day or night. I was deeply exercised (I hope of the Lord) for the well being of the church, community and my dear own children, that I could not become reconciled to the dissolution of the church, knowing that my children would thereby be deprived, in a great measure of hearing the true gospel of God, our Saviour, preached. My troubles relative to the matter did not abate until one night, while in sleep, I dreamed "join Beulah church and pray for it." I did not tell my dream to my husband in several days, until at last one day he said to me: "If you are willing we will go next meeting and join Union church by letter," saying he was tired of

carrying them in his pocket. Those were the darkest days of my Christian life, notwithstanding I was earnestly interested in the future of Beulah, and I told him how greatly I had been distressed about the condition of the church, and that I had a few nights previous dreamed "join Beulah church and pray for it." He was so favorably impressed with my dream and exercise of mind that he said: "If you are willing we will put our letters in there the next meeting." (Meeting appointed to dissolve the church.) We accordingly went to the meeting appointed, and only five members of the church were present and they did not go into the house. Old Brother John Barnett, then the only officiating deacon, said to the little group of members: "You know for what purpose we have assembled," not even organizing the conference by a song or prayer. My husband then said to them "that I and my wife have brought our letters to offer for membership." The door of the church was then opened and we were cordially received into fellowship, which seemed to revive the members much in their feeling. The thought of the dissolution of the church was at once forgotten, and the church proceeded to the election of a pastor for the remainder of the year, which resulted in the unanimous choice of Elder E. Brittain (now deceased). The old deacon, after they had concluded the conference, said to the church, "Shall we meet to-morrow?" and my husband answered in the affirmative, saying, "Let us meet and pray for this people;" and as we were about to be dismissed I said to the church that "some of you ought to have prayed during this meeting," and the old deacon then said to my husband that if he would offer prayer he would join with him, and so we all knelt down and prayed out of doors, and thus ended that meeting. The choice of Elder Brittain to the pastorate of the church certainly was of the Lord, and he accepted the charge, and was truly blest with the spirit of his station. The first meeting of his ministerial services the congregation was very small; the second meeting we had a large congregation and indeed a good meeting; the third meeting we received three by experience, and so the work went on from one meeting to another until many were "added to the church, such as the Lord would have to be saved." I cannot contentedly leave these pleasant

recollections without giving the reader in detail the dealings of God with the church during the blessed revival she then realized. In the first place Elder Brittain was abundantly blest with the spirit of preaching; all the members became alive to duty, and thus the church had "great grace." About the beginning of this revival my husband and self visited Brother Ornan Whatley and wife, who had lived together for years, both having good hopes in Jesus, without even informing each other of the secret workings of God in them, and that day Brother Whatley told my husband of the Lord's dealings with him, while his wife related her experience to me. They at the next meeting offered and were received into full fellowship; and while at the water, as the preacher was leading them down into the the water, and the congregation was singing "I am on my way to Caanan," their oldest son, G. F. Whatley, was convicted; he said he thought his father and mother were on their way to Canaan and he to the bad world. A sister about this time, by the name of Garret, united with the church, and her husband was very much enraged, but did not object to his wife being baptized. He, however, was struck under pungent conviction the day his wife was baptized, and went home and locked himself up three days and nights, depriving himself of the blessings of life, and he died soon after in the enjoyment of a living faith in Jesus. Many other remarkable conversions occurred during that revival that I will have to omit. My oldest daughter, together with several relatives, were brought savingly to the truth as it is in Jesus; and among other pleasant things of the meetings were the public exercises of my husband, who was liberated about this time by the church to preach, and was soon after ordained to the gospel ministry. I had much trouble about my husband's ministerial duty, but feel assured that the Lord gave me the spirit of reconciliation in the matter, so that I was willing to help him in all his religious duties so far as I had ability. And I want to say to all preachers' wives to be ready at all times to assist your dear husbands in their ministerial duties. Your calling, dear sisters, is a high calling—called to aid the man of God in his holy work.

I will close by saying that I have seen five of my

children baptized at Beulah; my husband there, and my son, Elder A. B. Whatley, to the ministry there; and so it is pleasant those days.

Your sister,

Hogansville, Ga., 1888.

MARY B. PHILLIPS.

We would be glad to have more such letters as this.—
Editor.

ALBION, IND., Oct. 5, 1887.

VERY DEAR FRIENDS OF THE MESSENGER:—I have a longing to talk to you of the goodness and mercy of our covenant-keeping God in that of blessing us with all spiritual blessings in heavenly places. It was our happy lot to help entertain the Mt. Salem Association a little more than a month ago, when and where we received more than *crumbs* from our Master's table. We felt they were "handsfull of purpose," and believe that we were blest with a thankfulness to our blessed Jesus who so tenderly cares for his children. Our minds were led back to the blessed time, only three years ago, when, we hope, it pleased the Lord to speak peace to our troubled heart; when *we* in our youth, seemingly but a child, asked admittance into the dear fold, and strange as it may seem, were received, and with two other dear sisters, were buried beneath the waves. O, the happiness of that day can never be described, but realized—

"On the wings of his love
We were carried above
All sorrow, temptation and pain;
And we could not believe
That we ever should grieve;
That we ever should suffer again."

For eighteen months we seemed to revel in the glorious sunlight of the amazing love of God, and then at hearing other dear brethren talk of doubts and fears, we began to be alarmed, and thought there was something wrong in our case, and we actually prayed God to make known unto us what was meant by "spiritual darkness." But oh, my dear friends, it came in a way that we did not expect, and 't was not until we had suffered that "indescribable unrest" for nearly a week, that we were made to understand. Since then, it has

been first sunshine and then shade. But we feel to say it is well if it be not all joy and sunlight, for is not part of the inheritance of the chosen of God tribulations? But bless his holy name, he has given us the blessed assurance that in him "Trouble shall not be distress, nor perplexity despair."

But we were going to tell of some of the pleasures of our Association: We were blest with able ministers from Ohio and Indiana, and were made glad by the presence of Elder Swartout, of Michigan, and Elder Welborn, of North Carolina. These dear brethren came like the rest, in the fulness of the gospel of peace, and we found that State lines did not change the work of the Spirit of God. It truly seems that *His* children are all taught alike. We were delighted with the place and sweet fellowship that seemed to manifest throughout this meeting. Not a jar to disturb the peace, but all seemed "to see eye to eye, and speak the same truth." It was salvation, and that of the Lord; 't was Jesus the way, the truth and the life. The meetings on Friday and Saturday were held in the grove; on account of rain our services were indoors on Sunday. During this meeting two dear ones came home to their friends, and were gladly received and baptized.

The next Saturday and Sunday we were permitted to attend divine services more than fifty miles from home, in Wabash county, at the Ross Run Chapel, where we were again rejoiced to see two dear little sisters come forth confessing Jesus, and desiring to walk in his footsteps; and it was a beautiful sight to us. Elder Bretz, their pastor, led them down into the beautiful stream, and there baptized them as we believe the loving disciple did our Saviour. After spending more than a week with the dear household of faith in this county, we were permitted to attend the first day's session of the Mississinena Association, where again peace reigned supreme; and the twenty ministers present all seemed to be of one mind. They preached and talked an "exalted Saviour;" 't was grace, free, atoning, redeeming grace! Glorious theme!

"'T was grace that taught my heart to fear,
And grace those fears relieved,
How precious did that grace appear
The hour I first believed."

We had thought we loved these people before, and we had thought we loved the doctrine they preached, but our love for the brotherhood seemed stronger, and the precious old truths seemed to shine brighter than ever before. O, how I rejoiced that I had a home among them, and for a time I lost sight of my unworthiness, my great weakness and my foolish heart that gives me so much trouble. I came back feeling it was good to be there. "They that wait upon the Lord shall renew their strength," and I felt it was even so. "Behold, how good and how pleasant it is for brethren to dwell together in unity." O, the sorrow it must cause when the peace of Zion is disturbed; when disorder be in our midst and contention arise. There is but one kind of contention pleasant among us, and that an earnest contention for the truth. O, how necessary that "we strive to keep the unity of the spirit in the bonds of peace." We are sure of one thing, that anything else is not *wisdom*, for "Wisdom's ways are ways of pleasantness, and *all* her paths are peace." And as "The fear of the Lord is the beginning of wisdom," we see where this beautiful chain may be broken. Then, dear ones of like precious faith, if indeed we feel that we have been wronged, can we not forgive much, even as we expect to be forgiven? If, indeed, we possess that charity, which is nothing less than the love of Christ, the grace of God, will we not suffer long and be kind? Let us be found asking for the old path, and walking therein, that we may find that promised rest.

But, oh, I am so prone to err and wander from the God I love. I am so weak, so foolish, so sinful—but like the sweet singer of Israel, "One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life; to see the beauty of the Lord and enquire in his temple." For a short time it has pleased the Lord to keep me a most entirely in his sunlight; I have been made to greatly rejoice, and feel that the Lord was ever present in his Holy Spirit, while I seemed so absent from the world. But I am aware that I carry about with me that old nature that shall only be put off when incorruption is put on. Just now it seems to be slumbering, probably to awake with renewed vigor upon my startled senses. But, oh, my blessed Redeemer, my

rock, my hope, my sure defence! Unto thee do I commit myself, and since I am, of myself, so weak, implore thy restraining power upon my understanding, that I may not reason in the pride of worldly wisdom, nor flatter myself on my attainments, but may ever see myself as what I am, helpless, dependent upon thee.

Brother Welborn made his farewell visit among us last week, and with sorrowful hearts did we bid him farewell, and I believe our prayers went out in his behalf that the Lord might ever keep him in the strait and narrow way. Truly he is a mouth-piece in the hands of the Lord, and we were much comforted and edified by his coming among us. If it be not ours to meet on the shores of time, how sweet it will be together land on the sunny banks of sweet Deliverance.

Remember a weak little one,

EMMA L. SMITH.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,.....EDITORS.

REJOICING IN THE LORD.

To glory and rejoice in the Lord is very different from glorying and rejoicing in men. It comes from a different source and is prompted by a different spirit. To rejoice in the flesh or in men, we are prompted by the spirit of the world, but to rejoice in the Lord one must be prompted by the spirit of the Lord.

But as we cannot rejoice in the wealth, wisdom, influence or goodness of men without having some knowledge of them, so neither can we rejoice in the richness of God's mercy; his great love; his inflexible justice; his almighty power, or his saving grace, unless we know him, whom to know is life eternal. Those who know the Lord in the forgiveness of their sins for Christ's sake have eternal life, and the love of God abideth in them. Our blessed Jesus hath said, even in his pathetic prayer just before his crucifixion that "this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3. The world of mankind, as they stand related to Adam

as an earthly head, have only natural life, and therefore they can only know, enjoy and rejoice in natural things, but those to whom Jesus has given life eternal, and 'know him in the power of his resurrection and the fellowship of his sufferings" by being "made conformable to his death" can rejoice greatly in the Lord. This is a spiritual joy, which the world hath not known. "O, righteous Father, the world hath not known thee," says Jesus, "but I have known thee, and these (his disciples) have known that thou hast sent me."—John xvii. 25. "I have given unto them the words which thou gavest me, and they have received them and known surely that I came out from thee, and they have believed that thou didst send me. I have given them by thy word, and the world hath hated them, because they are not of the world, even as I am not of the world."—John xvii. 8, 14.

Here, dear brethren in Christ, is the true source and ground of rejoicing in the Lord. It is the gracious gift of God—the gift of his only begotten son to die for you; to put away your sins; to give you eternal life that you might *know* him in the power of his love, and to give you the pure word of God, and enable you in faith and love to receive it. Here is a knowledge of God's love, power, wisdom, grace and mercy all combined, which the combined wisdom of this world never can impart to one sinner. If we cannot give eternal life to those who are dead in sins, we cannot impart to them a knowledge of the true God. This divine knowledge and life eternal is one and inseparable. The people of God when born of the spirit and manifested as heirs of God and joint heirs with Jesus Christ, are in Christ in a double or two-fold sense; yea, we might say, in a three-fold sense, and a "three-fold cord is not quickly broken." *First*, they are in Christ by the choice of God before the foundation of the world that they "should be holy and without blame before God in love;" and *second*, they are blessed of God according to that choice with "all spiritual blessings in heavenly places in Christ;" and *third*, they are in Christ by a living faith, which is wrought in them by the spirit and power of God, which he "wrought in Christ when he raised him from the dead." For proof of all this see Ephesians i. 4, 20.

It will furnish no small ground of rejoicing in the Lord to know, both from the testimony of the scripture and our own experience, that this whole work of being in God the Father, and the Lord Jesus Christ is of God and if it is of God it is a perfect work and steadfast forever; nothing can be added to it nor taken from it. "this the Lord doeth that men should fear before him as an almighty and independent sovereign. No flesh can glory in God's presence. But let us have another text to put this point beyond all cavil and to show how we are in Christ. "Of God are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption." Our life is in Christ and indeed he is our life, and he that hath the Son hath life, and he that hath not the Son hath not life, but is dead in sins, dead to a knowledge of God, and cannot rejoice in that salvation that is of the Lord.—M.

ESTHER.—THIRD CHAPTER.

And the king and Haman sat down to drink, but the city Shushan was perplexed.

DRUNKENNESS.

Haman was elated with success, and sat down to drink. He drank with the king, but not to the king's honor; for his works honored himself more than they did the king; and though in the king's name, they were in Haman's spirit, and were done to gratify his fleshly ambition more than to honor the king and do good to his people. And this may be easily done, and is no doubt often done, and that, too, when the thing done is right in letter, but wrong in spirit. The letter of the right doctrine may be professed, preached and practiced, and thus God be honored with the lips whilst the heart is far from him.—Matt. xv. Balaam prophesied the truth but loved the wages of unrighteousness—Num. xxii; and so also did Judas profess and practice the truth with the other apostles, but was a devil when he began it, and one when he ended it, and fell to go to his own place.—Acts i. The letter of gospel order may be followed in gospel dealings, but in an evil spirit; as a man of the world may wish to kill one he hates and to get the law on his side, provokes him to begin the fight to

et the plea of self-defense in murdering him; and the law will sustain him, but nevertheless, he is guilty of murder before God. One may profess to honor grace for his salvation, and boast of being saved by grace, and to speak, drink to grace, but in his heart drinks to his faith and works as the cause of grace; as the means whereby grace is made efficient, and without which it is as but a dead letter. This is the spirit of depraved nature, let the doctrine relied upon be what it may. In this spirit Haman drank with the king; but in his spirit he was an enemy to that to which he drank, and seeking, in drinking with the king, the destruction of the queen. To drink is to swallow liquids, as water, milk, wine, or other spirits; it is to imbibe as the parched ground imbibes, drinks or absorbs water. We are said to drink the wine of wrath, to drink iniquity like water, to drink the wine of violence, to drink the blood of Christ, to drink the cup of the Lord and the cup of devils, to drink tears, to drink the cup of consolation, etc. To eat is to chew and swallow solids, as meat and bread. We are said to eat the fruit of our own ways or doings, to eat ashes as bread, to eat the bread of sorrow, the bread of idleness, to eat sour grapes, to eat upon the mountains, etc. The man of God that was sent from Judah to Bethel to prophesy against the altar of Jereboam was charged by the Lord to neither eat nor drink with Jereboam, or in that place; but he was deceived by an old prophet and he turned aside and ate and drank with him, and a lion slew him in the way.—1 Kings, xiii. To eat and drink with them was to identify himself with them or their idolatry. And though the Lord did not slay these idolatrous people themselves for their idolatry, he slew his prophet, who identified himself with them contrary to his command; because his prophet was under a law to God that they were not under, and suffered by a violation of it in a sense in which they could not suffer. But Christ ate with publicans and sinners, and it was a great stumbling-block to the Jews, because to them it seemed that in eating with them he partook of their sins. And if he had eaten and drank with them in the spirit of encouraging their sins, it would have been true, but he ate and drank with them in the spirit of giving wine to the heavy-hearted, and strong drink to him that was ready

to perish, which was the right and true spirit. But the spirit of the Pharisees was to give wine and strong drink to the strong, and to withhold it from the needy; and this is the spirit of all false religion, let the letter of the doctrine be as it may; and a violation of the spirit of the doctrine of true faith.

Whilst eating and drinking are necessary to health and life, neither of them gives life; and though necessary, they may both be carried to excess, and become gluttony and drunkenness, and be destructive of health and life. The sin, therefore, of the use of a thing, consists in its abuse, or the unlawful use of it; if used lawfully it is a blessing, but if unlawfully used, the same thing becomes a curse. This is true of learning, wealth, mental and physical strength, and of any other blessing. If these be employed to inflate our self-conceit, and inflame our vanity, and to deceive the ignorant and to oppress the poor and weak, they are unlawfully used, and become curses to ourselves and others. The Jews perverted the advantages and favors God gave them over other people, and became worse in his sight than the heathens around them.—Matt. xi., and Rom. i. 24. The doctrine or law of God was and is: It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law and pervert the judgment of any of the afflicted. But give strong drink unto him that is ready to perish, and wine to those that are of a heavy heart; let him drink and forget his poverty and remember his misery no more.—Prov. xxxi. If the doctrine of grace even, when administered in the flesh and to the flesh, it will inflate pride, arrogance and presumption. That was Satan's design in trying to overcome Christ with it when upon the pinnacle of the temple, Cast thyself down, for it is written He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. That was also written, and written for the comfort of God's people when heavy-hearted and ready to perish, but not as a license to tempt God by presumption. Because it was also written, Thou shalt not tempt the Lord thy God.—Matt. iv. To drink otherwise is to look upon the wine when it is red; and the command is, Look not upon the wine when it is red, when it giveth his color.

the cup, when it moveth itself aright; at the last it
 teth like a serpent and stingeth like an adder.—Prov.
 iii. It is then a temptation to excess or drunkenness;
 d is, when drank in such a spirit as that, the source
 woes and sorrows, contentions, babblings, redness of
 es and wounds without cause; these things come
 om long tarrying at the wine cup. It is spiritual
 unkenness. And God's people in the past erred
 rough wine, and through strong drink were out of
 e way; the priests and prophets erred through strong
 ink; they were swallowed up of wine; they erred in
 sion and stumbled in judgment until all tables were
 ll of vomit and filthiness, so that there was no place
 an.—Is. xxviii.

There can be dead formalism in doctrine as well as in
 der; we may drink to excess in both, and become, so to
 eak, drunkards, filled with angry contentions, and in-
 eting wounds without cause, upon the innocent. In
 ch a condition the spirit of the gospel is quenched,
 ilst the letter is carried out in the flesh; attaching
 ore importance to the letter than the spirit, and in a
 inner worshiping it as the Jews worshiped the
 azen serpent so that Hezekiah had it destroyed; and
 as, that which once, was in a sense, a deliverer in which
 ey felt humbled under a sense of God's mercy and
 ye, they became vain of, and exalted by its perversion.
 Jacob when he went down into Egypt from neces-
 y, and ready to perish, was, under Joseph, delivered
 d his family, became, under another spirit or ruler,
 nd men and bond women. If we rejoice in
 e doctrine of grace in the spirit of license, loving it
 ecause we love sin, and because it may seem to loosen
 sin, we are in just as bad a condition as if we
 epected to be saved by our works, and perhaps worse.
 matters not what the creed may be, whether Calvin-
 ic or Arminian, if we believe in the letter only, it is
 e same spirit, and both gender to bondage. The
 one is nothing; it is as idolatrous to worship one
 ed as another. But it is not meant that there should
 no creed at all, as it was not meant that there should
 no wine or strong drink at all; but it was to be ad-
 ministered in righteousness, that is, to the heavy-
 erted and poor, and him that was ready to perish.
 administered rightly it saves; wrongly, it destroys;

rightly administered it increases love, and gratitude and good works; wrongly administered, it fills the city with strife and contention. Marriage is honorable, and the bed undefiled, but whoremongers and adulterers God will judge. It is no excuse for adultery that God has given us natural passions, nor is it an excuse for gluttony and drunkenness; these natural passions are restrained by law, and so restrained are honorable, but unrestrained, they are judged of God. To make the doctrine of grace do away with this law or restraint, is to pervert it and sin. So it is in drinking in a spiritual sense; the wine of grace, when administered to the penitent confessing his sins, who is ready to perish under an overwhelming sense of his vileness and transgression; it is to such as these that Christ goes and touches it with his gospel without pollution, and such as these his grace heals; to these, the wine is something they could not live without, and by which they are sustained; it makes them forget their poverty and remember their misery no more. The incestuous member that had probably been excluded at Corinth, when penitence was one to whom the wine of forgiveness was fit to be administered, and Paul charged them that they ought to forgive him and comfort him, lest perhaps such a one should be swallowed up with over much sorrow.—2 Cor. ii. But it would have been unlawful to have forgiven him before penitence, or to have administered the doctrine of grace as an excuse for his sin, or as a reason why he should not repent and confess his sin, or as a reason why he should be kept in the church. To exact more of our brother indebted to us than the Lord required of us, whether natural or spiritual indebtedness, is to use the wine unlawfully, even though we violate not the letter of it; as one did when his lord forgave all his debt, but who took his brother crying to him in distress, and thrust him into prison. "Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?"—Matt. xviii. But to take advantage of our brother, and get his labor and property with the view that the gospel of grace forbids his pressing us, or saying anything about it, is to pervert it and make it a curse to us. To deal with our erring brethren in the letter only, even though we have the law or letter on our side, in a harsh spirit, in a spirit

o oppress them, is not the spirit of the gospel. The transgressor under the old law, that was worthy of stripes, was not to be beaten with exceeding forty stripes, lest he should seem vile; nor will we, in the spirit of the gospel seek to abase our brother, but rather to lift him up. The doctrine of grace is never to be administered in a spirit to lessen the holiness and justice of God's law and his righteous wrath against sin; to do so is to lessen the worth of grace and Christ's love in redeeming us from the curse of the law. The worth of grace and the obligations of grace are neither to be lessened. The man who feels the greatest indebtedness, who feels the deepest sense of the thralldom of sin, when forgiven, feels the greatest love to Christ.—Luke vii. As the wrath of God against sin is lightened, so in the same ratio is the gratitude of the pardoned sinner lessened.

We are made free from sin to be the servants of righteousness; a service in which the yoke is easy and the burden light in the spirit. God teaches us in many places in his word, and many times in our experience, that he will not favor the sins of his own people even. He will not cover up the sins of the best and wisest of them, but will proclaim them to their shame upon the housetops and to the world as he did David's sins. Joab, David's nephew, and his chief captain, and the most valiant man of his reign, one who had served him in his distress and was afflicted in all his afflictions, and rejoiced in all his triumphs, was, after a long and useful life, slain for his sins with his hands upon the horns of the altar.—1 Kings ii. Thousands of God's redeemed people, who did all drink of the same spiritual drink, of that Rock which followed them, which Rock was Christ; with many of them God was not well pleased, for he overthrew them in the wilderness. Now these things were for our examples, to the intent we should not lust after evil things as they did, and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. . Does the doctrine of grace require this? it certainly does. It is never to be administered as winking at, condoning or countenancing sin in any case. God has so taught us, and so teaches us by sore examples. Even

Moses, the meekest man of his day, had to suffer for his sin, and was not allowed to enter into the good land which God showed him from the mountain top. May it not be possible to drink great draughts of predestination and election, and arise from our cups to strife and contention. God's people in the wilderness sat down to eat and drink, and arose up to play.—1 Cor. x. In reference to which event Paul says to the church, "Neither be ye idolaters, as were some of them; as it is written the people sat down to eat and drink, and rose up to play. But we know that if the doctrine of grace is imbibed in the right spirit that the heart of him that is ready to perish is cheered, comforted and humbled by it. But if drank in the spirit of vain glory, or to make an idol of it, it is no more than the calf Israel worshiped in the wilderness; for no more does predestination and election of themselves save the sinner than the calf of gold saved the Israelites. The grave question, after all, is, am I a child of God or not? "Notwithstanding," says the Saviour, "in this rejoice not that the spirits are subject to you, but rather rejoice because your names are written in heaven."—Luke x. The Seventy had returned from their mission with joy, having had great liberty in proclaiming the word in the name of Christ; but he teaches them that the great matter of rejoicing was not in the gifts they had, but in the fact that they were saved; not in the fact that they had power over devils, but in the fact that their names were written in heaven. For after all we may be sound in the letter, and overcome our opposers, and speak with the tongues of angels and men, and with all faith and sound doctrine, and still be nothing.—2 Cor. xiii.

With all our soundness, may there not be perplexity, confusion and bewilderment in the church, as there was in the king's city, Shushan, when Haman sat down to drink with the king? And may we not attach more importance to soundness in the letter than to charity that hideth a multitude of sins? Not that we would be understood as deprecating, in the remotest degree, sound doctrine and order, but would be understood as earnestly contending for it, but for it in the right spirit, else it is not sound. Any doctrine that works in us self-righteousness and intolerance cannot be of the

right spirit. If it tends to close and harden our hearts against our erring brethren, as if to say to them, come not near me, for I am holier or sounder than thou, it is of the flesh, and not of Christ's spirit. Whence the strife and contention now among God's people? The apostolic churches even had it. Paul charges the church at Corinth with carnality—one being for Paul, one for Cephas, one for Apollos, and one for Christ. They had got to ranking their ministers with Christ, which is easily done under a carnal spirit, and were contending as partisans and not as Christians. And so of other churches; some of them had got to preaching Arminianism. The churches of Galatia were bewitched, and preachers were the witches. The church at Pergamos was charged with having those that held to the doctrine of Balaam, eating things offered to idols and committing fornication, and also of holding to the doctrine of Nicolaitinism, which thing I hate. The church at Thyatira, and others, were charged with disorders, and charged to repent as churches, or turn away from their disorders. But some of our brethren have gotten into the error, as we think, of holding that if a church gets into disorder, that she is no longer a church, and can do nothing that God commends but to get right. But if we will notice we will see that these disorderly churches of Asia were commended and approved in all things in which they were right; that is, that God accepted their right works, whilst he reprov'd their wrong ones.—Rev. ii. A church ceases to be a church when Christ comes to her and removes her candlestick, and not before. A church is deposed or unchurched after the rebukes of Christ, and not before he rebukes. And how does Christ rebuke a church now? Only, we think, by gospel labor. A disorderly member of a church is a legal member until he is cast out by Christ; that is, by the church, after due gospel process. He must be tried or heard before he is condemned. The incestuous member of Corinth was not expelled by an apostle even, but by the church gathered together in the name of Christ.—1 Cor. v.

Churches deposed, even by an Association, are not, in our judgment, legally deposed, for Associations are not vested by Christ with any such authority. Devils are cast out by Christ, that is, in the way Christ directs.

(3)

It is as much wrong to do unscriptural dealing as it is to do unscriptural baptism, or to baptize unbelievers or by sprinkling. Both are doing violence to the law of Christ. When a church has been thus dealt with by Christ, and she refuses to hear what he says to her, then the candlestick is withdrawn and the light in the tabernacle is extinguished, and she is no more a church and can act no more in his name. If a man owes you \$100 you have no right to go into his stable and take his horse for the debt; if you should do so, you yourself would be punishable by the law as a violator of it. But you must sue him and get judgment against him, and then the lawful officer of the state takes the horse and sells him and applies the proceeds to the satisfaction of your claim. The sheriff, though he be a lawful officer, has no right to take the horse in his own name, but only after due process of law, and when the execution has been put into his hands by the court. And much more is it so in our church dealings; the law of Christ must be tracked in word and spirit also, else there will be perplexity in the city or church. If my brother owes me or trespasses against me and I deal with him in court or church, because I am mad with him, and not from a sense of need or duty, I do indeed track the law in the letter and drink to it in that sense, but it is the wine of wrath from a stout heart, and not a heavy heart. I do what the letter allows, but what the law of love forbids. We have thought that even going to meeting itself might be carried to excess. People may be at meeting day after day, when they should be at home at work to support their families and pay their debts. There is just as much and just as good religion and salvation in doing our duty at home as there is in doing it at the meeting house. There is just as much necessity of being sound in practice, both in the church and world as there is being sound in predestination and election. For one brother to declare non-fellowship for another in advance of Gospel dealing is to take the law into his own hands, and set aside gospel law, as much as if a creditor should take his debtor's horse, by force and violation of law. It tends to the destruction of law and order. It cannot, in our judgment, be done in the spirit of administering wine to the heavy hearted, and giving a strong drink to him that is ready to perish. He is

entitled to a hearing, even if he is guilty. Otherwise such a course subjects the innocent to suffering. The object of church government is the protection of the religious rights and privileges with which members of the government or church are invested by Christ, and the promotion of the peace, prosperity and unity of the children of God and his glory. And believers for the sake of these benefits, and in obedience to Christ, deny themselves or yield certain of their worldly privileges for the spiritual blessings of the church. This spirit should rule in the heart in the administration of all the laws of Zion. It is a brotherhood of equals, save that the chiefs are the least and the servants of all. But we do not advocate spiritual prohibition; we oppose it, because to say that there should be no drinking, because drinking is abused, would be to deny the wine to the heavy-hearted and strong drink to him that is ready to perish, and they cannot do without it. The doctrine of grace, though perverted by the strong, must be maintained for the salvation of the poor, needy and heavy-hearted.

The king and Haman drank, but Shushan was perplexed.

Here we conclude the third chapter.—R.

ATONEMENT.—No. 3.

(Continued from page 87.)

If the saving efficacy of an atonement for sin consisted *alone* in the intense suffering and spotless purity of the Son of God, without regard to other things, then, indeed, it would be efficacious, meritorious, and altogether sufficient for all of Adam's sinful race, and a thousand more such. It is, doubtless, upon this very point that so many well-meaning persons have their minds bewildered as to the extent and saving virtue of the atonement. They think it would be underrating the intense suffering and spotless purity of the Son of God to believe that such sufferings and purity should not be efficacious in the eternal salvation of all sinners. And this, doubtless, would be true if the efficacy of the atonement for sin consisted *alone* in the intensity of suffering and the purity of his offering. He is indeed a

“Lamb without blemish and without spot.”—1 Pet. i. 19
 “He is holy, harmless, undefiled, separate from sinners and made higher than the heavens.”—Heb. vii. He is
 “God manifested in the flesh.”—1 Tim. iii. 16. He has a name that is above every name that is named, not only in this world, but also in that which is to come. And he was capacitated by his very character to suffer with an intensity of suffering that no created being ever could have suffered, and all nature seemed to have felt the shock, and have entered into sympathy with his dreadful sufferings when he died upon the cross. The bright luminary of heaven, the fountain of all created light, refused to shine, the earth shook and reeled to and fro, and the massive rocks burst asunder as if in agony while the billows of divine wrath were going over the head of the suffering Saviour, when he suffered for sin and for sinners. And besides all this, he was mocked, and scoffed, and reviled, not only by wicked non-professing men, but by men professing great piety and zeal for God. He was spit upon, and put to grief and shame in every conceivable way until he cried out most piteously, “My God, my God, why hast thou forsaken me?”

In view of these facts respecting the holy character and intense sufferings of the blessed Jesus, we can appreciate the reverence that any may have for such sufferings; but we again repeat that something *more* than the holy nature and great sufferings of Jesus must be considered, in order that his spotless purity and sufferings be meritorious, or of any saving virtue in putting away sin by an atonement.

Whenever anyone loses sight of the inseparable oneness and relation of the Lord Jesus Christ and his people for whom he died upon the cross, he loses sight of the grand turning point in an atonement. Those for whom Jesus died must sustain such a legal and covenant relation to him, and he to them, that in all his sufferings he fully represented them as their Surety and Covenant Head, who should bear all their sins in his own body, in such a manner as to meet the demands of the law of God for every sin and for every sinner whom he represented in his death. It would be folly in the extreme to speak of the merit and saving efficacy of the atonement extending any farther than to those for

whom such an atonement is made. And as all the typical and ceremonial atonements that foreshadowed and pointed to the great Atonement by the blood of Jesus were always for specified sins of specified persons, we feel sure that the Antitype must agree with the type, and that the atonement by our Lord Jesus is as special and definite as any under the law. We cannot, therefore, extend the virtue of the atonement, or its application in the eternal salvation of any sinner, beyond the doctrine of election. Those chosen vessels of mercy are identified with Jesus, and sustain a relation and oneness to him, and in him, which none others of Adam's race do. Not that they are any better, by either nature or practice, than others are, for then their salvation would be by virtue of their own superior merit, and not by grace. It is a free and sovereign act of God's grace that makes them to differ from any other sinner. It is said of ancient Israel, which is a type of the Church of Christ, that "The Lord thy God hath chosen thee to be a special people unto himself *above all* people that are upon the face of the earth."—Deut. vii. 6. Here it is plainly seen that nothing made them a "special people," in distinction from other people, but the sovereign choice of God. "The Lord hath chosen thee *to be* a special people;" and they could not be a special people, having special blessings and mercies otherwise than by the act of God. There was nothing in their numbers or their natures above other people to bring them into special favor with God. But the Lord so deals with his people, and so manifests his love, his power and his choice, that they shall *know* in their own experience, that "He doth *put a difference*" between them and other people.—Exod. xi. 7. He saith of them: "I am the Lord your God, which hath *separated* you from other people, and ye shall be holy unto me, for I, the Lord your God, am holy, and have *severed* you from other people, that you should be mine."—Lev. xx. 24. We are bound to acknowledge, therefore, that by virtue of the sovereign choice of God, the Israelites, as a nation, are claimed of the Lord as his people in a special and peculiar sense, from all other people on the face of the earth. And what but election of grace has made this difference? By virtue of this act of God they stand as a nation, in a covenant relation to God in a

sense which no other nation ever did; and by virtue of this relation, the efficacy and application of those ceremonial offerings and atonements which were made for them, extended alone to them, and to no other people under heaven. These offerings were figures for the time, to represent the atonement made by Christ for his people. The law, with all its offerings, which were made year by year, made nothing perfect, and without a perfect offering, the perfect law of God could not be honored or satisfied. But though these legal and ceremonial offerings "made nothing perfect," yet the "bringing in of a better hope" through our Lord Jesus Christ made everything perfect.—Heb. vii. 19. The law, in its offerings, its consecrated priests, spotless lambs and sacred altars, "had a shadow of good things to come, but not the very image," or substance; "the Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest while the first tabernacle was standing," or until that figurative and legal dispensation should wind up, and all its offerings be fulfilled and blotted out by the one perfect offering of Christ.—Heb. ix. 8.

But lest our article should be too lengthy, we will now close, designing, if the Lord will, to continue the subject in next issue of the MESSENGER.—M.

QUITE A COMPLIMENT (?)

The following extract is copied from the *Montgomery Weekly Advertiser*, of December 29, '87, page 12:

"There is an exceedingly healthy tone of public sentiment in this city and county, no better illustration of which can be given than the fact that Rev. J. E. W. Henderson, the leading Hardshell or Primitive Baptist preacher of this county, came out a few Sabbaths ago in an earnest exhortation to his people to align themselves squarely with the temperance column. He was tired of hearing that the Primitive Baptist people were anti-temperance people. Brother Henderson deserves to be highly complimented for his decided stand in the matter. He is conceded to be a man of fine abilities, and is deservedly popular among his own as well as other denominations."

The writer of the above is evidently a citizen of Troy, Ala., (as that is the "city" referred to) although his name is not given. However, it is not the man we are now after, but the matter contained in this extract. With due respect to the writer, whomsoever he be

together with becoming gratitude for the unmerited compliment, etc., we beg leave to correct his errors thus:

First—Our exhortation on temperance was delivered on Saturday before the fourth Sunday in November last at Beulah meeting house, Troy, Ala., instead of Sabbath, as stated by correspondent. But few persons were present except members of Beulah church and some visiting brethren from other Primitive Baptist churches.

Second—We did not exhort our people to “align themselves squarely with the temperance column,” but earnestly entreated them to keep out of drinking saloons and all other places where their presence would encourage vice, place a foul stain upon their own moral and Christian character, and thus defile and defame the sacred name of Christianity. We insisted that Beulah church should prove herself to be *the* temperance society, and the only true temperance organization in that town, being taught by the appearance and teaching of the grace of God that we should live soberly, righteously and Godly in this present world, and that they should prove to the world that they have no need of stringent human laws, or absolute prohibition, to keep them from intemperate habits: that they should not be led into temperate habits by institutions of men, but be patterns and glowing examples of temperance for the world; because the church is the light of the world, and the only true moral guide for the rising generation.

But, some kind reader may ask, does the conduct of the Primitive Baptists at Troy, or elsewhere, deserve rebuke and demand such earnest entreaties to correct them in this particular? If not, it can do them no harm, and if needed in a single case, a sense of duty should impel us to “exhort them with all long-suffering and doctrine.” But what means the *Advertiser's* Troy correspondent by referring to this exhortation as the best evidence that a healthy tone of public sentiment prevails here? The inference is that both the “Hard-shell preacher” and “his people” have been in the background hitherto, and justly chargeable with the evils of intemperance—even “anti-temperance people.” Now, if we deny this charge, we must prove it false by reference to our conduct. We oppose the earth-born theory of prohibition, and yet, if we frequent grog-shops and

drink with the drunken, we strengthen the hand of our opponents, and they would number us with the subjects which they propose to save by their extreme measures. We contend that the sin to us is not in the use of spirituous liquors, but in the abuse of them. If we abuse any blessing that God has given, we need no wonder if it is taken from us. We should praise our Heavenly Father for the liberties afforded us, but it is not our privilege under the Divine rule to indulge in everything that human governments allow. We only design to call the attention of our brethren from what men say, and get them to observe what God saith on this subject, and admonish them to occupy scriptural ground. While the world runs wild after prohibitions let the church stand firm on the old platform of temperance. The church of Christ is the "temperance column," separate from all other institutions; and instead of aligning ourselves with modern institutions of men, let us dress our ranks, "guide right," and "forward, march" at the command of our Great Captain, and then the world will never align themselves with us.—H.

OBITUARIES.

JAMES WALDON

Was born in Copiar county, Mississippi, and in 1841 emigrated to Louisiana, where he remained until 1885, when he moved to Freestone county, Texas, where he died of consumption. He joined the Missionary Baptist in 1875 in Louisiana, where he lived a consistent member, and joined the Primitive Baptist Church about a month before he died. Daily four of his sons and four of his daughters attended him in his last sickness, which continued for many long months. Some days before his death he refused to eat or take medicine, saying often he was ready to die. His mind was unclouded and acute to the last, and he was indeed anxious to depart and be with Christ, who had so often been his refuge in the storms of life. At 1:30 p. m. November 3, 1887, he breathed his last. Elder Thomas Moore performed the burial service. His last words were "The way is bright, and all is well; give God the praise."

R. M. HORN.

JOHN RICHARD CAUSEY.

JOHN RICHARD, eldest son of Mr. M. R. and Mrs. C. T. Causey, born in Houston county, Georgia, March 19, 1883, and died the 7th day of May, 1887, in Marion county, Fla., aged four years, one month and seventeen

lays. John Richard was a good boy. He was the pride of his parents, and was loved by his grand-parents, Mr. and Mrs. John T. Ogburn, of Taylor county, Ga., and Mr. and Mrs. Richard Causey, of Marion county, Fla., as only grand-parents know how to love their grandchildren. John Richard was a special favorite. John was a special favorite with R. Causey. His sufferings for several weeks were very great, but, notwithstanding, he would try to sing that familiar hymn that commences, "Hear him calling." I was by his bedside often during his last sickness, and often wondered how he could bear his sufferings with so much patience. We tender our sympathies to the bereaved parents, relatives and friends, and believe that John Richard is now in that haven of rest where Jesus is, and bids you come; for

The reaper with his sickle keen,
The ailing babe came near;
I'll place, said he, this fragrant flower,
Upon the throne up there.

Anthony, Fla., Nov. 28, 1887.

D. A. SMITH.

ORPAH LEE ADAMS.

ORPAH LEE ADAMS, wife of Lasa Adams, departed this life September 5th, 1887. She was the youngest daughter of William Holloway, and was born in Bullock county, Ga., July 25th, 1825; was married to Lasa Adams, of Thomas county, Ga., April 19th, 1842. She was the mother of five children, three sons and two daughters, one son and daughter having preceded her to the grave. She was taken seriously ill, and only lived three days. She was nursed by her devoted husband and children and her many friends; and if tender ministrations could have availed, she would have lived, but her heavenly father called her to himself; and while we hang our harps on the willows, and look up through tears to God, we would say: "Thy will be done; not ours." My loving, Christian mother united with the Primitive Baptists at old Bethel church, in Brooks county, Ga., a few years ago, and remained a consistent member until her death. Being naturally of a sweet and gentle spirit, under the mellowing influences of the love of Christ she "adorned his doctrine" in a godly life. Forgetting self, she strove to minister unto others, and none entered the harmed circle of her Christian influence without feeling its gentle power. Her daily life illustrated her Christian principles, enjoying as she did the love and confidence of her family and the esteem of her neighbors and friends. Those who knew her best loved her most. She was ever ready to lend a helping hand to the suffering and poor. Her house was the home of the orphan and afflicted. But she is gone and her death is mourned by her aged husband, children, the church and the community in which she lived. Knowing that she has gone up to the beautiful gates of pearly white to meet those who have gone before, and has exchanged the cross for the crown; mortality for immortality; sorrows for joys; earth for heaven, because her life was a demonstration of the power of grace and love of God in her heart. Her body was followed to its last resting-place by her aged husband, children and a large concourse of sorrowing

friends and laid in the cemetery at Bethel church, near where she had spent a great part of her life.

May he that tempers the wind to the shorn lamb tenderly care for the aged husband and orphan children until they all meet in the sweet by and by, where they united will enjoy that eternal rest that remains for the children of God.

Mother's gone—Lord, help us cherish
Thoughts of things that never perish;
That when the storm of life is past
We'll die, like her, in peace at last.

Boston, Ga.

J. C. A.

JONATHAN POE.

JONATHAN POE departed this life November 21st, 1887. He was born October 18, 1804, in North Carolina, and moved to Georgia while young and married Martha Brooks June 28th, 1825, and united with the Baptist church before the split on the institution of the day. He remained sound in the faith, ready to give at all times the reason of his hope in Christ for life and salvation. His membership at the time of his death was at Corinth, Talladega county, Ala. Service was held at the grave by Elder Samuel Akers and his son, William Akers.

Lincoln, Ala.

J. POE.

MRS. SALLIE R. HEAD.

Beloved Brother Respass: I thought I would write to you to-night for publication in the MESSENGER my gratitude for the remembrance and expressions of sympathy by the many brethren and sisters to and with me incident to the death of my darling wife, Sallie R. Head, and love of my youth, who departed this life, to be with Jesus, on the 17th day of November last. She was born in Monroe county, Ga., on 7th of January, 1845; the daughter of Micleberry and Jane Merritt, who preceded her to realize the glory world nearly twenty years ago. I was married to her on the 3d day of April, 1862. I can say that our union was one of love and devotion unbroken from the time of our marriage until her death, which was the most triumphant I ever witnessed in anyone. She obtained her hope in Christ in August, 1865, and in a few days after joined the Primitive Baptists, and, as words fail me to detail her virtues, she simply lived, as she died, a Christian, as all who knew her will verify. A better wife, a more devoted mother and faithful sister never lived. When she knew that her time had come, and death was plainly to be seen, she called us all to her bed and said that she felt that the Lord had given her grace for that moment that she might tell of her faith and hope in Christ. Addressing Mr. R. F. Strickland, she said, "Is this death?" She said, "Yes;" and then said, "Oh, how sweet it is to die! I will soon be with Jesus." To a negro woman who brought her some water to drink, "I can drink as much water now as I want; it won't hurt me. I am drinking of the water of the river of life—Oh, glory! I am so happy." After talking to her children and telling them not to grieve for her, and offering a short prayer that the Lord would prepare them to meet her in heaven, she then

aid she only regretted to leave her three youngest children. Then she repeated the first of the prayer the Saviour taught his disciples to pray, and said, "The Lord's will be done." I said to her, "Darling, how can I give you up?" She said that I must be reconciled to the will of the Lord; he was satisfied. I want to be reconciled to the Lord's will, but find in his, as well as in everything else, that I can of myself do nothing. I hope that the prayers of the many that have expressed to me in their letters and by word will be answered, and I will yet be satisfied with the will of God in this, my greatest trial. I know she is at rest, and it will only be a little while at farthest before I hope I shall go to her and be where there is no more death. I ask an interest in the prayers of the dear aunts for my children that they may follow in the footsteps of their dear mother, and be prepared by grace to meet her in heaven. I can't write more. Yours, in sorrow,

T. J. HEAD.

MARY ANN JORDAN.

Died, at her residence in Williamson county, Tenn, Nov. 26, 1887, Aunt MARY JORDAN, whose maiden name was Ingram, wife of Coleman J. Jordan. Deceased was born Dec. 25, 1820. She was a faithful and consistent member of the Primitive Baptist Church for about forty years. She leaves a son and daughter members of the Primitive Baptist Church, two sons members of the M. E. Church, together with a large number of relatives and friends, to mourn her loss. We all loved her, and feel truly that a mother in Israel has gone, and gone to enjoy that rest that remaineth for the people of God. She had been a great sufferer for a long time, but always bore her sufferings with calm submission to God's holy will, and was never heard to murmur or complain. Ever ready to perform a Christian duty, she was often called upon to visit the sick and to wait upon them, of which she certainly did a large share. We have consigned her body to the tomb till the resurrection morn, when we believe she will come forth with Jesus and his holy angels, arrayed in his glorious righteousness, singing the song of the redeemed host whose robes have been washed and made white in the blood of the Lamb. We would say to the weeping children: While you deeply mourn the irreparable loss of a Christian mother, that your loss is her eternal gain. You have her pious and devoted Christian life as an example well worthy of your imitation. Remember that you, too, are hastening on as fast as time can move, and may you ever be faithful and watchful, ready to go at the Master's bidding. "Precious in the sight of the Lord is the death of his saints." "And I heard a voice from heaven saying unto me, Write, 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."

C. J. PETTUS.

SELINA BARONET.

My dear aunt departed this life 18th February, 1886. It was the will of God to take her, after a confinement to her bed of about five days. She was not a member of the church, but it was all her talk for about two years before her death. She told me but two weeks before she was taken

sick that she would never be satisfied if she was not baptized, and spoke of her three dead children, and that she told her husband that she believed the children's being taken away was designed for admonition to them for not living right. She was taken sick after her babe was born with hard fits, and sent for two of my aunts, who got there whilst she was conscious and held the babe up before her, and reaching out her hand she said, "Mary Jane, I am as blind as a bat." She got her hand on the babe, and they asked her if it wasn't a big boy. "It feels like it," she said. She then said to her husband not to send for a doctor, for all the doctors in the world couldn't save her, and "I want you to stay by me." When she was conscious she talked of wishing to live right and be baptized. I asked her if she believed in the Son of God. "Yes, I do;" and that he was her Saviour, and "I am going to glory." She was my favorite aunt, and the only one who ever talked to me of Jesus and a hope in him, and talked to her children in the way mothers should. She was a good woman.

Hilderbrand, Cherokee Nation.

MATILDA CAWOOD.

W. M. KING

Was born in Rockingham county, N. C., in 1808, and moved to Georgia in 1815, and returned to North Carolina the next year and remained three years and returned to Jones county, Ga. Thence in 1827 he moved to Houston county, and in 1830 to Lee county, Ga. He married Martha McClendon 1st of January, 1833, and professed a hope in Christ in 1835 and in 1837 joined the Primitive Baptist Church, known as Old Bethel and in 1838 was chosen deacon, and was with the Baptists in the split. When Macedonia church was constituted he joined there, and remained a member there until 1867, when he moved to Tennessee, and he and mother united with Cedar Creek church, where they remained until death. Mother died October 1, 1879. My father suffered a great deal with dropsy and other diseases. But he did not fear to die, only dreaded the sting of death. He was in his right mind until within a few hours of his death. He was a good husband and a kind and affectionate father and a devoted Christian. He leaves four children, two sons and two daughters, and many relatives and friends to mourn his death; but they mourn not as those who have no hope.

Hartville, Tenn.

T. J. KING.

MRS. ELIZABETH SMITH.

Sister ELIZABETH SMITH died at the house of the writer November 27th 1887. She was born 28th September, 1809, in Monroe county, Ga. She had lived a devoted Primitive Baptist for many years, and her whole heart's desire was for her people to prosper. Her maiden name was Maginty. She first married John Graham and lived with him seven years, and he died; and she next married Mr. Smith, and lived with him about forty years. He died two years ago, and she moved to Texas with a niece from Louisiana, and she took a great liking to the unworthy writer, and asked me if I would let her live at my house; and so she moved to my house forthwith and seemed to confide in me as a son

During her last sickness, the dear old mother suffered inexpressibly until near her death, when she gave way slowly, and about eight hours before her departure she seemed to get easy and fell asleep in Jesus, thanks to the Good Giver of all good. Her prayer had been that the dear Lord would give her an easy death, and it was so. She had no children, and but one sister. I feel consoled over the glorious truth, "Blessed are those that die in the Lord, for they shall live again."

Goldwaite, Tex.

J. B. DUNN.

MALISSA J. SHARPLESS.

This estimable lady was the wife of W. T. Sharpless and only daughter of Brother and Sister J. C. Bruce. She was born October 19, 1861; married by Elder Hiram King October 25, 1877; died November 30, 1887, at their residence in Luverne, Crenshaw county, Ala., leaving a sorrow-stricken husband, father, mother, and four children to mourn her death, together with a large circle of friends who realize that we have sustained a great loss. She is greatly missed and lamented by the entire community in which she lived, but especially by the bereaved husband, who testifies that she was to him all that a wife could be, and also by the father and mother, who are left without a living child, having lost their only son some years ago. Deceased had professed a hope in Christ, but did not join the church. She often spoke to her husband on the subject and waited for him to go with her in baptism, believing that he also had an experience of grace. May the Lord strengthen and support him, that he may bow with humble submission to the divine will. H.

IN MEMORIAM.

STEPHEN SCALLORN was born in Saint Mary's county, Maryland, 23d of February, 1787, and departed this life at the residence of his son, F. M. Scallorn, in this county, 8:30 a. m., December 24th, 1887, 100 years 10 months and 1 day old.

In his early childhood his father emigrated from Maryland to North Carolina, and some years after from there to Kentucky, and from there to Western District of Tennessee. At this time he was of age, and had married Miss Polly McClure in Kentucky, 14th February, 1811.

Soon after this he began the practice of medicine, in which he was successful, and followed for more than 25 years.

He professed a Christian hope in his 24th or 25th year, and soon after became a prominent member of Big Muddy Primitive Baptist church, in Jaywood county, Tennessee, which church soon ordained him as deacon, which office he filled well as long as able to officiate. While residing in Tennessee he lost his first wife, who had been the mother of seven sons and four daughters. She died the 10th day of March, 1833. He was married to Martha Bullock on the 23d of April, 1834.

John W., his oldest son, came to Texas in 1834-5. With the family, his father, the subject of this, started to Texas in the fall of 1837, overland, reaching LaGrange (at that date but a few houses) February 8th, 1838. Eight miles above that point he selected a home and resided there

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seven years. Unable to procure a title to the land he lived on, he moved to the southern part of Fayette county and settled near Mulberry creek, where he lived until 1884, when his son (with whom he had resided twelve years) became a resident of Bastrop county. He lived in Fayette county 46 years and in Texas almost 50 years. His last wife died in Fayette county, October 12th, 1880. She was the mother of two sons and one daughter, L. P. Scallorn, of this county, being one of the sons. John W., the son who came to Texas in 1834-5, served with distinction in the Texas war of Independence, and, in company with a younger brother named Elam, fell in Captain Dawson's defeat on the Salado, September 18th, 1842. Together with their fallen comrades they rest in one sepulchre on the bluff opposite LaGrange.

Stephen Scallorn was the father of 14 children, 5 now living; grandfather of 38 children, 28 now living; great grandfather of 29 children, 22 now living; great great grandfather of 1 child, which is now living, being a grand total of 82 children, with 56 now living.

The first Primitive Baptist church constituted west of the Colorado river in Texas was in 1839. This church was Hopewell—not Plum Grove. In 1840 this church was composed of 22 members, Stephen Scallorn being one of the deacons. The record of Hopewell church reads: "The missionary spirit began to manifest itself in the church," which led to a division; "nine of the Primitives held the book (record) and house, while the thirteen Missionaries went to a neighbor's house and held their meetings." Stephen Scallorn was deacon and clerk of Hopewell church when this occurred, and was leader of the nine faithful ones. The thirteen Missionaries called their new organization Plum Grove. Deacon Stephen Scallorn was a man of more than ordinary intelligence, being unusually well read in the Scriptures. He died as he had lived—a Christian man. December 25th his remains were carried into Colorado Primitive Baptist church house, of which he was a loved member, and a funeral discourse delivered from the text, "Blessed are the dead which die in the Lord," etc. Rev. 14:13. After which, loving hands gently laid him away to "rest from his labors," awaiting the resurrection of the just to life and immortality.

Hills Prairie, Bastrop County, Texas.

J. W. SHOOK.

MRS. HARRIET PATTERSON

Departed this life September 8th, 1887. She was the wife of Joel W. Patterson. I do feel like I want to write to the MESSENGER and tell the brothers and sisters of her church something about her last days on earth. She was a good mother, a devoted wife. She believed in nothing but that which was pure. She would give her children the very best of advice. I have heard her many times telling them how they should live in this world to be good men and women. As a neighbor she was a perfect model, and was ever ready to help the distressed and do all she could for them. I have not been acquainted with her more than five years, and since that time I have found no change, but she was the same all the time. I never heard her say that she was not going to do a favor that anybody would

ask of her. She spent two weeks with me in March and came home and took her bed and was not able to sit up much at a time any more. No mortal ever suffered more than she did, and I never heard her complain at her Saviour. She told me she would not complain; she would bear it for her Saviour's sake; that he suffered and died for his children. While she was with me her husband was in Georgia, and he wrote to her and told her to bear her affliction the best she could. She wept bitterly, and said: "Joel is a good man, and I wish I could see him. I never will think hard of my Lord, for he doeth all things well." She repeated those words. I was with her in her last days on earth, and on Thursday night when her sweet spirit was called to a bright and better world to spend an endless day with her Lord, I watched her dying face until the last breath left her; and, reader, I do believe she is in heaven to-day, rejoicing with those that do rejoice. She told me many times during her sickness she was ready to go, and would not suffer when she was gone. She said her family had done all they could to keep her here longer, but she could not stay. They had the very best physician, and anything she wanted was at her command. She talked as long as her feeble voice could be heard, though we could not understand her. Her husband went round, and she, with a dying head, bid him good night forever, and on Saturday morning she was buried at Bethlehem church to await a resurrection morn.

Affectionately, her daughter,

MARY PATTERSON.

MRS. LILLY JORDAN.

This dear departed one is another witness to that solemn truth, "In the midst of life we are in death." She was the daughter of Mr. John Robbards, of Jones county; was born in said county, July 23d, 1860. She came amongst us the lovely bride of Mr. Edgar Jordan, to whom she was united in marriage December 17th, 1879. Death is at all times an unwelcome visitor, but when we see a mother in her young womanhood, surrounded by all that makes life pleasant, with four little ones dependent on her for counsel and love, suddenly taken away, it is supremely sad. The only solace we have in such heart-rending scenes is the unsearchable riches of God's wisdom and grace. He makes stars in the darkness. It is He alone that can remove the darkness and despair from the human heart. This precious wife and tender mother was sick near twenty days, and all was done within the reach of human power that could have been to repel the stern invader. But, alas! how weak we are. Notwithstanding her extreme suffering, she seemed hopeful all the time of a speedy recovery until the night preceding her death, when she suddenly roused up, as if by a revelation, called for her husband and said to him: "I'm going to die; I never realized until to-night that I was going to die; take good care of our helpless children. I do not know whether the Lord has pardoned my sins or not; doctor, why did you not tell me sooner that I was going to die? I want to talk some; give me a stimulant, and may be it will revive me so I can talk." She soon gave signs that she was too weak to talk; she then remained in almost perfect quiet for twelve hours, when her eyes closed in the last sleep, September 21st. The expression of doubt about the forgiveness of her sins, spoke plainly of her feeling the need of Divine forgiveness. Who can tell what was written on her silent soul, of which she wanted to speak, but could not? We believe, from unspoken evidence, that she was clothed upon with the righteousness of God.

Her remains were carried to Salem Church (the family cemetery) for

interment. Her funeral was preached by Elder Grant, after which kind hands laid her body gently down to await the resurrection morn.

Precious wife, tender mother, obedient daughter, dear sister, kind neighbor, sweet recollections of thee surge upon crushed hearts. Thy whole life was beautiful with the presence of thy faithfulness and tenderness. How desolate and lonely the home that was made so comfortable by thy well-directed industry, and so musical by thy kind voice. May the Lord remember us according to the plentitude of His mercies, and give us His spirit to say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

"Oh, Lord! how happy should we be
If we could cast our care on Thee,
And we from self could rest,
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best."

MRS. E. JORDAN.

MRS. SARAH ANN COLEMAN

Was born in Madison county, Ga., 17th December, 1825, and was married to B. J. Coleman 15th July, 1840, and joined the Primitive Baptist Church at Mount Carmel, Lamar county, Ala., second Sunday in May, 1858, and was baptized by the writer, her brother-in-law. She crossed the turbid stream of death on the 29th September, 1887. Her father was Archabal McGrady and her mother was Sarah Ann Barnes, a near relative of the late Hon. W. H. Barnes, of Alabama. She is the mother of ten interesting children, all of whom are good and worthy citizens and some of them quite intellectual. My dear sister adorned every position and station that she occupied in this life. As a church member she was sound in the faith, and rejoiced and triumphed in the truth as is in Jesus. As a wife, she was all that the Bible and her-husband required. As a mother, she was kind, tender, affectionate and loving to her children, but not to the spoiling of them, as some mothers are, but was a good trainer of her children, never suffering her affections for them to rule her judgment. As a neighbor, she was kind and accommodating. She left no enemies in this world. When she fell we can say truly death aimed his arrows at a shining mark. Her afflictions preceding her death were bitter, but she bore them all with Christian fortitude, and without murmur or groan folded her arms up in death's cold drapery and obeyed the heavenly call of her master: Child, come home. Blessed are the dead that die in the Lord.

When she fell it was to rise again in the perfect image of her dear Lord who is the Bridegroom of her soul. Death has done its work as a sickle in the hand of God. To mow down her earthly tabernacle, which was defiled by sin, and to display his power and goodness in raising that which was sown in weakness, in power; and which was sown in dishonor in honor; and that which was sown a natural body, a spiritual body. We would say by way of comfort to her mourning, mheart-broken husband and children and fraternal friends: How happy will we be in the resurrection morn, when the sweet doxology shall sound through all the ranks of the heaven-born millions. Shout, "O death, where is thy sting? O grave, where is thy victory. I will redeem them from death and ransom them from the grave. O death, I will be thy destruction; O grave, I will be thy plagne."—Joel. Then mourn not as those who have no hope of meeting again, when the Son of Righteousness shall radiate our souls through endless ages. May God bless you and prepare you all for the joys of the day; and may he teach you to follow the footsteps of my sister in taking up your cross and following the Lamb to his throne.

A. J. COLEMAN.

WINCHESTER, TENN., Oct. 1887.—*Mrs. S. A. Fuller, Dear Cousin:*—I will answer your kind letter, though I was sad to hear of the death of my dear Aunt Nancy, your mother; yet, in the midst of my sadness, there is a comforting thought to believe that she sleeps in Jesus, and that her rest is sweet. In this world I often feel as though I was in prison, and for nearly two years I had been groping in darkness that could be felt; and worse than all, I could not feel an humble, submissive spirit to the will of God. When my dear brother David was on his death-bed, he wrote me to pray for him, but I could only try to ask God to spare his life, not feeling willing to be submissive to his holy will. My health was poor, and feeling unfit to be a church member, I thought my mind was fully made up to request the church to take my name from the record as a member. When I got able to go to church meeting I went cold and lifeless, and the church had been, and then seemed to be, in a lukewarm condition. But I shall not soon forget that day; the text used by the two elders was, "We know that all things work together for good to them that love God; to them who are called according to his purpose."—Rom. viii. 29. Somehow it seemed that I never in all my life before had heard preaching so well adapted to my condition. A glorious light burst forth upon me, and my darkness fled before it, and I felt that it was good to be there, for the Lord was in the midst of his people. Truly, there was then a mighty shaking of dry bones of the valley, and when opportunity was given, there were four who came forward and told the church what great things the Lord had done for them, one of them being our dear father Fulton, my father-in-law, 104 years old. They were all baptized by Elder Hudgins.

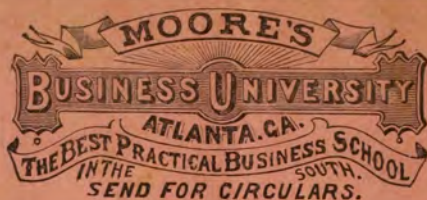
My dear cousin, in the midst of all my sorrows I have much to comfort me and much to be thankful for. My dear husband and two daughters are in the same church with me. Yours, truly,
ELIZABETH FULTON.

Dear Brother Mitchell: Being anxious for the whole household of faith to see the good work of the Lord in gathering his children home to the church, I have the consent of my cousin to send the above letter for publication in the GOSPEL MESSENGER. O, what mercy and grace shines forth in the work of the Lord in seeking his sheep and bringing them to the gospel fold, even at the advanced age of my dear old grandfather, 104. "Bless the Lord, O my soul."
MRS. S. A. FULLER.

Such letters as the above from humble saints, even though they are sisters, are much more instructive and comforting to humble followers of Jesus than any speculative article could be where neither the writer nor the reader has ever known, felt or experienced the things of which he writes. There is such a thing as "uttering words without knowledge." Such things will leave us weaker in understanding than if we had never heard them. "Shun profane and vain babblings, for they will increase unto more ungodliness."—2 Tim. iii. 16.—M.

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Southwestern Railroad.		Columbus and Rome Railway.	
Lv Columbus.....	12:15 p m... 10:30 p m	Lv Columbus.....	3:05
Ar Macon.....	5:06 p m... 6:33 a m	Ar Greenville.....	6:30
Lv Macon.....	10:10 a m... 9:45 p m	Lv Greenville.....	7:00
Ar Columbus.....	2:55 p m... 6:20 a m	Ar Columbus.....	10:25
M & G Railroad and M & E Railroad		Columbus and Western Railway	
Lv Columbus.....	3:15 p m... 7:00 a m	Lv Columbus.....	†3:00 pm... 8:20 am... *3:15
Ar Montgomery.....	7:13 p m... 11:00 a m	Ar Opelika.....	†4:05 pm... 9:35 am... *4:30
Ar Troy.....	7:15 p m... †2:10 p m	Ar Goodwater.....	†8:10 pm... 12:35 pm... *8:10
Ar Eufaula.....	10:12 p m... 10:47 a m	Ar Syllacauga.....	9:50 pm... 2:00 pm... 9:50
Lv Montgomery.....	7:40 a m... 3:45 p m	Ar Atlanta.....	1:25 pm
Lv Eufaula.....	4:37 a m... 4:10 p m	Lv Atlanta.....	2:00 pm
Lv Troy.....	7:40 a m	Lv Syllacauga.....	11:20 am
Ar Columbus.....	11:40 a m... 8:00 p m	Lv Goodwater.....	†5:05 am... 2:30 pm... *6:55
Ar Troy.....	2:10 p m... 7:15 p m	Lv Opelika.....	†10:20 am... 5:25 pm... *10:20
		Ar Columbus.....	†11:40 am... 6:35 pm... *11:15

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Vol. 10.

No. 4.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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APRIL, 1888.

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ELDER D. BARTLEY ON THE RESURRECTION.—The subject of the Resurrection is, to the undersigned, full of comfort, when I am enabled to view it as the effect of our dear Lord's being raised again from the tomb, after his crucifixion. It is a source of great, yea, of unspeakable delight, to know that the king of terrors could not hold Him, neither shall he be able to hold His sleeping members. The enemy tried all he possibly could to keep Him under his control, by sealing the stone at the door of the sepulchre, and setting soldiers to watch; but O, how vain the effort! The adorable God-man, having satisfied divine justice for all the iniquity, transgression and sin of all the elect, at the appointed time a special messenger from the eternal Throne is sent to roll the stone from the sepulchre, so that the Almighty Conqueror had nothing to do but to rise, and go forth to make himself known to his sorrowing disciples.

I have read, with much pleasure and satisfaction, *Elder Bartley's Treatise on the Resurrection*. In a long time I have not read any work of human production with more gratification, and less to object to, than the one now under consideration. I trust it will have a good circulation, and be carefully and prayerfully read, and have the effect of enlightening and clearing the mind of any whose conceptions are cloudy on that glorious subject. I called my wife's attention to the work after I read it, and I soon saw her with it in her hand. From the attentive manner she manifested in perusing it, I perceived she was enjoying the perusal of it. After closing, I said to her: "Well, my dear, have you read it through?" "Yes," was her reply. Then I said, "What do you think of it?" She answered, "Think of it? I think it is *incontrovertible*." I asked, "Is that your verdict on it?" "Yes," was the immediate response.

Let us try and comfort one another in view of the fact that in the great day the trumpet shall sound, and we shall be raised incorruptible, and so ever be with our adorable Lord. Let us sing—

"My soul anticipates the day,
Would stretch her wings and soar away
To aid the song, a palm to bear,
And bow—the chief of sinners—there."

Yours in that blessed hope,

JOHN AXFORD.

Price 75 cents. Address Elder David Bartley, New Castle, Indiana.

FAYETTEVILLE, TENN., 10th Dec., 1887—*Dear Brother*:—I have just returned from Mt. Moriah; met a small auditory. It seems to me that many precious brethren are forgetting their first love, and I feel like I am traveling much by night. To be in darkness that can be felt, is trying to the poorest, tempest-tossed soul. Sometimes it seems that everything is against me, and is it possible that I love God? If so, why can I not see that all things work together for my good? There has been some additions to the churches this year, but little revivals. I greatly desire to see more interest manifested. O, are we created in Christ Jesus unto good works? May God bless you.

E. W. WALKER.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 4. BUTLER, GA., APRIL, 1888. Vol. 10

BIOGRAPHICAL.

ELDER JAMES EVERITT.

Eld. Jas. Everitt, son of Thos. and Jennet Everitt, was born in Twiggs county, Georgia, January 4 1821. He was reared, about to manhood, in Houston county, and then moved, I think, to Macon county, where he was brought under conviction for sin and received



hope in Christ in early manhood, and was received into the fellowship of Hepzibah Church, better known as Red Hill, Macon county, Ga., and was baptized by Elder Sampson English, then the pastor of the church. In June, 1843, he was married to Miss Sarah H. English, daughter of Elder Sampson English. In the winter of 1843 he moved, with his wife, to Stewart county Ga. The church at Harmony, Stewart county, discovered the gift of preaching in him in 1844, I think, and licensed him to preach. He was soon called to serve a church, and his ordination called for, but he objected himself, and asked the church to let him serve as a licensed minister, which was granted. But in 1849 his ordination was called for again, and he yet objected,

and sold out his little home and moved to Macon county and his ordination being again called for, in 1852 he sold his home in Macon county to his brother-in-law, S. H. English, and moved to Randolph county, and put his letter in at Poplar Spring Church, Stewart county, and was again called to ordination, and submitting to the wish of his brethren, a presbytery was called composed of Elders A. Culpepper, James P. Ellis and Geo. Blair. So he was ordained to the work of the gospel ministry and was a faithful servant, going far and near to preach to the people. And having always been afflicted, he endured great suffering of body, but always discharging every duty to the best of his ability.

But now he is gone, gone home to glory. He departed this life March 30, 1887, at his home in Stewart county. Blessed are the dead who die in the Lord; they do cease from their labors, and their works do follow them.

There are many important events connected with his life that I would like to mention, but cannot call them satisfactorily to mind now. He was well known throughout Southwest Georgia, and does not need commendation, now he is gone. He went through heat and cold to preach in the churches of his care, serving from one to four all the time. He baptized a large number during his life. He leaves a wife, three children and ten grandchildren to mourn his death, together with three brothers, three sisters and one half sister, and a host of brethren, sisters and friends but they mourn not as others without hope, for we feel assured that our loss is his gain; he has just changed earth for heaven, sorrow for joy, weakness for power; and is now with his Master in that bright world above where sorrow and grief cannot come, where the weary are at rest while we are left behind to meet with disappointments and afflictions until the time appointed of the Father shall come, and then shall the change come. Oh Lord, grant unto us that preparation of heart necessary that we may be ready when the summons comes, that we can say farewell to this vain world, I'm going home.

In conversation with a friend of his the day he was taken sick, which was Sunday, 27th, he asked him to make his coffin a plain one, and did not want a box, just a plain coffin to put in the grave, and had no choice between places. So this friend of his did as he asked him to do, and laid him away at Poplar Spring Church, Webster county, to await his resurrection.

Farewell, father! farewell for a while, for we are left all alone, while thou art gathered 'round the throne. Weep not, dear mother, God has thought it best to take father home, to reign with him above. He was sixty-six years, two months and twenty-six days old.

Dawson, Ga.

W. T. EVERITT

We knew Elder Everitt about thirty years, and

oved him as an humble, sincere, unassuming, self-denying and suffering minister of the gospel. We hope to meet him again.—R.

DEAR BROTHER RESPESS:—As I am reminded that it is time to make my remittance for another year for our paper, I desire to say a few things in general to my beloved kindred in Christ. It was my sweet privilege to visit several Associations this past fall in this State, Tennessee, and one in Arkansas; and they were truly refreshing seasons to me; peace, love and fellowship prevailed in all these meetings, and I felt truly it was good to be there. Yet, there were a few things talked of among the brethren at some of these meetings, of which I wish to speak. One was, that much-mooted subject, the predestination of all events, some affirming and some denying. And I see that some Associations in other States have declared non-fellowship with those who profess to believe this doctrine. This, truly, is a sad state of affairs, and will, if persisted in, evidently prove detrimental to the well-being of Zion. My dear brethren, these things ought not to be; for I am fully assured that if these brethren who seem to differ, could meet and converse upon the subject face to face, I think the mole-hill would no longer appear as a mountain. I speak from my own experience, having met many dear brethren who are conscientious in believing in what some brethren call the extreme view of this matter, and after a brotherly interview be perfectly agreed. I have never met a Baptist who advocated the idea that our Heavenly Father coerces man to do evil in any way, but it is man's own sinful inclination that prompts him to violate the law of his Creator. No one can believe that the great Jehovah determined the pro and con. of Israel's ways, for his awful Majesty tells them in thunder tones: "If you be willing and obedient, you shall at the good of the land, but if you refuse and rebel, the word shall come upon you." Baptists have ever believed, as the Scriptures abundantly teach, that the old covenant is conditional, and the new covenant unconditional. Now, what do I mean by a conditional covenant? One whose stipulations are not predestinated; one with which man was required to comply or to

obey its commands, and be blessed if he did, and chastised if he did not. But what do I mean by an unconditional covenant? A covenant predestinated in all its parts and bearings; one in which man was and is wholly unable to comply with any part; one in which we find our precious Saviour who is abundantly able to keep and fulfill every requirement against his chosen; one absolutely decreed in the ancient dates of eternity, and so definitely and unchangeably fixed that no sinner chosen in this covenant shall fail of eternal salvation. This is a most consolating and comforting doctrine to all lovers of Bible truth, and will never cause a schism or division among Baptists. The New Testament writers have invariably placed predestination in connection with the eternal salvation of the church; and, dear brethren, let us be content to know no more than is recorded in his holy word, and if the Holy Spirit has revealed this to some of our brethren, they can justly be denominated the strong; and the apostle admonishes the strong to bear with the weak. I find, from history, some of the Lord's people have advocated this doctrine from the fourth century up to the present; but never have I learned where the people of God divided upon this subject. Hence let me exhort you, my brethren, never enter a protest of non-fellowship against your brethren for simply advocating or not advocating the predestination of all things; for I do not know whether it be true or not, but I must confess the Lord has never revealed it to me. But let us endeavor to keep the unity of the spirit in the bonds of peace. Be kindly affectionate one toward another, forbearing one another in love, bearing one another's burthens, and so fulfill the law of Christ. I surely have never felt hard or unkind toward a brother for advocating the predestination of all events. I know this world is not controlled or governed by chance. But the great Sovereign of heaven and earth sits on no precarious throne, nor borrows leave to be but everything, the earth, sun, moon and stars, and all the little satalites that play around the blue dome of heaven, are held in absolute subordination to the clemency of his divine will. Yea, this is all my hope for immortal bliss, knowing the Great I Am has all power in heaven, earth or hell, and does his pleasure in the army of heaven and on earth beneath, and the

one can stay his hand, or say, Jehovah, what doest thou?

Dear Brother Respass, I feel the good Lord hath blessed us to some extent the last associational year, inas-much as all, with the exception of one of the churches of the Hopewell Association, reported to the last session of this body, more or less accessions. May the Lord continue to add his blessings upon Zion, and revive his work in our hearts to the glory of his great name.

Yours, with a little hope.

Denmark, Miss.

A. B. MORRIS.

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace."—Eph. iv. 1-3.

The apostle to the Ephesians, a Gentile church, first lays down the principles of salvation, on which he then bases an able and comforting exhortation. In the first chapter he tells us that it is upon the principle of our having been chosen in Him before the foundation of the world, that we are made holy and without blame before him in love. He also "predestinated us unto the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will." This was all done, not as a reward for good works that we were to perform, but "to the praise of the glory of his grace." That this choice and predestination be fulfilled, God sent his own Son into the world, placed all the obligations and dreadful consequences of the law upon him, caused him to grapple with the power of darkness and go down into death, that we might be redeemed and live. But "it was not possible that he should be holden of death," for God "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

The heavenly places here spoken of are the same as those spoken of in the third verse, in which the saints were blessed in Christ. But Christ, the Son of Man, is the pre-eminence in all things, and as such, he must first be exalted to the heavenly places; however, the exaltation of Christ does not end all. If we are not

personally exalted to the heavenly places, God's choice and Christ's death and resurrection are nothing to us. Therefore the apostle goes on to say: "And you hath he quickened who were dead in trespasses and in sins. We were dead in sins and under Satan's power. Now we are alive to God, and are led by his Spirit, and are *"made to sit together in heavenly places in Christ."* We are his (God's) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

"Therefore"—the apostle uses this word by way of reference to what he had previously written as a reason why they should do the things he enjoined upon them—*"I, the prisoner of the Lord, beseech you."* If one who is drunk beseeches others to be sober, or if one beseeches us to be compassionate, yet he turn the beggar away unfed, his entreaties are but idle words. So, if one beseech others to follow Christ, yet he find it too inconvenient for himself, or the cross too heavy, or persecution too severe, his effort will be fruitless. But Paul does not thus vainly plead, for he was "determined to know nothing among the people save Jesus Christ and him crucified." He followed Christ under all circumstances. Scorn, derision, persecution, bonds and imprisonment did not deter him. He said: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature shall be able to separate us from the love of God, which is in Jesus Christ our Lord."—Rom. viii. 38, 39.

"That ye walk worthy of the vocation wherewith ye are called." A calling unto a vocation is here presented. This calling is elsewhere mentioned: "Among whom are ye also the called of Jesus Christ to all that be in Rome beloved of God, called to saints."—Rom. i. 6, 7. "Paul, called to be an apostle through the will of God, and Sosthenes our brother unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints."—1 Cor. i. 1, 3. See also many other similar scriptures. The vocation spoken of in the text is *"To be saints."* The calling is of God, as the scriptures abundantly show. To be a saint is at the same time a glorious blessing and a great responsibility. It is a glorious

blessing in that it implies a high and holy nearness to God. A saint is one that has been redeemed from the curse of the law by the offering of Christ, and has been personally delivered from the bondage of corruption, and raised up as God's free man to sit with Christ above the law. To walk worthy of this high calling is a great responsibility; for though we are yet in the flesh, with all its depraved passions, surrounded by all the allurements and temptations of a polluted world, we are required to "put on Christ;" that is, do what Christ has commanded us to do. The responsibility is increased by the great difficulty we often have in determining what spirit moves us to act or speak. To walk worthy of any calling or vocation, whether it be to act as an officer of the law, a minister to a foreign country, a domestic servant, or a follower of Christ, one must do the things required by the power that calls him. He must not only do the things required of him, but his obedience must be in a manner that will reflect honor upon his calling.

He who is called to be a saint is born of God, and is commanded to let his light shine; that is, do the things that will make manifest the work of God in the heart of a sinner. He is commanded to take up his cross and follow Jesus. There are many things required of us which none can perform but a new creature. Love is the principal characteristic of Christian character. With it we may reflect glory to God in the earth. Without it, all our profession of Christianity is abominable in His sight, and dishonoring to his name. "He that saith he is in the light, and hateth his brother, is in darkness even until now."—1 John ii. 9. You will do well to read the whole epistle. If we say we are Christians, and are found visiting places of revelry, engaged in vain and foolish talk, in preference to the society of the saints; or if we prefer the things of this world, and esteem wealth more than the welfare of Zion, we are not walking "worthy of the vocation wherewith we are called."

It is not enough that we fill the letter of the law of Christ; but we must obey "*with all lowliness and meekness.*" He who confesses his sins in a bold, defiant way is not the spirit of repentance. He who preaches the truth in vain jest, foolish ridicule, bitter sarcasm, or

defiant dictation, has not the spirit of the gospel. He who thinks himself strong and wise, while his brother is weak and narrow-minded, is not meek and lowly; neither will he forbear his brother in love, but will seek a cause against him. On the other hand, one that is meek and lowly will remember his own imperfections and love will hide his brother's faults. Such a person would be found "*Endeavoring to keep the unity of the spirit in the bonds of peace.*" I think some brethren mistake this part of the text, and instead of endeavoring to keep peace they are found striving to keep the Spirit in unity. Such labor is not only vain, but it is presumptuous and disastrous. "For by one Spirit are we all baptized into one body."—1 Cor. xii. 13. The Spirit is one, and our effort is not needed to keep it so. We are not one person, but many; but if we are born of the same Spirit we ought to be in peace. If in our efforts to "keep the unity of the Spirit," we are found engaged in strife and confusion, we are setting at naught the injunction of the text. This same apostle says: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment."—1 Cor. i. 10. "Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another."—Rom. xiv. 19.

May the Lord lead us to an understanding of the scriptures, and work in us a will to walk in obedience to its precepts and examples, is my prayer.

I remain, as ever, your brother in the fellowship of the gospel of Christ.

Greenfield, Ind.

W. N. THARP.

Christian reader, you may read the marks of a father in the stripes of his children. Every twig of the black rod, is but to draw his image upon you. Could we but bury our friends alive, we should not mourn so much for them when they are dead. Did not the possession of the riches sometimes draw away our hearts, then the loss of them would not break our hearts.

EXPERIENCE.

DEAR BRETHREN: Having been requested by brethren to write for publication some of the dealings of the Lord with me, I make the effort to comply with their request.

I was born of Primitive Baptist parents, in Greene county, Indiana, in 1842. In my seventeenth year they moved to Southeast Missouri, where I grew up to manhood under the strictest moral training, my father being always very careful to teach me the difference between morality and the true and vital religion of our Lord Jesus Christ. But I could not comprehend his teachings, and always believed that if indeed my being a good, moral boy (which I thought I was) would not take me to heaven, yet it would have an influence over the Lord to bestow on me that blessing which would insure my eternal happiness, believing that at most I only lacked the performance of a few of the conditions, which I could easily comply with at any time, and which I would do when I had grown older and become more filled with the pleasures of life. In 1862 I was married to the daughter of Elijah Duncar, who had moved from Crittenden county, Ky., to Missouri, and we set out to try to gather some of the riches of this world, thinking that when I had done this, that I would then comply with the terms and conditions of salvation and become a real Christian, and live a life of perfection far beyond anything that I knew among the people bearing that name. But this being in time of that dreadful war, all of our efforts were thwarted, and the little property that we started out with was swept away, leaving myself and wife to battle through as best we could. And although I was a rebel at heart, yet the Lord works all things after the council of his own will, and he was pleased to send upon me the rod of affliction, which prevented me from participating in that bloody war. My complaint was said to be incurable consumption; but whether this affliction had anything to do with the months and years of weeping and mourning that lay spread out before me, I am not able to say, but sometimes fear that it had; but let that be as it may, it was in the year of 1864 that I began to become weary of my old associates and my old amusements,

and what I had heretofore considered innocent sport and now, instead of being amusing to me, they became repulsive, and at times there seemed to hang over my very soul a cloud of the blackest night, causing an anguish of mind that my pen or tongue falls far short of describing. In September, 1865, I took my little family and with my father (mother having died some years before) and went back to Indiana, hoping that the change would relieve me of the trouble of my mind but instead of being relieved, my troubles increased till in the summer of 1866 I could find no place or condition that my mind would be easy. My doom was sealed there was no mercy for me; death must come, and that soon, and then I must be banished from the blissful presence of that being whom I loved with all the powers of my soul. And although I tried to beg and plead for mercy, yet at the same time I could not see how it could be possible that God could be just and forgive such a sinner as I saw myself to be; and believing as I did that God could not forgive me without becoming guilty himself, I therefore have often tried to plead with the Lord, rather than his throne of holiness should be tarnished, to let me go unforgiven; but, O Lord, let me go without ever committing another sin. Until some time in the latter part of this summer, one night there arose (to me) a terrific storm; when it struck the little old hut that I was living in, it blew the door open, and I woke up and sprang from the bed and shut the door and as I returned to bed the thought occurred to my mind as if some one had spoken it to me, that this storm was prepared to take my life, and when I dropped upon the bed, I thought I would once more try to ask for mercy; but before I had time to utter one word, I became unconscious of everything, except that there appeared at my bed-side the form of two men, one of them taking his seat on the bed by my side, and the other sitting down on my breast as I lay on the bed. How long they remained there I cannot tell, but a calm sweet peace of mind, and a heart filled with love exceeding anything that I shall ever be able to express, either with tongue or pen, was mine to enjoy in that moment and now to-day, while looking back at that blissful moment, I feel to say with the poet:

“ *O, sacred hour, O, hallowed spot,
Where love divine first found me,
Wherever falls my distant lot.
My heart shall linger 'round thee,*”

On rising up and walking out the next morning I found that everything in nature was seemingly praising God; the birds sang so sweetly, and the leaves of the trees seemed to be dripping with gold, and in fact, everything seemed to be so changed that I was made to wonder what all this could mean. Could it be possible that this was what I had heard spoken of as a Christian experience? No; that could not be, for I knew that I was a vile sinner, and I thought I knew that God could not be just and the justifier of such a sinner as I was. But the people of God were dear to me then, and I loved their company, and would gladly have lived with them, but I feared, and thought that I knew that I was not what I ought to be. But time moved on, and my wife having, in this time, become a helpless cripple from rheumatism, and in the spring of 1876 I moved to Texas, hoping that the change would be beneficial to her health, but before I left Indiana I decided that whenever I settled again I would tell the travails of my mind to the people of God (the Primitive Baptists) and if they could receive me, I would try to live with them the remainder of my sojourn here, in this land of pain and sorrow. When I landed in Hood county, Texas, I soon began to inquire after the Primitive Baptists, and was told that there was no organization of the Old Baptist nearer than 150 or 200 miles, and being very poor, and having to support my family by day labor, I had no opportunity to travel in search of the people who was now dearer to me than all other things on earth; and thus two years and a half passed away, and I had decided once more to break up and return East till I found that people after whom my soul was mourning. And I had begun to make preparations to move, when one night on going to bed I was soon in a vision, or dream: My horse was bridled and saddled, and I was standing in the yard with the rein in my hand; had told my wife that I was going to the Brazos river and take down it till I found a Primitive Baptist Church; and as I turned and placed my foot in the stirrup, ready to mount, there came a voice which sounded like a distant trumpet, which said to me: “*Go not away, but go to work here.*”

I was filled with awe and reverence, and my very soul was bowed in adoration and praise to my glorious Redeemer. But when I awoke, and the interpretation of the voice presented itself to my mind (or what I feared was the meaning) I was filled with horror which caused my very frame to quake and tremble; and for about one month this voice was ringing in my ears, and I could not converse with my family or my neighbors upon any subject of interest, and could only mope about over the mountains and among cedar brakes in search of some place where I might pour out my very soul to my glorious Sovereign; but could only say, "no; no; that can never be; I am too vile and sinful, too short-sighted and ignorant of thy wondrous grace, to ever be called upon by thee to speak in thy name, or to declare thy great council and wondrous mercies to thy people. No, no; this was only a dream. The Lord has not, nor never will, call on me to go to work in his great dread name." But still the voice sounded in my ears and the fear and trembling increased, till one night on retiring to bed, I plead with the Lord, if it could be his will, to make my duty plain before me, and I would try, to the best of my ability, to do thy will and immediately I was again in a dream, and was standing in the yard, with a little horn in my hand which I put to my mouth, and as I turned and walked away from the house, began to blow; and as I walked on and blew my little horn, there were two dogs that leaped in before me and began to bound about from one clump of bushes to another, and every time they would run to a clump of bushes they would rout out a wolf or wild cat, which would fly across the mountain with such surprising speed that the dogs seemed to be amazed, and would stand and look after them till they were gone, and then attempt to rout another; and thus I moved on until at length I reached a barren spot of land, and in the midst of this barren spot of land the thought presented itself to my mind that I had never looked back to see what I was doing, when I immediately turned about to look back toward home, and was struck with wonder and amazement, for here at my feet was a little herd of the most beautiful lambs that my eyes ever beheld. They were very small; their little fleeces as white as snow, and their little eyes, as

They drew nearer and nearer to me, were turned up unto me in the most loving and trusting manner; and as I was standing here in great admiration of these little lambs I woke up. It may be that some brethren may think that if this was the work of the Lord, that I should at once have ceased my rebellion and become satisfied with regard to my duty to my gracious Redeemer; but it was not so with me, for I reasoned thus: that I had never publicly acknowledged his gracious love, and more, too, he had forbid my leaving his country to go in search of his people. But in a short time I had another dream, which was as follows: It appeared that I had gone to meeting at some distance from home, and when I arrived at the meeting-house the congregation was all gathered, and when I stepped into the house the minister was standing in his place, which seemed to be an elevated place in the floor of the house; all around him the church was seated, all in their seats, and before him stood a small table, and under this was a very small stool, which was the only vacant seat that I saw in the house. No one in the house seemed to notice my presence, but I stepped forward and drew out this little stool from under the table and set it down at the feet of the brethren, and seated myself upon it, thinking as I did that its size just suited my feelings. As soon as I was seated the minister began his discourse, and of all the sweet, delicious feasts that a poor, frail, sinful worm was ever permitted to sink down, it was my happy lot to receive here in this dream; and as the minister was bringing his remarks to a close, he turned and looked at me in the most loving and affectionate manner, and with his hands beckened three times, and the last time he said, "*come up here,*" and as I arose to my feet to go to him, I woke up. I now believed that the Lord would lead me to his people and that I would submit myself unto them, and in all my weakness, attempt to do their bidding. In a short time after this, I went to a Missionary meeting, and their preacher read his text and then began his discourse by telling his people that there was a denomination of people who believe, said he, that we receive our sinful, depraved nature from our foreparents; they are strong, they are good scriptorians, they are well posted and well calculated to lead the people astray. Here I lost

his discourse, and never did remember anything more that he said, but as soon as he had dismissed the congregation I met him at the foot of the stand and reached his my hand, and as I did so, I said to him: "My dear sir you cannot know anything about the amount of pleasure that I have received from your discourse to-day and now, as you have done me so great a favor, I want to ask another one of you," and as I held him by the hand I repeated what he had said about that people and then said: "I know who they are—they are my people—and now if you will tell where they are, and when their meeting time is, you will bring me under lasting obligations to you;" which he did, but said that he was not positive about their meeting time, but would bring me the exact time in a few weeks, which he did. And on Saturday before the third Sunday in October, 1878, I found that church, and on Sunday related to them some of the dealings of the Lord with me, and was cordially received, and at their next monthly meeting was baptizee into the full fellowship of Bosque Church by Elder C. B. Caudle, and in June, 1880, was licensed to preach the gospel by the same church, wherever God in his providence should cast my lot. And ever since that time have been trying, in much weakness, to testify the weary souls of the abundant goodness and sovereign grace of a crucified Redeemer. In January, 1887, I was ordained to the full work of the ministry; but I still find that I am a sinner; still do things that I would not, and how to perform that which is good I find not.

Yours, in much tribulation,

Santo, Texas.

JESSE L. COLLINGS.

It cannot be praiseworthy to remember God in our necessities, and then forget him in our prosperity. His kindness is as proper a ground for praising him as his promise is for praying to him. If under our miseries we can seek God with diligence, then under the weight of his mercies we should praise him with cheerfulness. Mercies are such gifts as advance our debts. It is unpleasant to see a Christian in an ungrateful temper, as it is unnatural to see Pharaoh's lean kine in a fat pasture.

FARMERS' ALLIANCE.

To the Brethren and Sisters in Christ Jesus, at New Hope:—Grace, peace and mercy be multiplied unto you from God the Father, and from our Lord Jesus Christ. Having once labored among you in the gospel, I yet feel desirous to communicate the blessing, lest you be led away by some of the many seducing spirits that are in the world. Reports have reached me that some of you have gone after the world by uniting with worldly institutions which we cannot fellowship. Has Christ become offensive to you, that you must need leave off following him and unite with his enemies? “Whosoever will be a friend of the world is an enemy of God.” What is a worldly institution to you who have renounced the world and all its treasures for the kingdom of God? If the “Farmers’ Union” could even benefit you in this life, there might be some excuse for those of the world uniting with it, but past experience teaches us that it is one of the mushrooms that spring up in a night and wither in a day. Where will the Christian be when the god of this world dies? With shame and confusion must he eat his own doings, lay his mouth in the dust, and mourn the absence of that blessed Saviour whose mercy and protection he has rejected for the perishing idols of this world. Have you no confidence in God who feeds the sparrows, clothes the lillies, and has promised his chosen, food and raiment? The kingdom of God, which we are commanded to seek before anything else, is not in meat and drink.—Rom. xiv. 17. I see no hand of the Lord in this great movement that will benefit the farmer. He, like the other classes of our country, has renounced God; and God has given him up to the corrupt imaginations of his own vile heart to work wickedness. The farmers are not united, only against the truth, nor ever will be. Where do we find one in all these clubs or lodges that knows or has any love for God, or reverence for the blood of Christ? Some of the signs and passwords in this secret order presumptuously and blasphemously point to Christ on the cross; and have to be taught to the newly initiated member by a man, perhaps, who is a profane swearer, gambler, drunkard, or whore-songer, and has no more reverence for the blood of

Christ than a professed infidel. How can those whose consciences have been purged by the blood of Christ unite with such blasphemers? Touch not, taste not, handle not the unclean thing, which all are to perish with the using. But suppose it should benefit the farmer, which I do not believe, what is a man profited if he gain the whole world and lose his own soul? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."—1 John ii. 15, 16, 17.

The favor of God and the consolation of the Holy Spirit are worth more to him whose heart has been exercised to love the Lord, than thousands of gold and silver. No argument for worldly advantage can influence us to seek anything else but God and his glory when we are right with God. Had it been right to seek after the things of this world, Jesus Christ would have taught it, both by his command and example; but he has done neither. On the contrary, he has told us to seek the kingdom of God first, and take no thought for these temporal things, for they shall be given as needed. Poverty, wretchedness and disgrace, mark the road, and only road, that leads to the kingdom of God. To seek worldly ease and affluence manifests us everything and anything else but the followers of Him who had no where in this sin-smitten world to lay his head. I do not say Christians cannot be led off into these worldly things, for they have been in the past; but they can be convinced and have a teachable spirit while the carnal-minded professor prefers his own way and advantage to everything else. He will even wrest the scriptures to his own destruction, to make them favor his own side; for he has never been killed to the love of sin, nor does he know what it is to deny self. The Christian is not averse to labor, for he knows it is the inevitable lot of fallen man. Yet, he labors not to his own advantage, but to do good to others. Though the welfare of the body is commendable, the welfare of the soul is preferable; for it is for eternity, and the body, in this present state subjected to corruptibility.

things, is not. A disbelief in the commandments and word of God will surely lead us to ruin, sooner or later. While we seek to elevate our fellow men to a state of earthly prosperity and renown, but disregard the honor of God and his laws, trample upon the right of the subjects of his kingdom by breaking the peace and fellowship among them for the sake of an earthly good, trampling the blood of the covenant under our feet, and doing despite unto the Holy Spirit who leads us to mortify the deeds of the body, what else can we expect but for some great calamity to overtake us? That calamity God has sent upon us, and the worst of its dark features are yet behind. Because we have loved and made money our god, and the love of money is the root of all evil, God has sent us moneyed aristocrats to rule over us and monopolize all privileges, trades and rights, and who disregard the rights of the poor, the widow and the orphan, and are making them hewers of wood and drawers of water to the rich—no more, and hardly even considering their welfare as important as the beasts of burden, that must be fed and cared for. Governments, that should be for the protection of all, are utilized as instruments to foster monopolies, protect capital, elevate the rich and grind the faces of the poor with burdensome taxations. The moneyed aristocrats are fast legislating out of the hands of the poor all rights of property and peculiarity of possession. This dreadful state of things has not yet reached its climax, for money will rule when all hearts are set upon it. The money holders will continue to tighten their grip of power and usurpation of right, until every murmur of the common people shall be completely silenced, and they be made to bear with meekness every indignity their oppressors may put upon them. What they shall eat, drink and wear, shall be at the option of their rich masters, and all religious creeds shall be dictated by them.

The poor farmer, not recognizing the hand of an All-wise Providence in these misfortunes, has sought relief in his own puny strength and wisdom, instead of falling upon his knees and imploring the mercies of him who has said, "Vengeance is mine, I will repay." As we have despised and rejected God's protection, so has he given us up to deception. The farmer's many

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schemes in the past have only infused a greater energy into his oppressors. As he prospered and fell back, only increased the cruelty and bondage of his Pharaohs and Egyptian task-masters. Such, I have not the least doubt, will be the result of this so-called farmer union.

They propose to reject every publically avowed infidel, yet have taken many into their ranks. What are the private religious sentiments of nearly all the members of this order that profess the Christian religion? I have doubts in my mind whether one hundredth man in the order has the love of God, soul-saving and flesh-crucifying truths in his heart. Time, but not eternal things; creature merit, but not the righteousness of God by faith; man's ability, but not God's power, are the prevailing marks stamped upon them all. Some may say, "What has this got to do with it? It is not a religious order, but a union of farmers to secure their own rights and privileges." This is very true; but they hold religious services, and a Christian can conscientiously engage in such unhallowed mockeries with profane swearers; and then it is a union of the world, with the world, and for worldly advantage, which we, as followers of the Lord Jesus Christ, are commanded to let alone. We know the members of that order have no respect for those great sublime, soul-saving truths that are dear to every Christian as his own life. While the Bible is professedly adhered to, its doctrines are ignored and despised, its precepts disregarded, its worship stigmatized, its people hated and ridiculed, its Saviour rejected, and his blood counted an unholy thing. Will God, think you, crown such an institution with his approval, however good its intentions professedly may appear to be, composed, led and marshaled, by such despisers of him and his word as that? Can one seek the fellowship of men that he love not, but hate the things that he loves?

The Saviour has told us the world will hate us because it hated him. If the world does not to-day hate you, it is because you are not separated from it unto the love of the truth. If the world hate you, they will not regard either your temporal or your religious prosperity, however strong it may seek your co-operation.

he things of this life. God is a consuming fire and will take vengeance on all that know him not, but transgress his commandments. The poor man, with love of money in his heart, has no more power against the rich oppressor, than the heat of a candle to dry up the waters of the ocean. God has given such money lovers into the hands of the rich to be chastized for their sins. But some may ask, "Is the rich money lover to escape while the poor money lover is to be punished?" Such a question is rebellion against the sovereignty of God. Because we cannot see the end of these things, shall we say "God is unjust?" If one escapes the wrath of God in this world, is that any evidence he will escape it in the world to come? On the contrary, does not the parable of the rich man and Lazarus prove that those that have their good things here, will be tormented hereafter? Then let us beware, lest in seeking for temporal welfare in the Farmers' Union, we heap upon our heads the curses of God. Be not deceived, God is not mocked; whatsoever a man sows, that shall he also reap. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the spirit, we shall of the spirit reap life everlasting. The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. God's faithful promise, of both temporal and spiritual things, is a surer refuge from adversity than the combined goodness, wisdom and power of all the institutions of the world. He that does not know this, is blind and cannot see afar, and as forgotten that he was purged from his old sins, but treateth his brother, as all unregenerate men do, and walketh in darkness and knoweth not whither he goeth, because the darkness hath blinded his eyes. I think the days are close by if not right upon us when, according to Dan. xii. 10, "Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the righteous shall understand." The trial of your faith is much more precious than that of gold that perisheth, though it be tried by fire, that it might be found unto praise, and glory, and honor, at the appearing of Jesus Christ. Let us, while we continue to farm, unite only with Christ and all that love him in truth, and not with

the world; then will our peace be as a river, and our righteousness as the waves of the sea.

Farmville, La.

HENRY ARCHER.

REMARKS.—It will be seen that the above letter of Elder Archer, Louisiana, is addressed to one of the churches of his pastoral charge, while there is much in it that is of general interest to the Primitive Baptists everywhere, there are some points applying more directly to churches in his immediate locality, for which it is written. No secular worldly institution, however harmless in other respects, that blends formal religious services with it, having a chaplain, etc., can ever be recognized or tolerated by orderly and sound Primitive Baptist churches.—M.

“By which also he went and preached unto the spirits in prison; which were sometimes disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.—1 Pet. iii. 19, 20.

Mr. M. E. Reese, of Wetumpka, Ala., solicits our views in THE GOSPEL MESSENGER, of the above.

The Apostle Peter, in the preceding verse, was very fervently enforcing gospel obedience. Not only insuring an ample reward in love and peace, and a good conscience toward God, but as professed followers of Christ they should walk as he did, though it brought sufferings and persecutions. “For,” he continues, “Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the spirit. In which also he went and preached unto the spirits in prison.”

“By which also;” that is, by virtue of being put to death in the flesh, but quickened by the spirit, or by death and resurrection as the Redeemer and Atoner for his people, he not only brings them to God as born of the Spirit, and justified to eternal life and salvation by the direct power of his word and will, but also, by virtue of the same death and resurrection, “he went and preached unto the spirits in prison.”

Who are the spirits in prison? Not the natural spirit in man, for that is at home in the flesh, nor receives the things of the Spirit of God, “neither can he know them because spiritually discerned.” Not the spirit of devils for Jesus did not die for them; and they, together with all carnal spirits, are not “sometime,” but always disobedient. Not the divine spirit, for that is one, and

perfect, and free. Then they can be none other than those born of God; "for that which is born of the flesh is flesh; and that which is born of the spirit is spirit." Besides, the very fact that they are embraced in the provisions of the atonement, confirms them such; and such as can say "the Spirit beareth witness with our spirit that we are born of God," such are the spirits to whom Jesus went to preach.

How prisoners? God's people are commanded to glorify Him in their body and their spirit, which are as bought with a price.—1 Cor. vi. 20 and vii. 23. He has expressly prepared for and given them, while on earth, a kingdom wherein coming by faith and obedience, they not only glorify Him, but also make their calling and election to eternal life sure unto themselves; they also attain to a common or time salvation provided for the obedient.

The soul or spirit born of God, and risen with Christ from the dead, breathes, as it were, a new life—even the one resurrection life of Christ, which is foreign to the flesh, and has no affinity with the flesh—and therefore not only feels fettered as held therein, but also a flowing out—a drawing back again, as it were, by an unseen yet friendly hand of an intuitively acknowledged, yet undefined affinity for the living God, and the spirits of just men made perfect, in Zion; even as it cries "Abba, Father," in an accepted yet unknown sonship. For this militant kingdom is the inherited home and rest of God's people on earth; and wherein alone they find freedom and fellowship with the Father, and Son, in the Holy Ghost; as held outside of which they are desolated prisoners, longing and sighing for freedom and rest in the city of God.

What holds them prisoners? Those born of God in spirit or soul, are commanded straightway to arise and be baptized in body; but such are "sometimes disobedient," as neglecting and delaying it, and thus not only violate the law, but also hold the spirit a prisoner as under bondage to the elements of the world." That Jesus *went* and preached unto such, was that they were without at a distance, and so fettered and entangled as to need instruction and correction.

Then, to repeat, Jesus, by means of his death and resurrection, is not only become the author of eternal

salvation beyond the grave, but also of a time salvation in "this present life time;" and whereby he is appointed not only to raise the dead—to bring to God in spirit—but also to preach, to proclaim liberty to a captive prisoner of hope; "to open the prison doors and say to the prisoners, 'go forth;' 'turn ye to the stronghold (Zion) ye prisoners of hope.'"—Is. xlii. 7 and lxi. 1; Zeck. ix. 12; Luke iv. 18. As is the case of Lazarus, Jesus, by the word of his power, himself called and raised him from the dead; then, as still bound with grave-clothes, he taught how to "loose him and let him go."

There is a difference between doing a certain thing yourself, and then in teaching another to do another certain thing. Jesus wrought out your eternal salvation, then instructs you to work out your common salvation. The one is *given* you through faith, the other is given you to *find* in obedience to his teachings in faith.

I have already intimated that baptism, as admitting into the militant kingdom, is to loose those prisoners of hope; for it not only represents a rising up to a newness of life and walk, but also a death to the world and sin; by which one is to "reckon himself dead indeed unto the world and alive to God."

But you may say baptism was not enjoined until the gospel day, and that the apostle, besides, was writing mostly to those already baptized. True; but he was trying to explain and impress that "whereunto baptism doth save," he would teach them the nature and obligation of personal baptism, and make them true to this seal of their citizenship making them subject to the new kingdom; and whereby, as dead to the world, they were no more debtors to the flesh to live after the flesh, but to God, to live after the spirit.

Besides, in all ages of the world, there has been some symbol of the gospel church, as of gospel baptism unto obedience; and when the apostle said that Jesus "was put to death in the flesh, but quickened by the Spirit that he might bring us to God," that "us" included all of God's people, of every age and time. So also when he said Jesus "went and preached unto the spirits in prison," he included all of every time, in such condition.

Having said so much in the 19th verse, perhaps

he idea of this inclusion carried his mind back to the first time; and then finding a figure to strengthen and establish his argument, he used it to give an instance of some such who were "sometimes disobedient," as also the long-suffering of God. Then he explains this reference as a "like figure whereunto baptism doth now also save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

Then if a figure, not a substance, not to say, as most do, that Jesus as risen, or before, actually went in spirit away back to that particular place and preached unto spirits long since departed, but simply to illustrate and strengthen his present argument as to the nature and intent, and whereunto we are saved by baptism. Not but that Jesus, in the power of his resurrection spirit, did go to his people in Noah's day, and of all time, and preached to them—that is, taught them by spiritual impressions and promptings in the way of obedience and righteousness—just as the apostle declares: "For all his people shall be taught of the Lord, and great shall be their peace."

But with this "like figure" with baptism, he would show us that as Noah and his immediate family alone entered into the ark, and as that ark, though overwhelmed in the deluge of water, was yet saved and raised up above the world by the very element or water that drowned the world, so also baptism, by figure or representation, shows Jesus with his family alone, and that as buried or baptized into the one mortal death by Adam, and thus "for the suffering of death," or "by means of death" was raised up above the grave and the earth, to live forever to God. And thus by the very element, or death, that destroys the world, is by which we live with Jesus; the justice of God that condemns the world, saves the church; the waters of the Red Sea that made walls of salvation for Israel, drowned Pharaoh's host.

While as a literal personal entering into the ark secured a time salvation, so doth baptism as literally observed as an ordinance, secure a time salvation, that is, from condemnation with the world, and to an answer of a good conscience toward God. Also, the long-suffering of God that, as resting upon the covenanted work

of Noah, waited for the last one appointed to enter, ere he destroyed the world, lest as manifestly of the world they be condemned with it, so he would have them know, as then resting upon the covenanted work of Jesus, it waited, preserving the world until the last one should come into the kingdom, lest as manifestly of the world, they be condemned with it. Ah, yes, by the long-suffering of God, by the preaching, prompting, constraining influences of the Spirit, and by the force of this figure, would he have them walk worthy of the vocation wherewith they were called. Not the putting away the filth of the flesh; Noah had faith before he entered; he entered the ark by faith. The ark did not land in heaven, but only transferred from one world to another, and saved from time condemnation. The main point, after all, that he wanted to impress was, that as baptized, they must reckon themselves dead indeed unto the world and alive unto God, and therefore were debtors no more to the flesh, but to the Spirit to walk in the spirit.

R. ANNA PHILLIPS.

ELDER J. R. RESPESS—*Dear Brother:*—I, as you stated in January, '88, MESSENGER, feel that the outlook in Zion is gloomy, but my dear brother, we have had many gloomy times, and whether we can see the necessity for it or not, yet it must come; for it is through great tribulation that we enter the kingdom. I know, my dear brother, that I do not know your troubles fully, but hope I have great sympathy for you, as I am persuaded that you, together with every faithful servant of God, as with Paul, after enumerating some of his trials, then said that which cometh upon me daily, the care of all the churches. I hope that I realize some of these things, and am sure, or sincerely believe, all his faithful servants do. Therefore, when confusion, strife and divisions are in the churches and associations, this is enough to make all lovers of peace and union feel gloomy. But, as we said before, there is a needs-be for this, for there must be also heresies among you, that they which are approved may be manifest. These things proceed from the works of the flesh, and not from the wisdom that is from above, which is first, pure, peaceable, gentle, and easily entreated. Oh, if we all

would heed the admonition, "Seek the things that make for peace, wherewith one may edify another," it would be well with us. We all should walk together and be agreed, and see eye to eye, and speak the same things; we would present an unbroken front, and then we should be perfectly joined together in the same mind, and in the same judgment. And I feel, my brother, that all Baptists should seek to promote these things. I believe that all controversies should cease among the family of God over these things which God's word says are hidden.

I was highly pleased with and fully endorse, so far as my knowledge extends, the article written by Elder Hassell, in January, '88, MESSENGER, and I believe with him, that the main points dwelt upon by him are the sentiments of nine-tenths of all genuine Baptists everywhere, and we think contention over this should cease. I have noticed all the writings closely in the MESSENGER, and believe, if they could fully understand one another, they would all be together; and we should not only be together in faith, but in practice also. We would say, my dear brother, to you and your associates, may you be enabled to realize in every trial that God's grace is sufficient for you, and that you may still, as heretefore, contend for the faith that was once delivered to the saints. And I ask an interest in your prayers, for we feel that without him we can do nothing. If you can feel so impressed, we would be glad you would visit the churches in this section.

As ever, yours in hope,
Five Points, Jones County, Ga. J. H. GRESHAM.

BROTHER RESPESS:—I would say to brethren, the reason I have been silent so long, is because I've had so many trials and difficulties to encounter, and have often been ready to conclude that surely I am deceived. Yes, my doubts and fears have been many, yet, amidst them all, I have still been made to hope in the mercies of God, and sometimes to think that my little hope is sufficient if I were called to die. And my little hope, dear brethren and sisters, is based alone upon what Jesus has done for poor sinners, and how applicable is the expression of the apostle, "Of whom I am chief,"

to my case! Yes, indeed! for I feel myself to be the chief of sinners, and unworthy to be called a child of God. And when the dear children of God manifest their love for me, I do indeed feel unworthy of it, yet, of all I know or see on this earth, I love the Christian the best. I spend many lonely hours in meditation upon the goodness and mercy of God, and of the love and the fellowship of the saints, and feel that if I were deprived of their love and fellowship, I would certainly be miserable. But though I feel unworthy of the tender mercies of God, yet it is alone in his mercy I trust. It was and is a mercy indeed that such favor should be bestowed on sinners as was devised in the wisdom of God before time, and accomplished on the cross in time, and perpetuated in heaven beyond time. This is that grace which the apostle said "was given us in Christ Jesus before the world began," to wit: The grace that was sufficient to provide the remedy to save sinners before the world began, and sufficient to apply the remedy of the sinner's case in time, and sufficient to enable the sinner to realize its benefits in and after time. This is that grace of which the Lord spake to Paul when he said, "My grace is sufficient for thee." And now, dear children of God, it is of the hope of this grace in which I boast, for it is only this grace that can give eternal life, for this grace is only in Christ; the power of eternal life in Christ; and the sinner is made a child of God only in Christ, hence it is said: "It pleased the Father that in him should all fullness dwell." So, dear brethren and sisters, though I am a sinner unworthy of this grace, yet it is in this grace I trust, and if it is not from grace, then I am lost.

So in conclusion, let me ask an interest in your prayers, that I may be able to bear my cross with meekness.

Your little unworthy brother, if one at all, in much tribulation.

Langston, La.

LEWIS H. STUCKEY.

For a righteous man scarcely will one die; yet peradventure for a good man some would even dare to die. Shall one even dare to die for a good man? and shall we refuse to die for a good God?

DEAR BROTHER RESPRESS:—The February number of MESSENGER received, and contents seem to be at least up to the usual standard. Brother D. Bartley appears in a very good article under the text in Col. i. 12, 13, which gives a very large scope in the scriptures to set forth the general principles of the gospel of salvation; and he has used it very efficiently; as much so, perhaps, as was practicable in the space allowed. But still, as the soul is often used in the Bible, he has not used it *once* in his article in connection with the new birth; yet substantially he has, and perhaps this is because so much has been said against the doctrine of the regeneration of the soul, and he did not want to give offense. True the Bible has nowhere said, in so many words, that the soul is *born again*, is *regenerated*, yet it does say most emphatically, “The law of the Lord *converteth* the soul; the testimony of the Lord maketh wise the simple”—wise unto salvation. The conversion of the soul from the love and practice of sin to the love and practice of holiness, necessarily follows the regeneration of the soul and the circumcision of the heart made without hands, the enlightening of the eye of the understanding, the renewal of the spirit of the mind, and the reconciliation of the conscience toward God. As Peter says: “The like figure, whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus”—Peter iii. 21; and again: “You that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unproveable in his sight;” (Col. i. 21, 22,) and Paul to the Hebrews, says, “If the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God;” (Heb. ix. 13, 14,) read in the connection. I understand, for myself, that the soul of a human being is the embodiment of all the faculties of the inner man, whether of heart, mind, understanding, spirit and conscience as before hinted or spoken of, and when I speak of the soul being born again, or

regenerated in the time work of the Spirit, all these are included, whilst the body remains for the time unquickened and dead because of sin, and the law of sin still in his fleshy members, the tendency of which is to bring forth fruit unto death; nevertheless, the bodies of the saints are reckoned to be the members of Christ, (1 Cor. vi. 15) and the temples of the Holy Ghost, (19th v. as redeemed by the blood of Christ, and brought in subjection to the law of Christ. And Christ asks the question, What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? If the soul is lost utterly, so shall the body be. But if the soul is saved so shall the body, by the final quickening of the body by the same Spirit that raised up Jesus from the dead. And the doctrine of the text in the iii. chapter of John shall be fully carried out. The soul quickened and raised up from the death in sin, in the time work of the Spirit, and the body in the resurrection of the last days thus both receiving each, all the preparations necessary to enter that eternal rest that remain to the chosen family of heaven, and both redeemed by the blood of Christ, and regenerated and adopted by his Spirit. This is the seed that should be accounted to the Lord for a generation, and serve him; a seed elect of Adam's race of sinners. Otherwise I could have no hope, for I know I am a sinner, and by nature a justly condemned sinner, but I read Jesus came to save sinners, and I have a hope that this truth hath been revealed in my poor soul. This my faith—this is my hope; and though I should be reckoned as a saint, still I feel that I am only a regenerated and converted sinner; but still hope that the love of God in Christ Jesus is shed abroad in my poor heart by the Holy Ghost given unto me.

I did not begin this paper for print, but having turned into this channel, you may exercise your discretion, but I do not like to work for the waste basket.

Hutchinson, Ky.

E. S. DUDLEY.

When Eudoxia angrily threatened St. Chrysostom with banishment, he calmly replied, "Go tell her I fear nothing but sin." He who serves God, need fear nothing so much as sin.

ELDER RESPESS:—As I wrote some time in 1883 of our deprivations regarding church privileges, now hear our rejoicing, as we are blessed beyond our vain expectations. On Saturday before the third Sunday in November, we that held letters of the Primitive Baptist faith, met at Flat Creek and were constituted into a church of thirteen members, and two have since joined. We have two preachers—my father, James Wagner, from Tennessee, and a brother McAdams, from Mississippi. We think him gifted and edifying, and feel that we are blessed in his coming among us. I was so rejoiced after the little band was united, that for several nights would awake rejoicing and praising the Lord for his mercy and loving kindness; and feel that it is impossible for one so vile as I to thank and adore him as he should. He knows my imperfections, and some times graciously grants sweet peace to my soul. This is the first church of our faith ever organized in this county, and few, very few, in counties joining this. Before the above mentioned preachers came, we were visited by preachers four times in fifteen years of my stay here; we were hungry, but could not feed on husks which the swine did eat.

Though I am to you and most of your readers a stranger in the flesh, hope through the mercies and teachings of Christ we are more acquainted by his spirit; and will try to tell of some of my travails. From my earliest recollections I believed there was joy and rest for God's people beyond this life, and would wish I was one of them; but was unconcerned until my seventeenth year, when I hope it pleased the Lord to show me what I was, and oh, what a miserable wretch I saw myself to be. I tried to pray, and each time felt more condemned, for three months; and all that time I thought if some good Christian would pray for me, I could get some relief. At last an opportunity offered, and I went to a Free-will Baptist revival, and went up to be prayed for. I was in earnest, and hoped they would help me; but services closed, and my trust in their prayers was gone, and felt that I was meaner than anybody that ever lived, and that the whole congregation knew it, and that God hated me. I spent most of that night begging for peace, and next morning was persuaded to go back to the revival, but when an

invitation was given for mourners to go up, I had no strength to go, but finally got down where I was and from the depths of my heart asked the Lord to save me. I was forever lost. Right here is something I cannot describe, and think it was what Paul says was not lawful for man to utter. I know I can't describe what I saw. My burden was gone, and I was praising God, and everything seemed changed—even the noonday sun was brighter, more beautiful than I had ever seen it; it was a shining brightness far too beautiful for me to describe; everything seemed to be praising God, and I could not believe that I ever should grieve, that I ever should suffer again. Oh, such peace, such joy and happiness that filled my soul! But, alas! about midnight there seemed something said to me, "You give God all the glory for this great change, and you ought to give part to those good Christians for helping in it." I was for about a minute troubled, and then rejoiced that it was God alone; he is my salvation; in him I trust and will praise him forever; and had a great desire to do his will, which caused me to read the scripture every opportunity for twelve months, and I was then sure the Primitive Baptists were Christ's church, but would they have me? I at last went forward, was received with four others, and was baptized. The day of my baptism was one of joy and peace; and then soon doubts and fears arose to destroy to some extent that peace; but I know I love the brethren and sisters, and when I meet the Primitive Baptists, no difference where, I feel that they are my kin. But oh, the years of loneliness I have passed in that respect! And now dear brethren and sisters, you that have been blessed with the privilege of assembly and hearing the gospel, the power of God preached, know that it is a great blessing, and do not abuse it. I have been hungry for fifteen years to hear the gospel preached. There are other denominations here, but they all speak the language of Ashdod, have bitter for sweet, and works for salvation, and that leaves me out, for I know I can do nothing, but sometimes hope Christ revealed himself to me as the end of the law for righteousness for every one that believes. He is our covenant head and law-fulfiller, so we rejoice in hope of the glory of God. Though I have been so long in a strange land, with

oods of tribulations, the everlasting arms are underneath, an invincible pillar bearing us up, enabling us to brook the storm of trials, looking by an eye of faith, which is the fruit of the spirit, to the haven of eternal repose. May the Lord help you to promulgate the Bible doctrine, and comfort Zion; for her warfare is accomplished, her iniquity pardoned. She hath received of the Lord's hand double for all her sins.

Your humble sister, in hope of eternal life,

Blanco City, Texas.

SARAH JONES.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. F. W. HENDERSON,.....EDITORS.

ATONEMENT.—No. 4.

(Continued from page 138.)

In further confirmation of the definiteness and saving efficacy of the atonement, the apostle hath said, "Who his own self have our sins in his own body on the tree that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed."—1 Pet. 2. 24. Those who are identified in the above text, are such as are born of the spirit, who had in time past been dead *in* sins, but are now "dead *to* sins," and made "alive unto righteousness," and that because Christ had his own self as their surety, "bore their sins in his own body on the tree," in order and for the very purpose that these very identical sins should be put away from these identical persons, and therefore it is written "By whose stripes ye are healed." This special and definite offering for specified sins of specified persons, answers to the type of the legal offerings under the ceremonial law. We notice also in this last text quoted, that the application and saving efficacy of the atonement is as broad as the atonement itself, "By whose stripes ye are healed." Both the atonement and its application are founded on the relation which those whose sins are put away sustain to our Lord Jesus Christ when he so fully represented them as to "bear their sins in his own body on the cross." "Christ also hath once suffered for sins, the just for the unjust, that

he might bring us to God.”—1 Pet. iii. 18. The very object for which Christ once suffered for sins is that he might bring all for whom he suffered to God in his own righteousness, “without spot or wrinkle or any such thing.” The relation of Christ and his chosen people existed even before the transgression of the law, and it is on this principle of relationship that he as surety and covenant head is held legally bound to bear the sins of all whom he represented and who were given him of the Father and chosen in him before the foundation of the world, for the express purpose that they “should be holy and without blame before God in love.”—Eph. i. 4.

The very name SURETY as applied to Christ, shows the utter impossibility of failure with regard to any of the provisions of that covenant of which he is the surety. The promises and blessings of the “New Covenant” are not based upon what man has done, what he can do, nor on what he will do. But every promise and every blessing necessary to the calling, repentance, faith, hope, preservation and eternal salvation and glorification of all who are represented in the suretyship of Christ, is based upon what Christ is and on what he hath done and on what he will do for them. The glorious Lord of all worlds calls special attention to this fact that our Lord Jesus cannot fail: “Behold my servant whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall *not fail* nor be discouraged till he set judgment in the earth; and the isles shall wait for his law.”—Isa. xlii. 1. The word and oath of God are pledged not to suffer a failure, and by these two “immutable things” the heirs of promise are encouraged to have strong consolation who have fled for refuge to this blessed hope that is thus set before them, and of which hope it is written that “It is both *sure* and steadfast.”—Heb. vi. 19. God’s pleasure always prospers in the hand of Jesus, as it is written, “When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days and the pleasure of the Lord shall *prosper* in his hands; he shall see of the travail of his soul and be satisfied.”—Isa. liii. 10. Could any form of speech or language be more expressive to set forth the success and prosperity of the atonement as founded on the relation

Christ to those for whom he died? Thus saith the Lord: "For the transgression of *my* people was he ricken; the Lord laid upon him the iniquity of us all; he was wounded for our transgressions; he was bruised for our iniquities." So we see that by virtue of the relation of Christ and his people, the justice of God's law laid hold upon and "bruised him for our iniquities;" and such is the saving virtue of that bruising unto death, that "with his stripes we are healed."

If the atonement is broader than its application, embracing more sinners than it is ever applied to, or if it is more extensive than redemption and forgiveness of sins, how can this ever be known to men or angels? The application of the atonement to the identical persons for whom it was made, is the work of the Holy Ghost, or of the Spirit of God. The Holy Ghost never makes a mistake in the application of Christ's sufferings and death, and it is by his work of grace, imparting life, love, faith, hope and every grace to the sinner, that his interest in the atonement is manifested. Without a manifestation of the fruits and effects of Christ's death, in the life and character of a man, who can tell whether he is embraced in the atonement or not? Nothing is more clearly taught in the scriptures, though swallowed indeed of men, than that God hath an elect or chosen people whom he hath "chosen unto salvation, through sanctification of the spirit and belief of the truth."—2 Thess. ii. 12. And here we see by what the Spirit does *for* them and *in* them, they are made manifest by believing the truth of God upon this point of the gospel as well as upon other things which the Lord hath spoken and done. The rule by which all spiritual blessings in Christ are dispensed to God's chosen people, is "according as he hath chosen them in Christ before the foundation of the world;" and the object and results of this choice are that they shall be holy and without blame before God in love. In the atoning sacrifice made for sin, Christ fully represented his chosen people and was held responsible to the penal demands of the law of God in the same sense that the shepherd and owner of a flock of sheep would be responsible for the trespass of his flock. Thus it is written, "Awake, sword, against the shepherd and against the man that is my fellow, saith the Lord; smite the shepherd

(3)

and the sheep shall be scattered; and I will turn my hand upon the little ones.”—Zech. xiii. 7. Also the prophet Isaiah speaks of the relation and oneness of Christ and his people in this way: “In all their affliction he was afflicted, the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old.” Isa. lxiii. 9. This clearly sets forth the identity of Christ with his people, even when they were dead in sins. So that “God, who is rich in mercy for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ,” and saved us by grace.—Eph. ii. 5. The scriptures fully sustain the position that God has a chosen and peculiar people, and that they had a relation to and in the everlasting love of God in Christ even before the world began. And for this reason, as well as others, the transgression of Adam by which all his posterity are involved in guilt, condemnation and death cannot cause a change or abatement in the everlasting love of God to his chosen people; but it continues to flow and burst forth towards them with the same divine fervor, “even when they are dead in sins,” that it did before they had transgressed the law of God. Is not this a blessed and glorious plan of salvation? And is it not commended to our acceptance by considerations of the high character? The great God himself “commendeth his love toward us, in that while we were yet sinners Christ died for us.”—Rom. v. 8. Was ever love commended for acceptance by higher considerations of mercy than is here presented? “While we were yet sinners,” God “commended his love toward us,” as the only remedy and in order to put away our sins and bring us into a near relation in nature and character to our God and Father. “Christ *died* for us.” Does not such strong expressions of scripture as those above quoted, show beyond all cavil or doubt that these chosen people of God had an inseparable relation and oneness with him in Christ, not only before they sinned, but even after they had sinned, and that it was not after they had become good and holy people that Christ died for them, but even while they were yet sinners, unconscious of their true condition, even then “Christ died for them.” If, therefore, the love of God in Christ for his people

id not abate when they were dead in sins, will they ever be in a worse condition than that?

But, in conclusion, we repeat that such oneness, identity and relation to Christ, is absolutely necessary to constitute an atonement by which his sufferings and death are efficacious and meritorious to put away sin or satisfy the justice of God's law.

The sufficiency of an atonement does not consist, as some have supposed, in the amount of sufferings or in the purity of the victim that suffers, unless there is a relation by which the very identical sinner for whom atonement is made, is fully represented and the law satisfied, so that in justice it may be said to the guilty prisoner, "Go forth." An atonement opens the prison doors of death and brings the prisoner out. Redemption and forgiveness of sins follow as the gift of God, through our Lord Jesus Christ, who is exalted by "the right hand of God, to be a Prince and Saviour to give repentance and remission of sins to Israel."—Acts v. 31.

Redemption, faith, repentance and forgiveness of sins, experimentally realized, are some of the fruits and evidences of an atonement; and without these evidences how can any man know anything about who he embraced in the atonement? The Lord alone knoweth them that are his, and he alone makes them manifest as his, by his own work of grace, giving them a new heart and putting a right spirit within them, and causing them to walk in his statutes and bring forth the fruits of his spirit and love within them. [Concluded in next issue.]—M.

Elder Anderson, of Arkansas, writes us that we were mistaken in an editorial item of ours, a year or so ago, in which we stated that the absolute predestination of all things, or the predestinations of all things, was not in the articles of faith of any church in this country. By reference to the church history, we will find that it was not in the articles of faith of the Kehukee Association (see page 697), as constituted 1777. But we do not question Elder Anderson's word, and confess our fault in making the statement.—R.

ESTHER.—FOURTH CHAPTER.

When Mordecai perceived all that was done, he rent his clothes and on sack-cloth with ashes.

MORDECAI IN SACK-CLOTH.

Mordecai had served the king well and faithfully. His service was prompted by a sense of duty to king and of love to Esther and his people. He served as a pastor serves God in a church over which the Holy Ghost has made him overseer. Elsewhere than in the king's gate he would have rendered due respect and honor to Haman, but in the king's gate he durst not do it, lest he should thereby bring the queen and his people in subjection to false doctrine. The pastor of a church does not bow to and reverence any principle that would be subversive of the truth of God. However popular it might be in the world, and apparently promotive of worldly good, it is not to be introduced into the church. Paul wrote the church at Corinth that he was determined to know nothing among them save Jesus Christ and him crucified.—1 Cor. ii. Because the church is the kingdom, not of the world, and in which Christ alone reigns; it is spiritual and unworldly, and must be kept so. A friend said to us many years ago: "Why do you object to sending missionaries to the Indians? it does no other good, it tends to educate and civilize them;" and we said: "If you say let us educate them I would make no objection; but when you say let us educate them to make them Christians, you forbid co-operation in requiring a denial of my faith." It does it signify anything that organized Christianity is never found in the lowest grades of savage humanity and that as a rule it is only found in civilized nations? That is no reason why education and civilization should be made the mother of, or cause of Christianity; on the contrary, so, it materializes and destroys Christianity, making it nothing more than mere human progression. It establishes the Darwinian theory and does away with the scriptures. It was probably in that spirit that Nebuchadnezzar (Dan. iii.) erected the golden image upon the plain of Dura, to be worshipped by the world. The gold of the image in coin was valuable as a medium of exchange, but as an idol it was a curse, as representing an intrinsic value of which it had even less than iron.

at that image had as much virtue in regenerating men as education has, which is indeed profitable rightly applied, but if deified, it is but a curse as the image of an idol was; a curse in teaching idolatry and in withdrawing millions from circulation, and thus oppressing the poor and enriching the rich. And after all it is questionable whether the educated world is not as spiritually or religiously low in the scale of mankind as the savage; that is, whether it is not as ignorant of the true God as the savage is. The Greeks who, in Paul's day, sought after wisdom, were ignorant of the unknown God; and the preaching of Christ was to them foolishness.

We noticed recently in a paper, that a correspondent of the *Journal of Industrial Education* says that in the Joliet prison he found 1,494 convicts; of these, 1,087 had a fair education, 129 being college graduates; 50 per cent. were educated men, and 91 per cent. had been Sunday-school pupils, and over 18 per cent. were total abstainers. The most striking thing was that the convicts were without trades—only 7 per cent. having mastered a trade. Says the writer: There is something in all this. The young man who is turned out upon the world well educated, temperate, and with the advantages of religious instruction, is in a very bad fix if he has no money and no trade by which he can make an honest living. He may be almost illiterate, but if he has a trade the chances are that he will work and keep out of the penitentiary. Sentimentalists and visionary reformers may not be pleased with this way of putting it, but we may as well recognize the true state of affairs and go to work intelligently.

The savage has his idol, maybe of wood or stone, and the cultivated man his, maybe of gold; one has the superstition of ignorance, the other of science. Tyndall and Huxley may be vain of intellectual strength, and the savage vain of physical strength, and so, after all, they are but equals. The savage warrior is brutal in his ferocity, and the cultivated man refined in his cruelty. The savage tortures the body, employing the best means in the destruction of his enemies, whilst the cultivated man, with the evangel of Christ on his side, decimates mankind by science. The oldest so-called church, except the Church of Christ, teaches its members image worship, a superstition no better, but more refined, than that of the savage. The extremes of society meet upon the same level after all. Man is nothing but man, whether civilized or savage; whether cultivated or uncultivated, he has the same depraved nature, and short of God's special grace is doomed to the same death. The wild horse of the desert is but the tame horse restrained by power to draw the plow; or

whether he be taught the tricks of the stage he is, after all, but the educated horse. The lion in the cage is but the lion restrained; he feeds and will feed upon the same flesh as when he roamed the forest crying for his prey, until God gives him another heart, and an appetite contrary to his nature, when he too, then, will eat straw as the ox. No training of man, no confinement in cages, no beating and goading, will make the lion hunger for straw; to do that he must be made a new creature or born again.

It would be folly to suppose that a ruler of such transcendent abilities as Nebuchadnezzar, whom God had made a king of kings, and had given a kingdom, power, strength and glory, that he would erect an image of gold ninety feet high and nine feet thick, at such enormous cost to his treasury, in a mere freak of vanity. On the contrary, we may be sure that it was felt to be a necessity of state to sacrifice such enormous sums of gold to the idolatry of the people; and that to the wisdom of the world, its necessity and use were so clear as to seem a wonder that any should be so blind as not to see the good of it; and especially any religious man. To the world to-day the necessity of educational institutions as aids to Christianity is so plain that it seems to the great mass of people that nothing less than an inexcusable ignorance could object to them. And particularly, when an educated man himself objects to them, and to do it when it is so clear to everybody that even he himself is thereby so much more efficient and useful; and they can only account for it by saying, "well, he was reared up in that sort of religion," make his religion a matter of education and parental training and even subordinating it to education. And to Mordecai, a Jew, entrusted with such responsibilities in the king's gate, should refuse reverence to the very thing which, to all human appearance, was the cause of his high trust, could by the world only be accounted for by saying, "He is a Jew, that is the reason; and if he were not a Jew, he might be a very useful man." What the great state necessity was that caused Nebuchadnezzar to withdraw such sums of gold from circulation and require the homage of his people to the idol, unknown to us. Rulers of men, whether religious themselves or not, have found it good policy to erect

ge some sort of religion in their people; and, as a rule, the more a people is oppressed, the more paternal in that respect a government becomes as a solace in oppression. When the decree went forth that at a certain musical signal all men should adore the golden image, there were found three Jews of high repute who refused homage to the idol. These Jews had no doubt been educated at Babylon, and thus in a worldly sense had been qualified for the high position to which the king had promoted them; and now, to refuse homage to it and set aside the advantages and favors which it had bestowed upon them, in the sense attached to these things by the king, seemed nothing less than ignorant self-conceit and base ingratitude; for, to the wisdom of the world, it was inconceivable that they could be sincere in their convictions and believe in what they were doing, knowing that they could never have been in the position to which the king had called them but for the very means to which he required their worship.

The world could not understand that the Jews looked upon all the advantages bestowed upon them by the king as the providences of God to them according to his eternal purpose in them; and that the means used and the favors bestowed were subordinate to God's purpose, and not that his purpose was subordinate to these things. If they had not been carried by an irresistible power into captivity, they would never have been in Babylon at all; and being there, all the means necessary to fit them to glorify God were devised according to his will, and were effectual in them according to his purpose. There was no chance or accident about it from the beginning to the end. And hence, the more they were elevated in the world, the higher were their responsibilities to God; because they esteemed all worldly favors and advantages as being of God, and not of man. Their education and worldly position they looked upon as being of God, and to God only could they render homage for them. But to the king it seemed not only ingratitude, but an indignity, that a Jew, a captive that had no right to favors, an alien and stranger, that he should, in the face of so many favors, refuse honor to the king, when all his princes, nobles and wisest men revered him in his idol of gold; it was an indignity from which the throne could only be

purged by their death. As a Christian whose life has been humble and spotless, and for which he had the respect and confidence of the world, should attribute his spotless life to God's grace, and not God's grace to his humble and spotless life; and hence he would be under the greater obligation to adore God for the grace that enabled him to live to his glory, and would therefore be that much further from idolizing his humble life as the means of grace. It was a trial to these Jews and a test of their faith. They had the feelings of men, and to refuse to render unto the king that homage all men, and the greatest and wisest of men, so freely accorded him, and which seemed so necessary to the perpetuation of his empire and the prosperity of his people, and the king who had bestowed such great favors upon them, was an act against which their natural feelings revolted. And to know also that they would be separated from the society of their equals and be looked upon as narrow, selfish and bigoted, it was no little trial to them. But in the presence of the king they had grace to answer in behalf of God and grace to be cast out and despised by their fellows and set to naught by all. They were cast into the fiery furnace and to men of such training and mental construction it was no doubt a fiery furnace indeed; but it did not destroy them; it didn't even scorch them. But we designed writing about Mordecai, but have, so to speak, been switched off, until now our space is consumed and we shall have to stop for the present.—R.

STATEMENT OF ELDER ROWE.

The Primitive Baptist church at Butler, Ga., in her regular conference, February 18th, 1888.

A letter from Elder J. Rowe being read to the church containing the following, viz.: "I certainly do not mean to insist that my words in my writings have been inspired. Even the meek Moses, when provoked, spoke unadvisedly with his lips; and I confess I have been provoked by such expressions of brethren as I have quoted in my writings. However, I do not speak of provocation to justify any uncouth or improper expression of mine, but rather to confess my fleshly

weakness and liability to err in expression, in contending for gospel truth. My desire is that every reader should in his own mind erase from my writings every word and sentence that is unnecessary in defence of my views, allowing me my sentiment upon the subject of predestination. I ask for no more. JOHN ROWE.”

[NOTE.—Elder Rowe says that his views of predestination are the same as Gill, published in December, 1887, GOSPEL MESSENGER, and Hassell, in January, 1888, GOSPEL MESSENGER.]

Upon motion, it was ordered that the above confession of Elder Rowe be entered upon the church minutes, and a copy furnished THE GOSPEL MESSENGER, with a request for its publication therein.

Done in conference, date above written.

Z. A. FOWLER, Clerk. J. R. RESPESS, Moderator.

SHOULD WE NOT DO IT?

Dear Readers: Our faithful and beloved brother, Elder Sylvester Hassell, gave the Primitive Baptists near ten years of his time in writing the Church History. And more than that, he involved himself, to say nothing of his arduous labors, in a debt of \$2,000, upon which he pays an interest of 8 per cent. This labor and expense were all to give us and our children the benefits of his great and valuable church history. He has to teach school for his support. Now, beloved brethren and sisters, what I want to say is this: Should we not, as many of us as feel to do so, come to brother Hassell's rescue and see that he does not suffer loss in his labor for us and our children? I for one am not willing that he should suffer loss in serving me, and therefore I make this proposition to the readers and friends of the MESSENGER and of the brotherhood everywhere: That I will be one of 2,000 to give him, gratis, \$1; or one of 1,000 to give him \$2. I feel almost confident that there are 2,000 readers of the MESSENGER who could and would cheerfully make this small donation to brother Hassell; and 1,000 who would cheerfully give him \$2. Then, dear friends, send me that sum, more or less, as you may feel able to do, and I will faithfully report the sum and name of the sender to

brother Hassell, who will no doubt publish the list of names in due time. Please, friends, do not let this matter pass out of your minds. In conclusion, I will say that Elder Hassell made no suggestion of this to me, but it is on my sole responsibility that I make it.

As indicated on the 813th and 814th pages of the Church History, the Kehukee Association desired to furnish the book to subscribers at the mere cost of publication, and to have the expenses of the author paid by voluntary contributions, the last column of each subscription book being intended to contain the amounts of such contributions. Less than one-twentieth of even the junior author's expenses has been paid in this way, and he has received nothing from the sale of the book.

When it was expected that the work would contain only 600 pages in long primer type, the Association thought that the price should be \$2 (see page 814); and though the book contains 1,034 pages in brevier and nonpareil type—about three times as much matter as originally anticipated—the price has been but \$2 for the cloth binding; the additional charge for the better bindings goes to the binder. It would be hard to find anywhere a cheaper book.

J. R. RESPESS.

Elder J. E. W. Henderson's address is now New Providence, Crenshaw county, Ala.

OBITUARIES.

MRS. CELUSTIA ELIZABETH SALMON,

youngest daughter of Jabez and Levenia Floyd, deceased, was born February 16th, 1843; married November 12th, 1868, to J. W. P. Salmon and died September 26th, 1887. She was afflicted eighteen years and fourteen days, during which time eleven physicians treated her case. For the first six years she was unable to walk, but was conveyed from place to place in a carriage and carried in a chair. In 1875 she embraced a good hope, through grace, and on the 9th of October, 1875, was brought by her husband and sister to Oostanulla Church, of the Primitive faith and order, in Floyd county, Ga., and gave a reason of her hope, with meekness and fear, which was indeed touching, and caused our hearts to burn with love while she spoke of the way in which the Lord had led her in paths she had not known. For in her extreme bodily affliction she was

made to realize that she was a great sinner, and that the Lord was good and that his mercy endured forever; and when the healing virtue of Jesus was received she was made whole every whit in spirit. And though many thought it hazardous and unwise to be baptized, her faith was strong and she expressed no fears, and on Sunday morning, October 10th, the carriage was driven upon a bridge over the water, and she was lifted out and handed down into the water, and the writer baptized her in the name of the Father and of the Son and of the Holy Ghost, assisted by brother A. W. Wilkins. She was replaced in the carriage and carried to his house, re-dressed and brought back into the meeting house, with a bright and cheerful countenance, which was an evidence of an answer of a good conscience towards God. After this she revived in her physical strength, and for five or six years was able to walk about the house and do some light work, and took great pleasure in going to meeting, with an increased manifestation of her enjoyment of the same. But again she was brought low and suffered what no tongue can tell. Here let me insert the testimony of Dr. G. W. Holmes: "Mrs. Salmon was quite a sufferer with chronic disease for eighteen years, which resulted in lung trouble, thus terminating her life. Her physician's testimony was that she was the most patient sufferer, and displayed more Christian fortitude than any patient he ever had in a practice of forty years. Through these years of patient suffering, she was always cheerful and apparently happy. She never took trouble to heart, but cast a beam of sunshine over every cloud that arose around her. Her example before her children was very beautiful, and she was the idol of her household; she was her husband's stay and a devoted mother, and died happy in the full triumphs of a Christian faith. Some two months before her death she called her husband and said to him: "I am waiting here for some cause, and I think it is to see my brothers and sisters once more," there being eight of them, all living at a distance except two. Accordingly, he wrote to them all her request for them to come to see her, and all came except one, her oldest brother coming from the State of Texas, and then her joy was full, and nothing more was left on earth for her to live for, and she sank gradually, calmly and quietly, blessed with rationality and the power of speech even to the last. And the most wonderful and touching and solemn thing in all her suffering, was that she lived seventy-three hours after death struck her, the most of the time sitting up. And finally, on being asked if she did not want to lie down and sleep, she said, "Yes, I want to lie down and sleep in Jesus;" and when they laid her down, she breathed her last, and quickly the echo of each heart present was, "She is gone!" and mingled emotions of grief and joy filled the whole house—grief, because the one that was so much loved, that had been the object of their special care and of their deepest sympathy, was no more of time; but joy, in thought of the glorious change with her. And here my pen fails to portray the faithful, untiring, unceasing care and labor, by day and by night, of her husband during her sickness. Everything that could be done for her comfort, was done cheerfully, and thus a good con-

science is the reward of such labor. Then let husband and children, brothers and sisters, unite in sweet submission and say farewell.

Thy sufferings all are o'er,
Time and sense are all withdrawn;
Afflictions for thee are no more,
But life and light doth thee adorn.
Such joys as mortals cannot know,
To thee unfold in Christ the Lord.
Then live and feast for evermore,
In that blessed world above.

F. M. CASEY.

BELLE HOLBROOK.

"Blessed are the dead who die in the Lord." Fell asleep in Jesus on the 27th of January, 1888, at the residence of her grandpa, Jesse Wilson, Miss BELLE HOLBROOK, in her twenty-third year. She was lovely and amiable, of quiet and unassuming manners, and kind and gentle to all. She was not a professor of religion prior to her last sickness, which was typhoid fever. When first taken, she seemed fearful of a fatal termination; said to a near relative, "I am taking the fever, and will never get well," and shed tears. As the disease progressed, she noted every unfavorable symptom, and often made remarks as if she feared the consequences; but when friends and physicians had all failed, and every earthly support had given away, then was God's rich grace and mercy magnified in her case. She called her friends around her dying bed, and her tongue was loosed to speak the praises of Him who has conquered death, hell and the grave for those who shall sing His endless praises. To her father (who is a very wicked man) she spoke in loving terms: "Pa, will you try to meet me in heaven? Won't you try to be a better man? Will you forget me and my dying words?" She had a word of admonition and love for all. To her old grandpa and grandma she spoke so lovingly; made them all come to her bedside, and clasped her arms around their necks and bid them farewell; then raising her arms high above her head she exclaimed: "Sweet Jesus—help me to praise him!" Just before she fell asleep she said, "I have always desired to die in my right mind, and I am." When she ceased talking, she clasped her hands on her breast and closed her eyes, seemed to fall asleep, and passed away without a struggle or a groan.

South Fork, Ky.

M. C. WILSON.

JAMES F. BARRON.

My dear father, JAMES F. BARRON, departed this life, October 21, 1887, aged fifty-six years, one month and twenty-seven days. He had several diseases, and his sufferings the last six months of his life none can tell; but he bore them with much patience, and had many kind friends to visit him, and one dear sister who had not visited him in fifteen years. It was a sad parting. When she left him he told her they "would never meet on earth again." He was asked, a short time before the breath left him, if he was aware of his condition? He said he was, and that he was ready to go. He was a kind husband, loving father, and a faithful member of

he Primitive Baptists. He joined the church at Darien, Tallapoosa county, Ala., near thirty years ago, and moved from Darien to Union Church, Russell county, where his membership remained until death. During his sickness he would often express a desire to go to his meeting, and said he wanted to go to Mt. Olive once more, but he did not get able to go to hear preaching; but his body was carried there on our regular meeting day, where we met a large congregation, and according to his request, had funeral services by Elder Mitchell, whose words were of much comfort to the writer. 'Tis hard to give up one so near and dear, but sweet is the thought that he sleeps in Jesus. He left a wife and three children, five grandchildren and five sisters to mourn our loss. May the Lord bless our dear mother, and be with us all, is my prayer.

SINA A. WHATLEY.

AUGUSTUS H. FINLEY.

AUGUSTUS H. FINLEY died January 25, 1888, at his home in Columbiana, Shelby county, Ala., in the eighty-second year of his age. He was born in Milledgeville, Ga., May 6, 1806, but lived in after years in several counties in Georgia, and finally, December 30, 1830, he married Miss Martha Ann Powell, by whom he had nine children—eight sons and one daughter—five only now living. In about the year 1837 he and his family moved from Monroe county, Ga., to Chambers county, Ala., and 23d April, 1846, his beloved wife, Martha Ann Finley, died, and a little over two years afterwards, August, 1848, he married Mrs. Mary Ann Holt, widow of Buck Holt, of Troup county, Ga. Her maiden name was Finley. They had three sons and one daughter, all of whom are yet living, except one son, who died quite young.

For many years he was much concerned religiously, and in 1853, or about that time, he related the exercises of his mind to the church at Barren, Chambers county, Ala., near where he was then living, and was early received into the fellowship of the church, and baptized by Elder Josephus Barrow; but as this church eventually dissolved, he sold out and settled in Macon (now Lee) county, Ala., and had his membership with the church at Mt. Olive, until a little over one year before his death he moved to Columbiana, and was received by letter into the church of the same name (Mt. Olive) within two miles of that beautiful town. At his stay with his kindred in Christ in that church was but a little while, and all that is mortal of the dear old pilgrim now sleeps quietly in the town cemetery of Columbiana, Ala. Brother Finley was a man of strict honesty, and unwavering devotion to what he believed to be correct principles, whether in church or State. But he is now gone to that "Better country," from which none return.—M.

SAMUEL J. WEBSTER.

Another aged brother, Deacon SAMUEL J. WEBSTER, died January 24, 1888, at his home near Reel Town, in Tallapoosa county, Ala. He was a native of Georgia, and for many years lived in Muscogee county, and was first received into the fellowship of the Primitive Baptists at Mt. Moriah,

n that county, after which he moved to Russell, and then to Tallapoosa county, Ala., having been a useful, orderly member of the church for near fifty years, and died at the ripe old age of seventy-three years. His first marriage was to Miss Elizabeth Mackey, by whom he had six children. His second marriage was to Miss Francis Cadenhead, by whom five children were born unto him.—M.

DANIEL C. JACKSON.

He was born 27th April, 1801, in Wilkes county, Ga. He moved from there to Morgan county, Ga., and settled near old Union Church. He professed a hope in Christ while living there—the date not known—and joined the same church, Union, and was baptized by the lamented Elder James Montgomery, of which church he remained a consistent member until he moved to Henry county, Ga., and settled near McDonough, Ga. There being no church near by, he joined the church at Old Ozias, in Henry county, Ga., and remained a member until it dissolved, and he moved his membership to Flat Shoals, Henry county, Ga., about fifteen miles distant. He was married to my mother, whose maiden name was Sarah Cook, in 1858. He moved from there to Clayton county, Ga., and settled near Shoal Creek Church, which he joined, and remained a consistent member until his death, which occurred on the 9th June, 1877, making him seventy-six years, one month and twelve days old. He was a good, kind husband, an affectionate father, good neighbor, honest citizen, and above all, as good a Christian as I ever knew. He was a great reader of the Scriptures, and seemed to have a good knowledge of the meaning of what he read; he also was ready at any and all times to converse with any who called on him for information. I consider father to have been a great and good man, and am sorry to say that I am so far from being his equal. My desire has ever been, and is yet, that I could be like father was.

J. R. JACKSON.

MRS. M. H. BLACKMON.

Departed this life August 3, 1887, M. H. BLACKMON, wife of Elder T. W. Blackmon, near Dallas, Polk county, Arkansas, after 137 days of confinement with dropsy, and the last seventeen days was never off her left side. She was seventy years, five months and twelve days old. Her companion asked her if her hope was strong in God, and she said it was, and that God would do right. She united with the Baptists at Sardis Church, Marion county, Ga., in 1833, and was baptized by Elder Andrew Hooper. In 1837, when the division took place, she went with the Primitives, and remained with them, ever contending for the faith till her death. About her last words were: "Old man, I hate to leave you, but I can't help it," and held on to his hand till her breath stopped, making no struggle, passing away easy and conscious, as though she had fallen asleep; after living with her companion fifty-four years and eight months, lacking three days, in this world of sin and sorrow. She leaves an old companion nearly seventy-seven years old, nine children and many grandchildren and friends to mourn her loss, believing our loss is her eternal gain. Let us

estill and reconciled to God's will, for we know that he doth all things well; for Jesus says, he that believeth in me shall never die. Then she as only fallen asleep to this world of trouble. So dear father, we'll sympathize with you in your bereavement. S. BLACKMON.

MRS. ELIZABETH FULLER.

My beloved mother, Mrs. ELIZABETH FULLER, was born September 5th, 1799, in Columbia county, Ga., and, as we believe, fell composedly asleep in Jesus December 31st, 1886, aged eighty-seven years, three months and sixteen days. She was the daughter of Thomas and Mary Myers, and was first married to John York, 16th May, 1819, with whom she lived happily until his demise, which occurred January 5th, 1832. Her second marriage was to Nelson Colley, July, 1843, with whom she lived until January, 1852, when she was again bereaved of a loving mate. Her third marriage was to Israel Fuller, December 17th, 1856, of whom she was bereaved in 1866. Mother became a firm believer in salvation by grace, and grace alone, some time during her youthful days, but did not make a public profession of her hope in Christ until about the year 1833, '34, when she united with the Baptist church, County Line, Talbot county, Ga., and was baptized by Eld. Hiram Powell. She was the mother of seven children; two preceded her to the grave, while five yet survive to mourn her loss. But we confidently believe that our greatest loss is her eternal gain.

"It is not death to die,
To leave this weary road,
And 'midst brotherhood on high,
To be at home with God."

D. M. YORK.

MRS. JEMIMA HALL

died in the sixty-fifth year of her age, at the residence of her husband, in Hot Spring county, Ark., on the first of February, 1888. She had been greatly afflicted for many years, and for nearly four years unable to walk, and for several weeks before her death she was unable to get up and down without assistance. During the last six days of her life she suffered the most excruciating pain almost incessantly. Three days before her death she extended to us all her parting hand, after which she told her husband that there was no more rest here for her, but said, "After I have I will be at rest." She remained firm in the faith until the end, and passed away without a struggle. Mother Hall was the mother of thirteen children; seven of them survive her, six of them present when she died. She was a faithful member of the Primitive Baptist church about forty-five years, and was truly an exemplary Christian, a dutiful wife, an affectionate mother and a faithful sister, one that lived beloved and died regretted. The bereaved husband and children miss her and lament their loss, but they mourn not as those who have no hope.

M. TIMMENS.

V. A. HARRIS.

V. A. HARRIS was born 10th September, 1859, and departed this life December 18th, 1887, aged twenty-eight years, three months and eight days. He was married to Miss G. T. Majors, daughter of Deac. W. J. Majors, December 13th, 1883. Mr. Harris was a good citizen, kind husband and father. He was not a member of any church, but led good evidence that he was a child of God. It was the privilege of the unworthy writer to converse with him during his last sickness about his future prospects, and he seemed willing to trust all in the hands of the Lord, expressing no fears after death, but believed he would be done with trouble. His disease was consumption, which he bore with great patience. Mr. Harris was a moral man and of few words. He was a high-toned Christian gentleman. He leaves a wife and one little boy and many friends to mourn their loss; but we believe that their loss is his gain. Oh, that the Lord may sanctify this to their good, is our prayer.

J. G. WEBB.

Gober, Texas.

HOMER JOHNSON.

HOMER JOHNSON died of consumption, in Waterford Township, Fulton county, Illinois, on the morning of November 7th, 1887, aged thirty-two years, six months and eighteen days. He leaves a widow and three children, an afflicted mother, three brothers and one sister to mourn his loss. His father (Brother Davis Johnson) died during the late war. The deceased was married by the writer to Sister Lydian Bolander, daughter of Eld. Stephen Bolander, 19th September, 1875; experienced a hope in Christ as his Saviour in the fall of 1885, but owing, as he said, "to his unworthiness," he never united with the church. On his deathbed he told his dear wife that he had seen the Lord; he had been with him and learned of him, and he had received and read his mission. He told those around his bed that it was so plain that they all ought to see it. On Sunday evening, the last time he sat on his chair, he called his family around him and kissed them all good-bye, said he was not afraid to die, but hated to leave his family, but says, "the will of the Lord is done," and owing to the writer being from home on a meeting tour, a funeral discourse was laid over until the third Sunday of the month when we tried, in our great weakness, to comfort the mourning wife and surrounding relatives by presenting Jesus and the resurrection. May our bereaved sister be enabled by faith to rely on her blessed Saviour as a father to her fatherless, and the widow's God and husband.

CYRUS HUMPHREY.

er W. H. Harrell's address is changed from Belton, to 1031 Main street,
s, Texas.

URCH RESOLUTION.—Be it resolved by the Primitive Baptist Church at
ant Grove, (Bluff Springs, Clay county, Ala.,) in Conference 14th Jan.,
That we will not in future fellowship any member who extortions, in
vay, upon his brother or any other person.

opted by the church in Conference, and that the Clerk send a copy to
GOSPEL MESSENGER with a request for its publication.

N. M. COOK, Moderator.

L. PEARSON, Clerk.

PREACHER WANTED.—COLUMBIA, S. C., 15th Jan., 1888.—*Dear Elder*
1888:—I do trust in the blessed Lord that the true faith will be established
in our country once more in our time. Dear Elder, is there any chance
etting a Primitive preacher from out in your country to come here and
h for us? as there are some here of that faith. Please let me hear from
as soon as possible, as I feel deeply interested in the case.

Yours truly,

JACOB R. BRAZELL.

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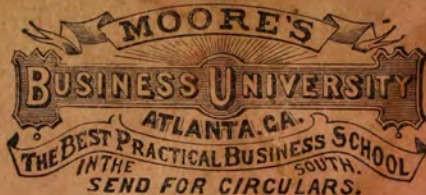
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[apr-3m]

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Southwestern Railroad.		Columbus and Rome Railroad	
Lv Columbus.....	12:15 p m... 10:30 p m	Lv Columbus.....	10:30 a m
Ar Macon.....	5:06 p m... 6:33 a m	Ar Greenville.....	10:30 a m
Lv Macon.....	10:19 a m... 9:45 p m	Lv Greenville.....	10:30 a m
Ar Columbus.....	2:53 p m... 6:20 a m	Ar Columbus.....	10:30 a m

M & G Railroad and M & E Railroad		Columbus and Western Railroad	
Lv Columbus.....	3:15 p m... 7:00 a m	Lv Columbus.....	7:30 pm... 8:20 am... *
Ar Montgomery.....	7:13 p m... 11:00 a m	Ar Opelika.....	7:35 pm... 9:35 am... *
Ar Troy.....	7:15 p m... 12:10 p m	Ar Goodwater.....	7:10 pm... 12:35 pm... *
Ar Euftaula.....	10:12 p m... 10:47 a m	Ar Syllauga.....	9:50 pm... 2:00 pm... *
Lv Montgomery.....	7:40 a m... 3:45 p m	Ar Atlanta.....	1:25 pm
Lv Euftaula.....	4:37 a m... 4:10 p m	Lv Atlanta.....	2:00 pm
Lv Troy.....	7:40 a m	Lv Syllauga.....	11:20 am
Ar Columbus.....	11:40 a m... 8:00 p m	Lv Goodwater.....	7:05 am... 2:30 pm... *
Ar Troy.....	2:10 p m... 7:15 p m	Lv Opelika.....	7:10 am... 5:25 pm... *
		Ar Columbus.....	7:40 am... 6:35 pm... *

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Vol. 10.

No. 5.

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AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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M A Y, 1888.

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Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

*Any one sending us Five Dollars for five new subscribers, shall have
a copy of the Messenger for one year free.*

337 W. 16TH ST., NEW YORK, March 16, 1888.

Dear Brother Respass:—I to-day received the April number of THE GOSPEL MESSENGER, and am much pleased to see your suggestion in reference to Elder S. Hassell and the Church History. I think, and have for some time thought, that something should be done to relieve him, especially of the burden of responsibility he is under, through his indefatigable labors to provide all who are able and willing to purchase and read a reliable history of the church of Christ. You, Brother Respass, have in this matter struck a chord which I consider should, and I trust will, vibrate through the breast of every lover of gospel truth who may see it. I sincerely hope there will be enough speedily raised to lift this incubus from our dear brother's shoulder. I had no idea it was quite as heavy as you represent it. Pardon me for suggesting that no limit be set to the amount any may wish to contribute, but let each one use his own judgment. Some are better able to send \$5 than others are to give one. With these few remarks I second your motion, and here send my name for the two dollars (\$2), which shall be forthwith sent to you when I am informed the matter is in working order.

Permit me to add, I trust this subject will in no sense be looked upon as a deed of *charity*, but as a *merited testimonial* to a worthy author.

As ever, yours in gospel bonds,

JOHN AXFORD

MILLERSPORT, FAIRFIELD CO., O., March 15, 1888.

Dear Brother in Christ:—We enjoyed a refreshing from the Lord at our last meeting (second Saturday of present month), at New Lexington, O. A precious little sister of our dear Father's family, who had recently received hope through the dear Saviour, came forward, related the dealings of the Lord with her in a plain but satisfactory manner, was joyfully received, and baptized by the unworthy writer. It was indeed a precious season of blessing from the presence of the Lord. May his dear name have all the praise.

Yours in hope,

LEWIS T. RUFFNER

RALEIGH, ALA., March 11, 1888.

Dear Brother Respass:—As you are sending the MESSENGER gratis to some of the poor and afflicted, I will help you a little, and send one dollar for that purpose. I wish the MESSENGER sustained, and feel sorry that you have to write to your subscribers to pay you.

Remember me and mine when it goes well with you.

GREEN CARVER

Dear Brother Respass:—You will find enclosed two dollars, which please send to Brother Sylvester Hassell, and oblige.

Your brother in tribulation,

Ivey, Ga.

CHARLES IVEY

P. S.—If the good Lord spares my life, I would like to see your writing upon the Book of Esther formed into a book. The reading of it would be a consolation to every Christian, and those that are thirsting after the way. Whether I am a Christian or not, I have been made to rejoice in the ability that God has given you in expounding His Holy Word.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 5.

BUTLER, GA., MAY, 1888.

Vol. 10

"For he performeth the thing that is appointed for me: and many other things are with him."—Job xxiii. 14.

DEAR BRETHREN:—My mind has been led of late to these words, and to subjects connected with these words, by sorrow and anxiety in my own life, and the truth contained in them has been a stay and prop to me all this past winter. Sickness has been in my family, and death has seemed near to my companion ever since the last of November. She still lives and suffers extremely; and so I have had long nights of watching, and have been weary and careworn; yet, the truth that all my times are in the hands of God; that he has marked out every step in my journey for me, has been a source of joy and comfort to me. I have been able to rest in this truth much of my time, and God has kept me, in much love, from a murmuring or repining spirit. My correspondence, both public and private, has been neglected all winter, yet I have not forgotten either the papers or my friends.

Now, as my mind is led to the above language of Job, I desire to tell the readers of the MESSENGER some things that I have seen in it which have done me good. I surely scarcely need to speak of the circumstances of Job when he spoke these words, in any detailed manner. All who will be likely to read this, already know about all the loss and suffering and reproach that had befallen him. One thing, however, in the opening narration of the first three chapters of this book I desire to call attention to, viz.: that while we are told that the Abimeans and Chaldeans came and destroyed his servants and carried away his flocks and herds; while the Sabeans are said to have destroyed his sons; and while Satan is said to have afflicted his body, yet Job maintained his integrity and sinned not with his lips, and

said: "The *Lord* gave, and the *Lord* hath taken away; blessed be the name of the *Lord*;" and again: "Shall a man receive good at the hand of the *Lord*, and shall he not receive evil?" He did not charge his calamities upon the robbers, or the elements, or the prince of darkness, but said, "it is the *Lord*." He believed that the Sabceans, and the Chaldeans, and the wind, and Satan had only done the will of God concerning him. And David had said "it is of the *Lord*," when Shimei cursed him, and in the midst of much sorrow, again he said "It is the *Lord*; let him do as seemeth him good." And here they, both Job and David, rested and found their strength and comfort in adversity. "It is the *Lord*." In them these words were full of meaning, and there was help and peace in them. I have heard men say, when wronged, or sick, or bereaved, "I do not believe the *Lord* had anything to do with it," and I did not wonder that they were restless, and rebellious, and full of impatience. How could they be otherwise, if they believed these calamities had their origin in evil, and were, therefore, evil in themselves, and evil in their tendencies. But these holy men of old believed that such things were the appointments of God, and as they were not restless, but submissive and patient, they rejoiced to believe that the dear Father and *Lord* of all holds sickness, and death, and calamity, and the rage of every foe in his own hand, and "not a single shaft can hit except the God of love sees fit." Sabceans and Chaldeans may come upon us, and eat up or take away our substance, but the faith of a Job says "it is the *Lord* who has taken away;" the elements may destroy our harvests, our ships, or the lives of our friends, but still this same faith says "it is of God," and our bodies may be sore afflicted, and still faith acknowledges the cause but the will of God. Oh, that we all could attain to the same height of faith! Oh, that we all might fully believe whatever is done to us—whatever our lot is—and whatever the APPEARANCE of things may be, "it is all sent from the hand of God!"

In the text we have two things stated: First—"God's appointment;" second—"God's performing." God has appointed these things for me, and God performs the things appointed. Thus we have God's eternal and

unchangeable purpose, and we also are taught that his purposes are not left to fulfill themselves, but he performs them. The divine machinery of Job's life was not wound up and left to run on by its own momentum, but every day the divine hand is present, and the divine wisdom directs and controls every wheel.

Now let us consider first the divine appointment: God's appointments are not recent things. His appointments are eternal. We read about his "eternal purpose." Besides, if anything is appointed of God at all, it must be an eternal appointment, because He is a God without variableness or shadow of turning. He is an unchangeable God, and therefore he can have no new purposes, plans or appointments, for this would be change itself.

Again, we learn from the text that the appointments of God have regard to men as beings distinct from all other beings, and that they concern men, regarded as distinct from nations. "He performeth things appointed for ME." Again, we learn from the text that the eternal appointments of God embrace our losses, our bereavements and our sickness. If fire, or wind, or robbers sweep away our property, the Lord has appointed these special events. He has appointed that the robber shall waste as well as the storm. He sends the Sabeans and the Chaldeans as well as the wind. He holds the one in his fist as well as the other. And we learn also from the text that the assaults of Satan are under his appointment as well as other afflictions. Again, we learn from the text that God's appointments are particular and specific; "Many such things are with him." He has not only appointed a certain end, but also every step that leads to that end. Again, we learn that he has appointed our sorrows as well as our joys.

Now let us consider the fact that he also *performs* his appointments. How near this brings the presence of God to us! Every day and everywhere we are in his presence. He is doing for us in all our lives. Thus he becomes to us a very present help in time of trouble. How this truth illumines every dark cloud with light! The Lord not only rides upon the clouds, but they are his chariots. Upon them he rides all abroad, dispensing

his rain in refreshment. And so we can sing with the hymn:

“Ye fearful saints, fresh courage take :
The clouds ye so much dread
Are big with mercy, and shall break
In flying o'er your head.”

How good it is that our God does not delegate the performing of his appointments to any other power. *“He performs.”* My father has appointed a joy for me. It is added joy to receive that joy from his own hand and not by the hand of a servant. My father has also appointed for me a sorrow—a sore trial of my faith. How it cheers, in the midst of the trial, to see the cup in a father's hand, and not in the hand of a servant. And so we can each say, “The cup which my Heavenly Father gives me, (not SENDS, but gives) shall I not drink it? He appoints our lives and every step of life's journey, and then he takes our hand and sees to it that we walk in just that way and no other.

We learn also from this text, and from the whole book of Job, that our God is a God of providence as well as of grace; that he rules in the natural world as well as in the spiritual. And while the theory of second causes may, and no doubt does have much truth in it, we learn from the book of Job that we should not stop with looking at the second cause, but go on and on till we see the “first cause”—“the cause of all causes”—“the Great I Am.” There has seemed to me of late to be a tendency to ignore the “Providence” of God, and to dwell exclusively upon the spiritual side of his dealing with us. This is wrong. God reigns in the things we see as much as in the unseen things. And the true spiritual faith of the child of God stands awestruck and wondering before the sorrows and joys of his daily life as well as in the presence of God's spiritual dealing with us. Viewing it in this way, what solemn meaning each event of our daily life takes on. Nothing is indifferent, nothing is unimportant; truly we may say that in this point of view nothing is great and nothing is small. In each event of life the guiding hand of God is seen performing the things that he has appointed for us.

Now it seems to me that there is joy in this truth because the mind that purposed and the hand that performs, belong to our Father. He is too wise to err.

plan or in fulfillment; too good to do anything in unkindness. Some of his words and ways are very dark, and to me inscrutable, but still they are the appointments of my Father, all-wise and loving, and therefore they cannot be for ill. Oh, for the humble, steadfast truth and confidence expressed in these lines:

'Twas when the seas, with horrid roar,
A little barque assailed,
And pallid fear, with awful power,
O'er each on board prevailed,

Save one, the captain's darling child,
Who fearless viewed the storm.
And playful, with composure smiled
At danger's threatening form.

"Why sporting thus," a seaman cries,
"While dangers overwhelm?"
"Why yield to grief?" the boy replies,
"My father's at the helm."

Poor, trembling soul, from hence be taught
How groundless is thy fear;
Think what the power of Christ hath wrought,
And He is ever near.

If *I* do not know, HE knows; and is not that enough for every day, whether full of joy or sorrow?

From this book of Job also we learn what is taught again and again in the scriptures, that our God has appointed the wicked actions of wicked men. He has appointed that the river of wickedness shall flow on in this channel rather than in that; shall acknowledge his work rather than that; he has appointed where it shall flow, and what it shall do. God had appointed that the Sabean and Chaldean robbers should come upon Job at this time, rather than to rob some other man. It certainly is as true that God had appointed that these robbers should come up against Job as that Job should at this time be robbed. It is mysterious that God should have appointed the wicked acts of these Sabeans and Chaldeans, and yet what they did be robbery—a wicked act—and yet Job believed that it was of God. In this, as in many other things, is seen the great mystery of God's predestination and man's accountability. God is not the author of sin, and yet he appoints wicked acts.

If we can see with Job in our trials, that they are God's appointments and that he performs them, it will

produce two results in us, or at least it tends to these results: First, it will silence revenge, and enmity, and hatred against those who wrong us. We do not read that Job ever said one word to the censure of those who had robbed him. He was brought into the very presence of God, and standing there he could see nothing but God. So David, when convicted of his sin, said, "Against THEE, THEE ONLY, have I sinned, and done this evil in thy sight." If we, as Christians, could always see God in all things, how it would silence all our enmity and ill will, and make us silent instead of full of complaining. There would then be no strife, nor war of words, but we should be still; "I was silent because thou didst it." Second, it would give us peace and rest. Here we should find a rock for our feet to rest, which should not even tremble beneath the blows of winds and waves, knowing that Jehovah himself was riding upon the storm, making it his chariot, and that these winds were in his fist, even when roughest, we should have no fear. Oh, for such faith as this to hold me every day and hour. "Lord, increase my faith." "Lord, I believe help thou mine unbelief." For me, for us all, God is performing now the things which he hath appointed.

This truth has been all the past winter, and is yet, a stay to me. The trial has been great, but "it is the Lord" has been with me. I don't know what it all means, but I know that God knows, and I have felt to wait until he should make it plain. I cannot see or trace him, but I believe he is in my sore and long trial. I believe the spirit is ready to suffer the will of God in this matter, but the flesh is weak.

What I have written is imperfect; it does not express all that is in my heart; but this I could not do, were I to write on. I send it to you as a token of remembrance. May God's blessings rest upon you and all his Israel.

I remain your brother in hope of life,

F. A. CHICK.

Christian, if you dwell in the open tent of incontinence, the wicked will not walk backward, like modest Shem and Japheth, to cover your shame; but they will walk forward, like cursed Ham, to publish it. Thus they make use of your weakness as a plea for their wickedness.

DEAR BRETHREN:—For some time I have felt a desire to offer a few thoughts and suggestions for the consideration of our beloved brethren upon the subject of the examination of those who make application to us for church membership. I am aware that it is of the highest importance that the church should be careful in examining those who would make their home with us. But I would ask if there is not a chance for our brethren to go into extreme measures in their examinations of the faith and doctrinal views of the Lord's title ones. I think I have known such cases. I think I have heard questions asked which were unnecessary, questions that perhaps would puzzle the inquirer himself to answer; questions which, if answered correctly by the applicant, would be merely guess work.

Brother Respass, I write upon this subject because such cases as I have mentioned above have come under my own personal observation, and I do so, I hope, with the love and prosperity of Zion at heart. I do not feel qualified, nor shall I attempt to say in this letter what kind of questions ought to be asked, but I will name some I think ought not to be asked. In the first place, I do not think it advisable to examine the applicant upon doctrine at all, unless the applicant has been a member of our order before and has strayed off, or followed other sects; then, of course, it becomes necessary to examine him upon the doctrine of the Bible, inasmuch as he has departed from it. But when the applicant comes with only the dealings of the Lord with his soul to tell, this is sufficient of itself. One who has perhaps just received a hope in Jesus, what does he know about doctrine? Perhaps it has not been many days or months that they could read the scriptures understandingly, or understand and receive gospel preaching. Again, I ask, what chance have they to answer questions upon doctrine? It's wrong, it's unfair to burden and confuse them with such questions. We ought to consider, brethren, that the poor little child of God who is in search of a home, that when he considers his unfitness for the church of God he always is in doubt whether he would be received at all or not if he were to offer. They feel their unworthiness and nothingness so sensibly that they think the church can see it, and they naturally conclude that they could not

pass through the examination, and either expect to be rejected entirely, or if received at all, it would be upon a doubt on the mind of the church. (I don't know that I am describing the feelings of all the Lord's children, but I know I have described the feelings of the unworthy writer.) When they come this way, it is only necessary to hear their little experience in their own way of telling it, and if they are blessed with liberty in talking, the church can form a very close opinion as to whether they have "been with Jesus" or not. But, as I before hinted, I have been present in just such cases, when the poor child had told as best he could his little experience, and when done the brethren would commence on those hard questions I have pointed out, and ask questions perhaps that had already been answered, and would ask them if they believed the doctrine Old Baptists preached &c., and all, it seemed like, they could think of, and many times the applicant would have to repeat his relation to the church, and when they could think of nothing else to ask, and the answers having been satisfactory, they would say, "Now, would you think hard if we were to reject you?" Thus the child of God, who before thought he could not stand the test of the trying hour, and because of so many unimportant questions, he becomes confused and is not in a condition to tell the facts in the case. One time I was present when a young brother made application for membership, and unfortunately he was hard of hearing, and could not talk very plain, and, of course, questions were unavoidable in this case. A great many questions were asked, and finally to one of them he gave a wrong answer, and was rejected. Next morning early he came to see me, and appeared in great trouble, and said he had not slept any during the night. I asked him to tell me his experience of grace, and certainly what he told me that morning would have satisfied any one. I asked him when he was through talking the same question upon which he had been rejected the day previous, which he answered correctly, and said he did not understand the question the day before. I advised him to go back and offer again at the next opportunity, which he did, and was received and baptized by the writer. At another time I was present

When a sister applied for membership, and when she was through talking I thought any question would have been out of order; but the brethren began to ask and the dear sister became confused, and finally a brother asked her if she had any doubts, and her answer was "No, sir." The church became confused as well as the sister, and hardly knew what to do, but at last the brother who asked the question arose and told the church he thought "the sister's answer was too wrong to be borne with," that all Christians had doubts, more or less, &c. The dear sister then understood the nature of his question and replied, "I have gone through great trouble, as I have told you, and have no doubt about that, but whether I am a Christian or not I don't know." This gave satisfaction, and she was received. It seems to me I can discover that there is a great chance for the applicant to mourn and feel very bad who, though they may be received, they will think it was not done heartily as unto the Lord. Besides there may be others of the Lord's children sitting around longing for a home there, but do not feel that they could possibly pass the examination, and try to content themselves with the thought, "I'll be rejected if I go; better stay where I am and suffer."

Dear brethren, I could enlarge upon this subject, but resist. I hope what I have written will be of benefit to the household of faith. I have no other reason for writing this letter, only I feared we were unthoughtfully imposing upon the Lord's little ones who are in search of a home, by asking them unimportant questions. If we should want them to relate a big experience, let us remember that ours is small. As for myself, mine is so very small that I never hear one but it seems to outstrip me; so that the more one doubts his little hope, the deeper he gets into my affections.

Your little brother in hope,

Rankin, Ga.

A. V. SIMMS.

That is a choice artist, who can play well upon a broken instrument. To be impatient with our afflictions, and patient with our corruption, is to be angry with the medicine which heals us, and in love with the poison which kills us.

SANCTIFICATION.

(Concluded.)

The language of the Spirit in the Scriptures on this subject is so strong that some have spoken and written as though there were two distinct "persons" in the believer and that he was responsible for the deeds of the good person, but not for the deeds of the bad person. They pervert the word of God and say, "Now, then, it is more I that do it, but sin that dwelleth in me," and thus they go on in sin, claiming that they are so sanctified in Christ that they are not responsible for the deeds of the flesh. This perversion of the Scriptures ought to be earnestly protested against. Although there are two natures, two principles, or forces, manifest in the believer, yet there is but one person, and that one person is responsible alike for all the motions and manifestations of each nature. A precious statement of this truth is found in Gal. iii. 19-20: "For I, through the law, am dead to the law that I might live unto God. 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." Truly, no man lives unto God until Christ lives in him, nor does he work out his own salvation until God works in him the will and power to do; nor does Christ formed in us the hope of glory or the new birth, or the indwelling of the Holy Spirit, in any way destroy our personal responsibility and accountability. Man regenerated by the Spirit and made a new creature in Christ Jesus still carries with him his own individuality, personality, his identity and responsibility, and when the old man is dead and he a saint in glory he will still be the very same person. The work of the Spirit in sanctification is upon the justified, regenerated child of God. This work is continuous; it is demonstrated in the renewing of our mind, and the putting on the new man. The believer is complete in Christ; in him he has all things. "All things are his, and he is Christ's, and Christ is God's." He has been delivered from the power of darkness and translated into the kingdom of God's dear son in whom he has redemption through his blood, even the forgiveness of sins. While this is all true of the

believer, yet it is also true that he does not receive all that is in store in Christ for him at once; he is receiving continually and "grace for grace." In Him are hid all the treasures of the Godhead, and all the needs of His people are abundantly satisfied and supplied from those treasures according to the riches of His grace. He does not give us all wisdom at once, for we are to grow in knowledge. We have not received the fullness of redemption yet, but its fullness will be realized in the resurrection of our bodies; then we will appear in glory, and our vile bodies shall be fashioned like unto His glorious body; then we shall see him as he is and be like him, and thus the work of sanctification will be completed. The three measures of meal is now leavened, the believer is now assimilated fully into the likeness of Christ, and so shall ever be with the Lord.

Love to all saints

Selden, Texas, October, 1887.

R. A. BIGGS.

TRIALS OF THE MINISTRY.

I have been thinking much for the past few days of the trials of the ministry—trials that I know by experience. Five years ago to-day I was married. For several months I enjoyed the companionship of my dearest earthly friend, then began my feeble efforts to "speak to the people the words of this life." Rough at times has been the way, but still I never yet have found a place to turn back. I never shall forget the first time I left home to visit a number of churches. We, my wife and I, walked to the road together, and then parted. He said, "You will be back as soon as you can?" I answered yes. With tearful eyes I turned my back upon our humble dwelling. Oh, how many times I asked the question, "Am I going because prompted by the Father, or is it nothing but sinful ambition?" And how many times have I tried to weigh the question since!

Sometimes there would be a suggestion like this:—The trials are too much for you, or your worldly pleasures would be greater if you would stay at home. But I cannot stay; my mind is not at rest, and a "woe is me" is a constant companion. Long since I would have

“quit the field,” but my rest is beyond. For seven weeks I have been freed from tormenting doubts, and such an implicit confidence has taken possession of my being. Jesus has been my food and my drink. He has led me so gently along.

I can say that I am not ashamed of the “gospel of Christ,” but alas, how many times I am ashamed of my poor sinful self. In the few years of my ministry I have found nothing new to talk about. Jesus was dear to me when first I believed, but it seems to me he is more precious now. He is near me when all else fails. And then I have the promise that he will be with me even to the end of the world.

Your brother,

Milton Center, O.

GEO. A. BRETZ

BURIED ALIVE.

Elder W. L. Biggs, of Washington Territory, and Mrs. L. J. Brisby perished in a snow slide in that State, 25th January, 1888. He was living with W. Brisby when the slide came and covered them with eight or ten feet of snow. Brisby was at the time out splitting fire wood, and on the edge of the slide, and it took him in, but he soon got out and tried to save his family; but there was not a sign of his house or family to be seen. Two young men near by came to help, but they had but one shovel to work with, and one worked, and the other went for help. They had no guide to show them where the house was, and had to work by guess. The first place they dug they missed the house, but recognized a post, so the next place they dug they struck the chimney, and then they thought they would find the family near the fire-place, but they had been carried with the snow about twelve feet. The next place they dug they found father Biggs, but he was dead. They took him out, and despaired of finding any of them alive. By this time help had come, and not thinking it possible that any of them could be then alive, when one of them heard a sound as of something under the snow, and taking a shovel and digging where the noise was, he found the face of a little girl who was alive; but the snow would seemingly strangle her without the help that five men could render, working as hard as ever men work. And they had to keep Brisby out of the hole, for he was so overcome when one was found alive that he could not contain himself. In taking out the little girl, they found the little boy, who was just alive. The next was a girl of twelve years, who was rational, and told them, when they were trying to pull her out, that her arm was fastened with her head to a post, and to cut her hair off, which was under her mother, who was dead. Lottie, the oldest girl's name, said that her mother talked

ayed all the time, and called for help, and told her to take good care of the children if she never got out. Mrs. Brisby's maiden name was Cadwell, and was raised near Milltown, Chambers county, Alabama, and after marrying Mr. Brisby, moved to Texas, and thence to Washington Territory. She never joined the church, but I have heard her say she was not fit to join the church, but that she hoped to do her duty one day, when she got a chance. She said, in reference to her experience, that the Lord did it all, and that it came in a way unexpected, and that she praised the Lord when the burden was taken away. I send you Elder Biggs' experience, which was written for the MESSENGER, and found amongst his papers after his sad death. D. TREADWELL.

EXPERIENCE.

ELIASVILLE, TEXAS, April 16, 1884.

Feeling impressed, from some cause, to give a reason for my hope in a crucified Saviour and call to the ministry, if in reality it be so, for sometimes I have my doubts for the time being, and other times I would not like worlds like this for my little hope. I am now turned into the sixty-third year of age, and up to my twenty-third year I can truly witness with the inspired writer, that I was a stranger and an alien from the Commonwealth of Israel, and without hope, and without God in the world. All I desired or cared for was good health and more of the wealth and pleasures of this world; this world was my element, and I enjoyed it, and had no desire for any other mode of existence. At that time I lived about one mile from my father, and had a wife and two children. A brother older than myself, who lived about a mile on the other side of my mother's from me, was struck under conviction at meeting on Sunday. The Lord, it seems, was pleased to open his eyes to see his condition, that he was a condemned sinner, and Monday morning he went to his plowing in the field, but did not plow long before he turned to his house, and falling prostrate in his yard, told his wife he was going to die, and wanted an old Methodist man living in three or four hundred yards, to come and pray for him before he died, and he did so; and sent for my father to come and pray for him; and wanted the old preacher sent for he heard preach the day before, to come and pray for him. My father had come home and written a note to the old preacher at my mother's request, and folding it up had laid it on his desk, and had gone from the house, and all his family

also was absent, both white and black (such an occurrence I never knew of before at my father's house). I picked up this note, opened and read my brother's request, describing his condition, and what a horrid feeling it caused me to have! My whole body shook as if I had a hard chill; it shook me to the very centre of my dead soul; such feelings I never knew before. What a sorrow! what mourning and weeping I had from that time off and on for fourteen months; such agonizing and anguish of soul was indescribable. My case grew worse and worse; my companion and associates were now no company for me; I sought to be off by myself, in some secreted spot, to try to ask God to have mercy on me, if it could be possible. I felt myself a wretched sinner; indeed, I was brought to the conclusion that God could not remain a just God and forgive such a sinner as I felt to be. I thought everything that had life was better off than I was, and that my case was an outside one. I then felt if I could have done so, I would have changed my condition with any beast or reptile or anything that had no soul; but I was what I was—soul condemned to die without mercy. I was roving 'round from place to place, not knowing half of my time what I was doing; it seemed to me I was expecting the earth to open and swallow me up, for I felt I was not fit to live. One day, in the afternoon, I was walking out through some under-brush land, near half a mile from my house, and all in a moment of time I thought I was gone forever, and unexpected to me, this weight of guilt and condemnation was lifted off my burdened soul, and the loveliest and happiest feelings that I ever felt came in their place; my sorrow and grief were now turned to joy and rejoicing, and thanksgivings and praise to my blessed Saviour. All nature appeared to be praising God, and giving him the glory. O, what love my bosom felt to God, loving him supremely, and dear children fervently. In fact I loved everybody; I did not have an enemy in my feelings in the world. Then I thought, now I could tell to everybody what my loving Saviour I found, and before I got home to where my wife was, the tempter came and whispered, "you may be deceived." My wife said to me, "you have found your Saviour;" seeing my countenance was changed, and that I acted differently from what I had, and I

ot deny it, but would not own it then to her, thinking might be deceived. And this thought has come many mes with me since, that I had caught the shadow instead of the substance. I have often, since this change took place with me, (in 1844) wanted or felt it so to talk about this lovely Saviour Jesus, what he did for me, what he is now doing for me, and what he will do for me if I have not been deceived in the whole matter; and not for me only, but all that ever have or ever will come unto God by him; to preach him a whole and all-sufficient Saviour. This feeling has been more or less with me for nearly forty years; and still at the same time trying to get rid of it; that I am not the man and have answered somebody else's call. According to feelings of my flesh, I have tried every way, almost, I could think of to get these feelings or impressions from my mind by coming away from my brethren and church lived in in Eastern Texas, and came to the far West, thinking I would leave these impressions behind me, but Jonah-like, who rose up to flee unto Tarshish from the presence of the Lord, so I thought I could get rid of these impressions by coming to Western Texas; and did not know at that time a Primitive Baptist in the West. But in the portion of the country I stopped I found a good many, not knowing it until I stopped. I did not so much as call for my letter from the church I belonged to, thinking I would have no use for it, and if ever did, I could send for it, and did so in about six months. These impressions still kept with me, to preach, or talk about this Jesus, the great plan of life and salvation. It seemed "woe was unto me if I preached not the gospel of Christ." I have now for about six or seven years been trying to preach. I thought, after I got to preaching, if the church, my brethren would let me preach, and put no other responsibilities upon me, I would try and be reconciled. But they could not be satisfied, but must have me ordained to the full work of the ministry. And then came another trouble upon me; I thought I never could submit to ordination. I did not feel like I was fit for officiating in holy things; I thought I would leave them again before I would submit; then I found that the Scriptures taught that the mind of the Lord is with his people, and should I resist his will after I felt he had done so

much for me? I have now the care of one church, but attend three others almost regularly with my brother and fellow-servant in the gospel, D. W. Russell, who is an able minister in the gospel of the Son of God.

Brother Editors, this is at your disposal, do as you think best.

W. L. BIGGS.

DEAR BRETHREN :—We have had no preaching at our church (Flat Shoals) in three meetings, on account of the great distance Brother Jackson lives from us, the bad weather and the excessively bad roads together with his age and infirmities. The mail that brought the MESSENGER also brought a letter from a friend and school-mate of mine I had not seen for twenty years, and her letter was indeed a feast to me. We were raised in the same community, went to the same school, were in the same classes, and while her lot has been cast in the "Far West," I have been permitted to remain near the old church and school house around which we had spent our happy childhood days. When I finished reading her letter and considered the cause of my writing, I felt thankful there is a method through which we can communicate to our friends the joys and sorrows through which we are daily passing, and express the desires and hopes that are struggling in our existence within our bosoms, though many miles apart. And while we enjoy it so much, we know she has many friends and relatives scattered abroad who will enjoy it too. So I enclose it to you.

Yours unworthily,

NANNIE WHITE.

O'Neal's Mill, Ga.

*Mrs. Nannie White—Dear Sister in Christ:—*I hope I have been impressed to write you ever since reading your letter in our family paper, the MESSENGER. I can truly say that it was comforting to me to hear of the ingathering of old Flat Shoals, my old home. What you said about the "child telling abroad of the good things at home" sounded sweet to my ears. It made me want to tell of our feast at our little church last August. Brother N. W. Little, of Kentucky, and Brother P. M. Lancaster were with us, and preached much to the comfort of the saints. Five joined—four by experience, one restored. Dear Sister, when we see the little lambs coming home to their father's house, it is a feast to our hungry souls. My single son was one that was baptized. When he came to talk to the church, it seemed that if peace had been kept the room would have rent. Well, as we all have our bitters and sweets, I know something about the trouble of being

xcluded. I was excluded from old Flat Shoals awhile after we left there, for forgetting who was my protector. We joined the Masons for protection while traveling, and after we got in Texas I was deprived of hearing any gospel preaching. There was plenty of the Missionary order here, but their preaching did me no good; they insisted that we join them, and I told them no; if I had to starve, let me starve as I was. My trouble seemed more than I could bear, and I thought my life was going to be taken away by a holy and just God. My very breathing was, "Lord forgive me, a poor, rebellious and backslidden sinner." I felt that I had not a friend on earth and my God had forsaken me, and what to do I did not know. I read my Bible, but it was a sealed book to me, and all was darkness. My husband wanted me to write back for a letter, and I told him I could not do that in my condition; I wanted to feel at peace with my Maker. Thanks to his holy name, one morning as I awoke I thought there was a man standing by me with the Testament open in his hand, and handed it to me and said: "Read 2nd Corinthians." How I do not know, I had the Testament in my hand, open at the 1st chapter of 2nd Corinthians; my eyes fell on the 2nd verse, which you can look and read. It seemed a new book to me; that trouble was gone, and I could willingly write for a letter. I found a home after two years living out of doors, and lived in peace for ten years. Our preacher, being old, was turned off for a new one; he brought strange things into the church; the two-seed and non-resurrection was the trouble. The majority of the church went off into these strange things; we, the minority, could not endure their doctrine, and withdrew from them, holding the old articles of faith that the church was constituted upon. We had two years' struggle over the trouble. This Association is divided in the resurrection two-seed in the flesh and eternal children. God said of one blood made he all nations to dwell on the face of the earth, so we find that it is the Adam sinner that is saved. And again, we find that our dear Lord was raised from the tomb after his crucifixion. It is a glorious thought that as the King of error could not hold him, neither shall he be able to hold his sleeping members. The enemy tried, by seal-

(2)

ing the stone at the door of the sepulchre, but vain was his effort. The angel from the eternal throne rolled the stone away and he arose a mighty conqueror over death, hell and the grave. If we believe that Jesus died and rose again, even so them also which sleep Jesus will God bring with him; so shall we ever be with the Lord, wherefore comfort ye one another with these words. Dear Sister, let's search the Scriptures and let none deceive us. I will close, hoping when you read you will correct and look over my imperfections. If you deem this worthy, please answer privately through THE GOSPEL MESSENGER.

Yours in hope of eternal life,
Barnesville, Texas. MARY L. OLIVER.

BLACKSHEAR, GA., March 1st, 1888.

Dear Brother Respass:—As many of the brethren along the line of my tour have requested me to let them hear from me occasionally, I wish to comply with their request through the MESSENGER. I left home on the last day of January for South Florida, to begin my present tour. On the way down I stopped at Stanton in Marion county, Fla., and spent about two days with Brother Z. C. Chambliss in his beautiful home fronting Lake Weir, and near a large flourishing orange grove. It is needless to say that I enjoyed myself there. Had not duty made it necessary to go on, I could have remained with Brother C. contentedly for some time. Brother Chambliss is the only Primitive Baptist at Stanton.

My next stopping place was with Brother Stover near Lakeland, in Polk county, Fla. My appointments began in his neighborhood. I visited nine churches of the Mt. Enon Association, two of the Suwanee, and filled two appointments at a school-house near Elder T. J. McMullen's, a few miles south of Lakeland. From this school-house I went home with Elder J. W. Futch who had made arrangements to convey me to my appointments below Lakeland and back to said school-house to my second appointment there. From that point Brother Futch and Brother McMullen accompanied me as far as Orlando, my tenth appointment. Here I reluctantly parted with them and proceeded to

Spring Garden, in Volusia county, where Brother Bennett met me and conveyed me to his elegant home near DeLeon. Mt. Olive meeting house, near Spring Garden, the place of my appointment in the Mt. Enon Association, is situated near a pretty lake of water. The meeting house at Orlando is also by a beautiful lake. The meetings generally were well attended, and some additions along the tour to the churches made the meetings more interesting. I found the churches in peace and in a fairly prosperous condition in South Florida, with fair prospects for the future. It being my first visit in that part of the State, I was struck with the fine climate of that region, where there is nothing scarcely to remind you of winter. There I saw many orange groves, and early vegetables in abundance. It looked strange to see snap beans, tomatoes, strawberries and sweet potatoes, all growing and bearing right along just like it was summer-time. The orange trees, loaded down with ripe oranges, was a new and beautiful sight to me. I was so delighted with that region that I wished for a home there, and if I had weak lungs, catarrh or sore throat, or a very weak constitution, I would certainly try to get there. It is no place, however for the advanced stages of lung disease.

If any of our brethren wish homes in South Florida write to Elder U. M. Bennett, at DeLeon Springs, Volusia county, Fla., and he will take pleasure in giving them information in that line. Leaving Spring Garden I proceeded by rail to Bostwick, and was met here by Brother Hall and conveyed out to his home preparatory to filling my appointments, two in number, in the bounds of the Suwanee Association. These were promptly filled, and Brother Hall conveyed me back to the railroad, where I boarded the train last Saturday morning to come to my Georgia appointments. At Jacksonville, Fla., a serious matter occurred with me. While changing cars I was robbed of every cent of money I had with me, amounting to between fifty-five and sixty dollars. I never missed the money until the pickpockets who robbed me were all out of the way. There I was, among strangers, without a cent of money. For awhile I was so bewildered, so surprised and confused in mind that I did not know what to do. I made my loss known to Captain Mahoney, the conductor I

came with, and addressing him and a number of others standing near him I told them who I was, and what I was doing, and then asked if there was one in that crowd who would trust me, stranger as I was to them, and lend me enough money to get to Folkstone, Ga., the nearest point to my next appointments, promising at the same time to return the amount loaned as soon as I was in funds again, and in reach of a money order post-office. Captain Mahoney promptly replied, "I'll trust you," and handed me three dollars. Thus I was helped along, and I am now near Blackshear, Ga., filling my appointments as arranged for me. I can now, and expect on to-morrow, to pay back the money loaned by the kind conductor; the Lord bless him. What made my situation more trying, I had no funds at home to draw on, and ten or fifteen dollars of the amount loaned belonged to brethren who had given it to me to send for papers, &c. I will make it all good; I consider the loss mine, not theirs. As soon as I can on this tour I will make it good. Though I am sorely tried and matters are gloomy with me now, my hope and trust is in the Lord. He is my help, and I hope to realize that all that befalls me while trying to do what I feel and believe he has given me to do, will work together for my good and make me more useful as the servant of his people. My health is good, so I am filling up of time all my appointments. Affectionately,

J. H. PURIFOY.

BARNESVILLE, TEXAS, March 4, 1888.

ELDER D. BARTLEY—*Dear Brother*:—I have a desire to write to you, though a stranger in the flesh, I hope not in the Spirit.

I read in our family paper, THE GOSPEL MESSENGER, of the publication of your book on the Resurrection, and as it was on that subject I was desirous to get it. I sent to Brother Respass for it. I have carefully read it through, and find it full of comfort and Bible truth. I think it well worth the price. I think so much of it that I would not part with it for double what it cost. All who have seen it are well pleased with it. I hope that it will have a large circulation. I do not think any one, after reading it and comparing it with

oly writ, would deny that the body shall be raised from the grave and glorified, only the infidel. Dear brother, I do believe that the God of heaven was with you in the work. It is my belief from the depth of my soul. Oh, how heart-rending it is to hear people that claim to be Primitive Baptists preach that at death the spirit is resurrected out of the body, the grave, as it is called (by them). Also that the Saviour's second coming is past; that when he arose from the dead he accomplished his second coming. What doctrine is this? It is not the doctrine of our Saviour, for he said he would come again. Glorious hope we have, that our bodies are only laid away to rest till our King comes; when they shall be bade to rise. By faith we see the Lord of Glory come, and flaming guards around; and oh! the graves obey, and waking saints' joyful eyes salute the welcome day. Let us be glad and rejoice, and give honor to God, for he is faithful that promised.

If you deem this worthy of notice, please answer, privately or through THE GOSPEL MESSENGER. We love to read your pieces. Remember our little church.

A poor old sinner, saved by grace, if at all,

MARY L. OLIVER.

NEW CASTLE, IND., March 14, 1888.

Dear Sister Oliver:—You have my thanks for your good Christian letter, which is cheering to my heart; and as I believe it would comfort the poor saints scattered abroad, I will send it to dear Brother Respass, with such an answer as I may be enabled to send you and the dear readers of the MESSENGER. But I am very low down in spirit, and truly I am afflicted and poor, and my soul is cast down and disquieted within me; therefore my letter, too, must be poor. "In the world we shall have tribulation," the dear Lord said to his followers, and his word is true to us and in us. "But we of good cheer; I have overcome the world," he adds. And his victory over the world is ours through him, and we are more than conquerors through him that loved us. He is the captain of salvation, and he saves us from sin and this evil world, from the curse of the law and Satan, from death and the grave. His righteousness is everlasting, and his salvation is world without end; and *we* are made the righteousness of God in him, and the happy *people* saved by the Lord.

The Scriptures speak of the life to come, and of the world to come; and they clearly testify that the people saved by the Lord, who now dwell in this world, and are animated by the life that now is, shall also possess life eternal, and inhabit that blessed world without end in the glorious presence of the righteous and loving Father, where there is fullness of joy. No truth of God is plainer than this. And, dear sister, the name *people* does not apply to or mean disembodied spirits or angels, but mortal beings like ourselves—men, women, and children who are of the sinful and dying race of Adam. The Scriptures abound with proof of this; and they assure us that *this people* shall be saved out of this evil world, and shall be “the holy people, the redeemed of the Lord,” in the world of glory, immortality and bliss. To deny this is equal to a denial of the work of Christ and the salvation of sinners. For the holy angel said of Jesus, “He shall save his *people from their sins*.” Paul says of Jesus, “Who gave himself *for our sins*, that he might deliver *us from this present evil world*, according to the will of God and our Father.”—Gal. i. 4. The meaning of these words of the angel Gabriel and of Paul is too plain to be either denied or perverted. They show that the saved of the Lord, the brethren of Jesus, for whom he suffered death, are not only people and sinners, but such people and sinners as Paul and the people who dwelt in the country of Galatia, who were both Jews and Gentiles; and that such people, that is, *we ourselves*, shall be saved *from our sins*, and delivered *from this present evil world*. For this the holy Redeemer came into this world, and to accomplish this the holy child Jesus was born, lived in the flesh, died, was buried, and rose again, to die no more.

And now, dear sister, to admit the above simple and wonderful statements of Gabriel and Paul, is equal to admitting the truth of the resurrection of our dying bodies, as maintained in my work on Resurrection; for the people whom Jesus shall redeem and deliver from this world of sin and death, are earthly and fleshy beings, having mortal and corruptible bodies; and therefore the salvation of this people from sin, and their final, full and happy deliverance from this evil world, must necessarily include the redemption of their sinful and dying bodies, in our resurrection out of the

prison of death, in immortality and heavenly and eternal glory. And for this cause, or because this is true, Paul says, "For *this* corruptible must *put on* incorruption, and *this mortal* must *put on* immortality." Certainly "this corruptible" and "this mortal" is this body of ours; and so this dying body of ours shall be resurrected in blessed immortality, to die no more. And when this shall be accomplished in us, Paul says, *Then* shall be brought to pass the saying that is written, 'Death is swallowed up in victory. Oh, *death*, where is thy sting? Oh, *grave*, where is *thy* victory?" You will notice, dear brethren all, *when* this written saying shall be fulfilled, and *when* the resurrection of the dead shall be, as Paul teaches; not when Jesus rose out of the grave, and not now, when the dead in us hear the voice of the Son of God and live; but when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall the Lord's redeemed people, who are now sinful and dying, challenge death and the boasting grave, and say, "Oh, death, *where* is thy sting? Oh, grave, *where* is thy victory?" And, pointing to our glorious Deliverer, who shall then appear to us the *second time* without sin unto salvation, we shall joyfully say, "Thanks be to God, which giveth *us the victory* through our Lord Jesus Christ."

Notice again, dear sister and brethren, that not only will God give the victory through our Lord Jesus Christ to us over all that is in this present world, but he will give *us* the victory over death itself; yea, he will also give *us* the victory over the grave! And therefore the graves shall be opened, and our bodies, which are mortal and dying because of sin, shall arise and come out of this prison-house of death, and we, in our resurrected, incorruptible and immortal bodies, shall say, "Oh, grave, where is thy victory?" But if our mortal and buried bodies shall not be raised up out of death and the grave, then how could we claim the victory over either death or the grave?—for they would still have the victory over us, and the grave would say, "Behold my victory over the entire mortal race of man; for I still hold all the race locked up in my house forever." Whoever, therefore, denies the resurrection of our buried bodies, also denies the truth

and the fulfillment of Paul's prophetic saying, "Oh, *grace* where is thy victory?" because our mortal bodies are committed to the grave. But it is infidelity to deny the plainly revealed truth of the Bible; and therefore dear sister, I concur with you that no true believer who will read my book and compare it with holy writ will deny that the body of man shall be raised from the grave and glorified.

For this reason, I greatly desire that my humble book may have a large and general circulation, to the end that the children of God may be grounded and settled in the hope of salvation from sin, death and the grave. This is the hope which is set before us in the gospel, and which is laid up for us in heaven; and into heaven we hope to come, when "this mortal shall have put on immortality," and "death shall be swallowed up in victory."

In this good hope through grace, your fellow-pilgrim to the "better country,"

DAVID BARTLEY.

HOGANSVILLE, GA., Feb. 28, 1888.

ELDER J. R. RESPESS—*Beloved Brother in the Lord*—It is being circulated in some parts of Georgia and Alabama that I have identified myself with a secret institution known as the "FARMERS' ALLIANCE," and that I am PRESIDENT of the County Alliance of Troup county. Brother W. B. Whatley, a member of Beulah Church, Troup county, has the honor of presiding over that body, which doubtless has given rise to the report afloat relative to myself. I have never belonged to any secret order during my past life; neither have I ever had any desire to have identity with them. I am an unworthy member of the highest *alliance* ever known among men—one instituted (as I believe) by the "TRIUNE" God—"The Church of Jesus Christ, the pillar and ground of the truth." And my greatest desire is to honor my calling in the church, and to do so I must not go down into Egypt for help, nor trust in horses. The man who is truly a member of the church of Jesus Christ is honored indeed—exalted to be a priest and a king unto God; not in bondage but free. Christ has made him free from the curse of the law; no longer *darkness*, but is light in the Lord. No more strangers and foreigners

at fellow-citizens with the saints and household of God; having the Eternal God their Heavenly Father, Christ Jesus the Lord their holy *Redeemer, King* and *priest*, and the Holy *Spirit* their *comforter* and teacher. Also, they have the perfect law of liberty given to serve as a lamp to their feet, and the promise of Him who cannot LIE, that He will never leave them nor forsake them, and in the end will bring them off more than conquerors through Him that loved them. What more do the Lord's people need than to have the Lord with them? I want to say, before I close, that I am indeed sorry that any Old Baptist has united with the Farmers' Alliance, in this or any other State, and it will certainly bring trouble, and do the brother who offends his brethren but little good, if any, pecuniarily. The safety of the Israel of God of old, was in dwelling alone.

Affectionately,

A. B. WHATLEY.

DEAR BRETHREN IN THE LORD—I have been impressed for some time to write to the dear saints, the readers of the MESSENGER, and especially to the churches of the Southern Baptist Association, as we hear that in some parts of our beloved Association there is some distress caused by some of the members going into "secret institutions" called the Farmers' Alliance, and Knights of Labor. My dear and lovely brethren, please do not mar the peace of Zion by following the inventions of men, but come out from among them. Christ says, ye are not of the world, for I have chosen you out of the world, therefore the world will hate you. I would and do advise all the dear children of God to let alone, and have nothing to do with secret institutions, whether religious, political or moral; and all who have any connection with them to separate themselves from them. May the peace of God be with all the dear saints, is my prayer.

Roanoke, Ala.

J. H. H. CLIETT.

UNION MEETING.—The three days' meeting of New Hope Association will convene at Little Hope on Friday before the second Sunday in May, 1888, three miles northeast of Wills Point. Brethren and sisters invited, and especially ministers. Those coming by railroad

will inquire for me. I live near by, and will convey them out.

D. J. DOSSEY.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,.....EDITORS.

ATONEMENT.—No. 5.

(Continued from page 183.)

As we continue to contemplate the design, necessity and saving virtue of the Atonement, it rises higher and higher in grandeur, sublimity and glory. Though we are not able to comprehend it, yet the grand mystery of all the mysteries of the Atonement is embodied in the Mediatorial character of our Lord Jesus, as being both God and Man. A Mediator is one that intervenes between two parties at variance, in such a way and manner as to remove that which separates the parties from each other, and bring about a reconciliation of principles of justice, equity, truth and righteousness. And in order to be a suitable mediator to secure these blessed results, he must be fully and equally related to and identified with both parties, so that he can fully represent both in his mediatorial work. Jesus Christ is this character. No other personage ever sustained such relation. Both God and man are blended in the One Glorious Personage. He is Emmanuel—that is, “God with us.”—Matt. i. 23. He is “a child born, a Son given, and his Name is Wonderful, Counsellor, the Mighty God, the Everlasting Father and Prince of Peace.”

It has been said by some, in speaking of the Mediatorial character of Jesus, that “The divinity was *clothed* in a body of humanity.” But does this fully express the Scriptural view of the subject? “In the beginning was the Word, and the Word was with God, and the Word was God;” “all things were made by Him,” and the “Word was made flesh and dwelt among us, and we beheld his glory, *the* glory as of the Only Begotten of the Father, full of grace and truth.”—John i. 1-14. Nothing is here said of the “Divinity of God being *clothed* with humanity,” but a relationship much nearer

ough more mysterious, is presented. "The WORD is GOD," and the "WORD is made flesh"—not merely *clothed with* flesh, but made flesh—thus showing a relation, identity and oneness of Jesus with his people, and God with man much more intimately and inseparably than to say the "Word was clothed with flesh." If one could say "My hand is made glove, or my foot is made shoe," it would express and show a much more intimate relation between the hand and the glove, the foot and the shoe, than if he should say "My hand is *clothed with* glove, or my foot is clothed with a shoe." But the truth is, that "Both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not named to call them brethren."—Heb. ii. 2.

It is written of our Lord Jesus Christ that, "being in the form of God, he thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him and given a name which is above every name."—Phil. ii. 6-9.

In the above quotation almost the whole substance of the Mediatorial character of Jesus is presented to us in a few words. *First*, his equality with God is asserted. *Second*, he is in the likeness of men. *Third*, his death, even the death of the cross, is "obedience." *Fourth*, God exalts him in honor, glory, might, power and dominion above every name that is named in heaven or in earth, and says, "Let all the angels worship him."—Heb.

But here let us ask how that dreadful and shameful death of the cross could be *obedience*, unless the penal demands of God's law required just such a death of man. And as he was holy and harmless, no guile ever having been found in his mouth, how could such a death in justice ever be required of him, unless he, as Mediator, was so identified with those for whom he died, as surety, that the law looked to and laid hold of him for full satisfaction to all its penal demands? And how could his Mediatorial sufferings and death for sins of sinners be of any avail unless it should be special, definite and all-sufficient for every one whom he repre-

sented? He took the place of those for whom he died and bore not only their sins in his own body on the tree, but bore also the *guilt* and penalty for those sins and thereby paid the whole debt that divine justice claimed against them. And not only so, but he did for them that which neither they themselves nor the law of God could do for them. "For what the law could not do, in that it was weak through the flesh," through the insolvency of the debtor, "God sending his own Son in the likeness of sinful flesh and for such condemned sin in the flesh."—Rom. viii. 3.

God's own Son is equal in dignity and holiness with the law of God, and is thereby fully capacitated to honor it by satisfying all its holy demands. "He assuages such oneness with his people under the curse of the law, that he redeems them from the curse of being made a curse for them."—Gal. iv. "Himself took our infirmities and bore our sicknesses."—Matt. viii. 17. Is there no sufficiency in all this arrangement? Does the main turning point of a sinner's salvation rest on his own defiled will? Has the atonement by our Lord Jesus no saving virtue in it of itself till the sinner puts in the ingredient of his sinful will to give it virtue?

Our Lord Jesus has told us, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day."—John vi. 39. He is the Mediator of the New Covenant that is established upon "better promises" of success than that which was based upon the wishes of man. All its promises are sure because they are based upon what Jesus is as a faithful Mediator between God and man. Not only are the promises of an atonement, redemption, justification and everlasting righteousness embraced in the New Covenant, but the forgiveness of sins, faith, hope and repentance, as well as the promise also of writing the law or principles of the Covenant in the heart and putting it into the mind of that all who are embraced in this Covenant "shall know the Lord" in reconciliation, redemption and forgiveness of sins, "from the least of them to the greatest, whether Jews or Greeks, wise or ignorant, like infants or old adult sinners—all shall know the Lord through the Mediation of Christ; and the Father saith,

Their sins and iniquities I will remember no more." It behooved Christ in all things to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people" for whom he died.—Heb. ii. 15. Inasmuch as the great Fountain Head of the atonement is embodied in the absolute sovereignty and everlasting love and mercy of God, it cannot possibly fail or be indefinite in its results. Christ Jesus was the mediator of the New Covenant even before God "created the heavens and the earth," and the love of God is securely fixed on the heirs of promise through Christ, even when they are dead in sins, as it ever will be; and his love is as great towards them even before the cross is made manifest to them, or before they are brought to love him, as it is after they are called by his grace to the knowledge of the truth. There is no change in the plan of salvation, nor in the love of God, because of the fall of man.

God being rich in mercy, his love is a great love, and in the manner in which that love is bestowed upon us is worthy of our everlasting admiration. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

"His love no end, no measure knows,
No change can turn its course;
Immutably the same it flows
From one eternal source."

All the race of Adam are alike involved in sin, and those for whom Christ made an atonement know nothing of their relation to Christ in the everlasting love of God, or in the atonement for their sins, till it pleaseth God to call them by his grace to a knowledge of it. They are quickened or made alive, spiritually, by the Holy Spirit, power and life that raised up our Lord Jesus from the dead; and when thus made alive, they have new feelings, views and understanding of themselves and of the requirements of the holy law of God, such as they never felt or knew before. They become conscious of their sinful, lost and ruined condition, and the more they sorrow, cry, mourn and repent for their sins, the greater their sins appear to be, until they experimentally realize the need of just such an atonement as God the Father has provided for them in our Lord Jesus Christ.

They are brought by grace to know something of a great debt against them before they can rejoice in a payment by an atonement; they see and sensibly feel their sin and guilt in God's sight, before guilt is removed or sin forgiven.

But before concluding, we submit the thought to our readers that the manifestations of God's love, mercy and grace to the needy, distressed and guilty sinner are not the beginning of that love. There is quite a difference between the real existence of anything, and its manifestation of that existence to us. Eternal life never existed in Christ for all sinners of Adam's race whom God the Father hath chosen in him, and appointed to obtain salvation by him; but this eternal life was manifested, given and made known personally to our heirs of promise here in this world, when they were quickened and born of the Spirit. Hence the apostle saith: "We show unto you that eternal life which was with the Father, and was *manifested* to us."—1 John, 3. But let us not lose sight of the fact that there is a vast difference between natural life and the gift of eternal life through Jesus Christ. Natural life is a created life, and as natural men and women, we all have it by virtue of our relation to, and oneness with, Adam as a natural man. But eternal life by Jesus Christ our Lord, is not a created life, but just what the word implies, eternal. It was not given to Adam in his original state of innocence, neither did he lose or forfeit it by transgression; for he did not have it to lose, and he could not forfeit it unless he had some promise of it on the ground of his own works, which we know he did not have. But eternal life is promised on the ground of the mediation of Christ. "The gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. It is a *gift*.—M.

A Christian is more in love with his present life than he is with his future glory. St. Paul was content to stay awhile out of heaven that he might be the instrument of bringing other souls into heaven: "To me to live is Christ, and to die is gain." His life to them was useful, but his death to himself was most profitable. By dying he might have enjoyed his inheritance sooner, but by living, God made his usefulness greater.

ESTHER.—FOURTH CHAPTER.

MORDECAI IN SACKCLOTH.

When Moreecai perceived all that was done, he rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city and cried with a loud and bitter cry; and came even before the king's gate; and none might enter the king's gate clothed in sackcloth. And in every province whither the decree came, there was great mourning and weeping; and wailing among the Jews. So Esther's maids and her chamberlains came and told it to her; and the queen was exceedingly grieved; and she sent raiment to clothe Mordecai and to take away his sackcloth, but he received it not. Then Esther sent the king's chamberlain to him to know what it was and why it was.

Mordecai rent his clothes and put on sackcloth. To put on sackcloth was a sign of deep grief. It was, no doubt, often simulated or feigned, as nearly everything, both natural and spiritual, is. That it was much simulated by the Jews is no doubt the reason why the prophet Joel (ii.) charged them saying, Rend your hearts and not your garments, and turn unto the Lord your God. The Pharisee and publican went into the temple and both prayed; but only the publican prayed in spirit; the Pharisee rent his garments, so to speak, but not his heart; but the publican was rent in heart, and cried to God in penitence, so that, figuratively, he was not only clothed in garments, but was also clothed in sackcloth. Reuben, returning to the pit in which his brethren had buried Joseph, and not finding him, rent his garments; and Jacob, his father, upon seeing his bloody coat, not only rent his garments, but put on sackcloth and mourned many days.—Gen. xxxvii. Jacob was inconsolable; his grief was irresistible, and took control of him, and found expression in rent garments and sackcloth. Because he deeply loved Joseph, and Reuben could not. Reuben grieved from a sense of neglected duty to his father, and not from love of Joseph, and hence could console himself; but Jacob's grief was the grief of love for the lost. When Abner was murdered by Joab, David rent his garments and put on sackcloth, and wept at his grave. It was the grief of a king whose authority had been officially outraged, (2 Sam. iii.) and the penitence of the king cleared the throne of guilt. A church may rend her garments and put on sackcloth to confess the sin of a member, and thus clear herself of the

member's guilt. This is official grief; and the church does not, and cannot have the grief of guilt that a sinning member has; his garments are not only rent but his heart is also, when he becomes penitent and confesses his sin. To put on sackcloth was also a sign of penitence for sin and a confession of it. Ahab, when reproved by Elijah, rent his garments, lay in sackcloth and went softly, and God forgave his sins.—1 Kings xxi. And when David sinned in numbering Israel, he put on sackcloth as a penitent king and was forgiven and his throne was upheld.—1 Chron. xxi. In this way the people figuratively rend their garments and put on sackcloth. A husband loses his wife, a parent his child, and they are irresistibly clothed with grief and sorrow. So the people, and even Christian people, clothe themselves black as a sign of mourning; but there is little need of parading grief before the world; real grief will show itself sufficiently, whether it be natural or spiritual, and is not easily hidden. All men have natural grief, and all have natural penitence for wrong-doing. A thief, when caught in theft, is penitent; not for his guilt, but for the penalty of it. The drunkard has penitence for the shame and family ruin it entails upon him. But only the children of God have penitence for the guilt of sin; sorrows that are of God are not of the world or flesh. And with them these sorrows are not simulated, but are irresistible, more so than even natural sorrows. When a child of God sins he will be clothed with sackcloth when it when made conscious of it, as certainly as the earth is clothed with snow in winter and with verdure in summer. Because it is an ordinance of God that he shall be so clothed, as it is that the earth shall be. When David was made conscious or convicted of his sin by the prophet Nathan, for slaying his captain Uriah, he was clothed with penitence, and confessed it, saying: "I have sinned against the Lord," and Nathan said: "The Lord hath also put away thy sin; thou shalt not die."—2 Sam. xiii. It was not that his penitence atoned away or atoned for his sin, but it was because his sin had been atoned for, that he was made penitent for them.

But a child of God may be clothed in sackcloth for doing right, as Mordecai was. As we have said, both natural and spiritual grief are involuntary and irresistible.

le. The natural man laments the loss of his loved ones as deeply and sincerely as the man of God does. And natural penitence has also its blessings, but they are only natural blessings. The immoral man, by turning away from his immorality, receives the blessings of morality. And in natural grief, all men in a natural sense cry to God, for it is a cry of nature. Even the young lions seek their meat of God; and God giveth the beast his food, and the young ravens which cry.—Is. civ. and cxlvii. God feeds the little helpless birds in their nests, and not one of them falls to the ground without his notice. But the children of God are nearer and dearer to him than the children of nature, and he therefore gives them spiritual desires, and they cry in spirit to him and he fills them. He gives them a double portion, one portion above the world; and they have, also, double afflictions and responsibilities. They suffer naturally as other men, and suffer spiritually, as other men cannot suffer. They suffer for their faults, and suffer from the world for their virtues; for their obedience and disobedience. They desire both natural good and spiritual good, and often think they have neither, and know at the same time that they are worthy of either. Their lives are lives of struggle, struggling for they hardly know what, but we reckon they are unconsciously struggling in the womb of time, to be born into eternity. They have, like their Saviour and elder brother, a baptism to be baptized with and are and will be straitened until it be accomplished. They are not at home here, but are only sojourners; though they would fair stay here always, yet they are irresistibly impelled onward to that country the Lord has told them of. It often makes us feel sad to know that we can have nothing here, when we at times so much desire it, and strive so hard for it, as Israel desired the land of Moab and Ammon, but the Lord would not give it to them.—Deut. ii. Israel must go further to find her rest—further than even Moses went. The Lord must be her inheritance, as she was his. So it is true indeed that if in this life only we have hope in Christ, we are, of all men, the most miserable. It was true of our Saviour that he had nothing here, and was, whilst here, clothed in sackcloth. He seldom rejoiced, and then only in spirit. When he was baptized he was strengthened by

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the Father's approval, as his children are by his; but his righteous act entailed upon him the bitter antagonism of Satan, and for forty days He was with the beasts, tempted of the devil. It was not for his own sins that he was humiliated, but for the sins of his people. He could not divest himself of concern for them; nor could Mordecai divest himself of concern for Esther and her people. Because Mordecai loved them, and of him therefore was required in their behalf, that which no other Jew could perform. No other Jew could go out of the king's gate into the midst of the city for the queen. No other Jew loved them as he did and had the same relationship to the queen, and the same access to the king by the queen that he had. Those who love must be able to do more than others with less love, and it is therefore required of them. There were many other Jews else than Mordecai whose hearts were rent with grief and mourning; but it was personal grief—sorrow for themselves and families. But among them all there was no sorrow like Mordecai's sorrow; he sorrowed for them all; in all their afflictions he was afflicted. His position in the king's gate involved him in obligations to the queen and his people that could be felt by no other Jew, and he was thereby under a law to God for them that no other Jew was under, and would suffer in failing to fulfill it as no other Jew could suffer. To Mordecai, as to Moses, it was a humiliation. Moses was the only Hebrew that could humble himself from the court of Pharaoh and condescend to the low estate of his brethren; because he was the only one whom God had, for his people, exalted to that high state. He humbled himself and became the chief of poor slaves to deliver his brethren. It was a work in which Moses could have no fleshly pride, and which if he'd had it could not have performed it acceptably to God. To any other Hebrew it would have been an exaltation in which he would have been proud, and hence thereby incapacitated to perform it. To him it was a sacrifice that God had given to no other Hebrew, and hence required it of no other. It faintly forecasts the relationship of Christ and his children, and his responsibility to God for them; the children that God had given him, and for whom the gift made him responsible. With the gift was the responsibility; as with the gift of natural

children to the parent is the responsibility to care for them. And the parent will feel it. And therefore Christ, of all in heaven or earth, or under the earth, had the sacrifice that was required in their behalf, and he alone could offer it acceptably to the Father. To do this he humbled himself and became obedient unto death. It was an obedience of love for his children, or no other kind of obedience would have been acceptable; it was one that honored the Father and saved them; and such an obedience as only Christ could make and by reason of his relationship to the Father and them. And as he offered to the Father, so in his spirit must his children offer, to be accepted. They must do it in love and humility; else though right in form, their works will be rejected. They must offer to God that only which God has given them; whether it be little or much does not matter, so it is of the Lord. Mordecai went down from the king's gate even into the very midst of the city; not as a prince in royal robes, but in sackcloth and ashes—not proud of his humiliation and glorying in his shame, but smiting his breast and filling the street with his heart-rending cries, so that even the queen heard of it. He couldn't help it, for he loved Esther and his people, and could not bear to see their destruction. It was the hour of darkness. His faith could not comfort him, nor the faith of others. The queen sent raiment to clothe him and take away his sackcloth; but he could not receive it. He could not be at peace himself with his people smiting their breasts under the sentence of death; his sackcloth could only be put off when theirs was put off. Esther tried to comfort him in messages by the king's Chamberlain; but before she could comfort him, she must be partaker of his afflictions and the afflictions of his brethren. God must comfort us before we can comfort others. There are times when something must be *done* as well as believed. If we are troubled about joining the church, preaching, or doing any other duty required of us, there will be no change of raiment for us until we do it; no odds how firmly we believe in the doctrines of grace, it will not give us ease from that trouble. Or if we have sinned there will be no peace until that sin be confessed and put away. Mordecai's faith was tried, and the faith of God's children is often tried; and it is

an affliction, and will be until the trial is over; and no affliction is joyous at the time, else it would be no affliction. Mordecai came even before the king's gate, but he could no more go in there than he could put on the raiment that Esther sent him. He could not be the minister of a law that condemned his people.

But Esther could no longer be at ease. Mordecai's trouble penetrated even the king's house to her, and his trouble became her trouble; and one that increased upon her, so that she was moved to send to him to know what it was and what it was. And he informed her fully of it, and sent her a copy of the decree and an injunction to go in unto the king and make supplication for her people. And now comes Esther's trial.

Little knew the poor, distressed Jew, in his far-off cabin, weeping with his family under sentence of death; to whom it seemed that God had forsaken and left him helpless in the power of his enemy, and to whom there seemed no possibility of escape from the doom of an irreversible law—little did he know, at such a time as that, what God was working for him in the heart of Mordecai, and through him in the heart of Esther, and what he would work through her in the heart of the king. Had he known it, he would have been disrobed of his sackcloth. As helpless and forsaken as the poor Jew felt to be, he had a friend at court more powerful than Haman or Haman's law—a friend who watched whilst he wept, and watched even whilst he slept. This friend the penitent sinner and the tried child of God has now and ever has had in Jesus; one who can no more forget him than he can forget himself. They can be cast into no sorrow so deep, and in no trial so great that he cannot and will not deliver them from. The cries of all the Jews in all the 127 provinces of the king shall enter through Mordecai and Esther, into the ear and into the very heart of the king. Even the broken sighs of the feeblest child of captivity shall find access there as certainly as the loud and bitter cry of Mordecai; the most feeble and ignorant shall have an advocate in Esther, and who shall speak to the king's heart for their behalf. Blessed people!—R.

Religious company brings fire to our graces.

THE WAY OF MAN NOT IN HIMSELF.

I know, O Lord, that the way of man is not in himself; it is not in man that walketh to direct his steps.—Jer. x. 23.

The Lord's prophet could speak with confidence and such assurance of faith when he spoke in the Lord's name. It was ordained of God and made known to Jeremiah, that he should go forth and speak all that was given him to speak. He had experienced the irresistible power of that ordination in his own heart, when he first felt it moving him to speak in the name of the Lord. How he shrank from such a responsible work! "Ah, Lord God!" said he, "behold, I cannot speak; for I am a child."—Jer. i. 6. The word of the Lord in its might and burning power had come unto him. It came to him personally, and there was no evading its heart-searching power. It had the same effect with him, that it has with all to whom it thus comes. It humbles them, and, like the prophet, they feel to be very small and exceedingly ignorant. "I am a child"—weak, feeble and ignorant, in divine things. "I cannot speak."

But, without enlarging upon this point, suffice it to say that, as the prophet had to learn by experience the truth of that doctrine which he should afterwards proclaim to others, so also must all the servants of God be taught this important truth. Bitter as the experience may be to them, they must learn that the "way of man is not in himself." If the way of man was in himself, he would be under his own control. He could have his own way about everything. He could so order, direct and control circumstances and events as to accomplish his own purposes and shape his own destiny. But, inasmuch as the way of man is not *in* himself, and that there is no foresight, knowledge or power *in* him to direct his steps through life, it is altogether important that he should experience that his wisdom is foolishness with God, and his strength perfect weakness. There are to-day thousands of living witnesses to the truth of our text, that it is not in man that walketh to direct his steps.

A singular action of a Christian is, to do much good, and make but little noise.

ELD. HASSELL.

Elder Hassell writes me that he has already had to pay \$640 interest on the \$2,000 borrowed by him for the Church History, while he has received nothing from the sale, and does not suppose that he will ever receive enough from that source to pay the interest on the debt; and that on the first of the present month (March) he was compelled to mortgage or transfer as collateral security, all his property, except his books and school apparatus, to secure the payment of the Church History debt; and that the prospect now is that the property will be sacrificed, though worth twice the debt, for the payment. He charges subscribers nothing whatever for his own labor upon the history, but that he would be thankful if those who appreciate the work would help him bear the burden of the debt contracted by its publication; and especially as it was not intended for his own private benefit, but for the promotion of the cause of pure religious truth; and as the Kehukee Association designed that the book should be sold at cost, and the expenses of the author paid by voluntary contributions.

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EXTRACTS FROM LETTERS.

COFFEEVILLE, MISS.—*Dear Brother Respass:*—The ever welcome MESSENGER for January, 1888, came duly to hand, laden as usual with good news from a far country. I hail, always, its arrival with delight, and regard it as the best paper of our order, especially in its general make-up. Its doctrine, or the doctrine it advocates, I regard as strictly sound and in accord with the teachings of the Bible; but I was pained to know there are so many brethren who have failed to pay their subscription dues. What can they be thinking about, to receive your paper and then neglect to contribute their just dues to sustain it? Surely none can claim that it is too dear, for it is a marvel for cheapness.

I was in conversation a few weeks ago with a dear brother, and he asked my views of Rom. viii. 20:

“For the creature was made subject to vanity, not willingly, but in reason of him who hath subjected the same in hope.”

The matter weighed on my mind for some days, and having no one here to talk to who would care for or appreciate anything I might say about it, I sat down to try to express my thoughts on paper, not intending them for the public. The apostle was addressing the church at Rome, a community of saints—the circumcised in heart and ears—and *not* the entire world of mankind, as some would have us believe; for the apostle knew it would be useless to write a letter to the blind. He says: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." The term *for* means because, or by reason of, and shows a reason for a foregoing fact; and what was that fact? Reading the context we find the apostle teaching the saints to understand the difference between the law and the gospel, and to prove the resurrection of their bodies after death, declaring that the earnest expectation of the creature (these old bodies) waiteth for the manifestation of the sons of God, and that the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. What creature is it that is made subject to vanity? Evidently not the new creature created in Christ Jesus; for I take it that *it* is not subject to vanity, nor cannot be, for it reproves us of vanity. Then I conclude it must be this old creature man that is made subject to vanity. Death by trespasses and in having put strength in the law, by disobedience we became subject to the vanities of the world. Hence David saith, "verily every man in his best state is altogether vanity," and "man is like unto vanity, his days are as a shadow that passeth away," and auger in Proverbs says: "Remove far from me, vanity and lies." Unwillingly, our wills were to continue in sin and vanity, being in our carnal element and naturally loved it; but when the light of the glorious gospel of the Son of God shined in our hearts, and disclosed to our minds the ugliness and deformities of vanity—the exceeding sinfulness of sin—we were loth to believe ourselves so corrupt, and unwilling to believe that we were wholly without strength, and hence sought justification in the law. I was not consulted, my brother, whether I should see myself a sinner or not, but the truth was so glaring and so convincing, that I was unwillingly made

sensible of the fact. I have lost by corporal death near and dear relatives, and was made subject to the face unwillingly. I do not believe there would be one gospel preacher in ten if they could help it, but my belief is they are *unwillingly* made to take up the cross by Him who is blessed forever, Amen. By him who hath subjected the *same* in hope. Same what? Same creature, or body. "For He was delivered for our offences and was raised again for our justification." "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope."—Psalms xvi. 9. Zechariah calls it the prisoner's hope, that maketh not ashamed. We live by hope; for hope that is seen is not hope, for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it. We are dead to the law by the body of Christ, that we should live the rest of the time to His glory, and not in bondage again to fear. This creature being in hope of what? the hope of the resurrection of these bodies? Yes, dear brother, if I am ever so fortunate as to see Jesus as he is, I firmly believe I will see him in this body. As Christ's glorious body was resurrected, so I believe ours shall be also, if so be that we suffer with him; for the apostle says, "I reckon the sufferings of this present time, in which we now live, are not worthy to be compared with the glory which shall be revealed in us." Job says: "Though after my skin worms destroy this body, yet in my flesh shall I see God." O glorious thought! But it will be resurrected a pure body, incorruptible and holy, as He is holy, for infirmities cannot enter heaven. Then shall be brought to pass the saying that is written, death is swallowed up in victory. Then shall we see Him for ourselves, and not for another, and will be like Him, for we will see Him as He is; wherefore, comfort one another with these things. O, my dear brethren, is it true? Shall we indeed be like Him—like the precious Lamb of God? Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Ought we then to complain when we are scoffed at and derided by the world and worldly religionists for our ignorance, as they choose to term our manner of worship, and because we refuse to join with them in their God dishonoring practices, which they miscall worship?

ing God? Ought we not rather to rejoice for being counted worthy to suffer shame for His sake? Our Master suffered such indignities for our sakes, being called the friend of sinners. They are ignorantly fulfilling the scriptures in so doing, and merit our pity and commiseration. My dear brethren, excuse this poor scribble; it is the best I can do. A happy, happy New Year to all, farewell. May the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all forever and ever.—Amen.

The very least of all.

WM. M. BURDESHAW.

PICAYUNE, ARK., December 23, 1887.—Now, Brother Respass, let me say we, as Baptists, in this part of Arkansas, believe that poor fallen sons and daughters of Adam's apostate race are the subjects of salvation, having been predestinated according to God's foreknowledge, called, justified, and will be finally, fully and freely glorified by the resurrection of their bodies from the grave to immortal life; then, and not until then, will there be a full consummation of the object for which Jesus came into the world. He gave himself for the church, and the Apostle asked the question, "What know ye not that your bodies are the temple of the Holy Ghost, and ye are not your own; ye are bought with a price." It seems to me that the body was as much the purchase of Jesus as any other element of man. Why should it be thought a thing incredible that God should raise the dead? If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you; and if we have not his Spirit we are none of his. Just as certain as he raised up the dead and crucified body of Jesus, so certain will he raise up the bodies of all his saints. The saying shall then indeed be brought to pass, "Oh, death, where is thy sting? oh, grave, where is thy victory?"

D. M. BEAUCHAMP.

As poison works more furiously in wine than in water, so corruptions betray themselves more in a state of plenty than they do in a state of poverty.

OBITUARIES.

MURRAY EDGAR HESS.

This dear little nephew of mine was the son of C. M. and Sarah Hess of this place, and grandson of Wm. S. and Lydia Carpenter—my parents. He was one of six lovely children, three girls and three boys—the youngest of the boys—and would have been eleven years old, had he lived until January 25, 1888. Often had I heard it remarked what a nice little family they were—just enough girls and boys. One of the little girls took scarlet fever, and Murray was so afraid of it he kept away from her all he could, but the dreaded disease took hold upon him, and after five long weeks of painful suffering, he passed away on Sunday, January 8, 1888. Death has but seldom visited our family, and we must needs feel greatly grieved for the loss of the little one, especially the aged grand parents who have had to live to see him die. They have their home with the sister, and some years ago when mother was sick, and not expected to live, I was with her, and not being accustomed to children, this little one worried me with his noise. I tried to still him, but he only looked at me with his eyes so full of mischief, and I thought: If it were you who were to be taken away, it would be so much matter, when instantly these words of scripture rushed strangely through my mind: "Destroy it not for there is a blessing in it." I felt greatly rebuked, and pondered in my mind what manner of child this should be. As he grew in years, a change came over him. He began to be afraid of everything, and a solemn, anxious look settled upon the sweet, young face, and I thought plain that the Lord was dealing with the child. If I had ever known conviction I felt that the child was undergoing the same state. It had been the cherished wish of my life that I might have a son, and that he might be a preacher of righteousness. But as this had not been granted I now felt I was to have this one in a spiritual sense. He had looks in many ways like father, and I fancied he was like grandfather, who was an elder of our Order. So I hoped he would indeed be a preacher of the pure gospel, and a blessing to us all. But how little can we know, and how useless to try to trace the way of the Lord.

"Thy way, O Lord, is in the sea:
Thy steps we cannot trace
Nor comprehend the mystery
Of thy unbounded grace."

I still believe there was "a blessing in it," but the blessing is almost sure to come in a way in which we look not for it. He was so lovely at his death—so peaceful and happy was the face that had looked so pitiful and painful—that it seemed a glory from the bright world had fallen upon it: Poor little sufferer, did not know how happy he was to be until he had suffered it all, and drank all the cup of affliction that this world had for him. His grandpa thought him the most lovely sight he had ever seen, and wished the hymn read at his funeral commencing:

"Ah, lovely appearance of death,
What sight upon earth is so fair?
Not all the gay pageants that breathe
Can with a dead body compare."

Not having children of my own, I must naturally love those of my brothers and sisters. The first little one that came in the family was a daughter of my oldest sister. O, how I loved that girl! When she grew to be a woman she came to live with me, but in a few years affliction came upon her, and she went away from me, only to die and return no more.

"O, ever thus, from childhood's hour,
I've seen my fondest hopes decay,
I never loved a tree or flower
But 't was the first to fade away."

In hope of that inheritance that fadeth not away, I remain your sister in affliction,

Kelley's Corner, Mich.

MRS. KATE SWARTOUT.

LAWRENCE WELCH

Was born in Tennessee, Knox county, 27th May, 1827, and died December 4, 1887, at his residence in Los Angeles county, Cal., Elmonta precinct, he came to his death by an accident; while driving home from Elmonte, December 14, 1887, his horses got scared and became unmanageable and ran away, throwing him out of the wagon and dashing him to the ground. He never recovered his right mind but momentarily from the date of the accident until he died. He fell on the back of his head and it affected his brain. The days of his pilgrimage on earth were sixty-one years, six months and twenty-four days. He was twenty-five years of age when he married Martha Ann Barlow, in 1854, in Comanche, Clinton county, Iowa. In 1855 it pleased the Lord to show him he was a sinner in the sight of God, and September 10th, the same year, he was made to rejoice in the blessed Saviour's love. In 1856 he moved to Missouri. In 1857 he joined the Old School Baptist Church, and was baptized by Elder Woodall. In 1859 he crossed the plains with his family to cast his lot in the far West of California, and not finding any Baptists here, he has lived out of the church for a great many years. But his whole heart's desire was for the Baptist brethren to come out here and constitute a church. He continued steadfast in the doctrine and practice as taught in the New Testament until death freed him from all the taunts and jeers of the enemies of the doctrine of our Saviour. Owing to his advanced age, his mind became somewhat impaired, but on the subject of the Bible and salvation by grace, his mind seemed to be clear. Thus we see though the outer man grows weaker by reason of age and infirmity, the inner, or new man remains strong and active. He was much respected and highly esteemed by all who knew him, and was a kind husband and a good neighbor, ever ready and willing to lend a helping hand in time of need. He leaves a wife and six children, and a host of friends and relatives who mourn his loss. How sad to think that we will never hear his loving voice any more, and that we can never see his face again on earth, but we hope he is gone to that mansion that was prepared by God for His children be-

fore the foundation of the world. May the good Lord help us, in my prayer.

There is a home, a happy home,
Beyond this vale of tears;
Our long-lost friends we there shall meet,
To part with never more.

Written by his wife,

Elmonte, Cal.

MRS. MARTHA A. WELCH.

MRS. MATTIE ALLMAN,

The subject of this notice, was born 14th of May, 1861, and died 14th February, 1888, making her age nearly 27 years. She married Benj. Allman 5th of December, 1878, with whom she lived happily up to the day of her death. She possessed a cheerful disposition and even temper that gave her favor in her associations and made her the esteemed of all who knew her. Her faithfulness as a wife, and loving kindness as a mother, made her the joy of husband and children. But oh! how sad her death! She was suddenly stricken down by fever, and lived but a few days, being hastily removed in prime of life from a loving husband whose earthly hopes were gathered around her in such measure that her comfort was his greatest joy; also her little children are deprived of the motherly care they have so fully trusted and loved. In the family of the great distress lives a mother of the deceased, Mrs. Lugenia Watkins whose heart is almost broken and her grief boundless, as deceased was her precious and only child.

I feel that I am authorized to say to husband, mother, relatives and friends that Mattie left sure testimony behind her that she trusted in the Lord, and now rests among the just. Though she had not made a public confession of faith in Christ, yet grace was afforded in the last hours of her life to shout the praises of God, to pass the valley and shadow of death fearing no evil, and to die calling upon God, as did righteous Stephen, praying to be taken home to the Lord.

Deceased leaves four small children—three sons and one daughter—in charge of a loving father and kind friends.

May the Lord in mercy guide and comfort the bereaved.

Butler, Ga.

B. STEWART

MRS. MARY CHILDERS

Was born February 4th, 1820, and was married in youth to J. S. Bartlett with whom she lived until his death, and by whom she bore two sons full of promise, who were lost in the late war, never having been heard of after the battle of Gettysburg. She was left a widow in her fifty-eight year, and soon afterward married her present husband, John Childers with whom she lived until her death. The Lord blessed her and her first husband with a nice fortune; but they were plain, unassuming, Christian people, full of good deeds and alms-giving, as the widows, orphans and poor people of this country truly know. Many poor families were settled on her lands, and were often fed by her bounty, which was carefully

inued during her life, and after her death each and every one found that he had willed them the property for their lives and their children after hem. Many thus provided for were not of kin to her. She did not neglect to will her last husband and near relatives a sufficiency. Her acts of kindness and charity ceased only with death. The common remark is, 'They were the kindest people to the poor ever known in this country. How she will be missed!' She was baptized into the fellowship of the Primitive Baptist church at New Hope, Taylor county, Ga. She soon afterwards moved near the place where she did, and was for years a member of the church at Bethel, where she always manifested a meek and humble spirit and much love for Christ and his people. She had for many years suffered from a chronic disease, which finally prostrated her, and after a full year's intense suffering, in spite of the skill of her physicians, terminated her earthly sufferings. She seemed a portion of the time to be left in doubt and great anxiety, but before her death the blessed Saviour appeared to her feelingly, and she was very happy, having a clear view of the heavenly mansion in which we hopefully trust he is now at rest with her Saviour. After some remarks by the writer her remains were deposited by the side of her first husband, in the church yard at Bethel, where she had been a much beloved member since 1835. May the Lord abundantly bless and comfort the bereaved husband, relatives, friends and the church.

Butler, Ga.

J. G. MURRAY.

EMMA LUCINDA GARRETT.

Our little girl, NANCY EMMA LUCINDA GARRETT, daughter of Hosea and Julia Garrett, died July 18th, 1887, of typhoid fever, aged four years lacking seven days. Little Lula was a lovely child, and bore her sufferings with much patience for one of her age. She lay four weeks, and we thought every day would be the last. The first two weeks she suffered so dreadfully that I was made to beg the Lord, if it was his will, for her to go and be out of her sufferings, and about that time she began to rest better, had some appetite, and noticed everything around her and talked, so that sometimes for a few hours we would hope she might recover. But alas, she grew weaker; the Lord's appointed time had come, and our sweet little Lula had to go. It was hard to give up one we loved so dearly, but the Lord knows what is best. Many friends and relatives watched over her day and night and did all we could for her. When I think of her sweet smiling face, and that I can never see her any more in this world, my heart sinks with sorrow; but when by faith I can look to that celestial city and see her singing praises to God and to the Lamb, I am made to rejoice that she will not have to suffer or die any more. But oh, how seldom I can have such faith. It is easy to say with the lips, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord," but to say it from the heart, and realize it by faith, is hard for one so vile as I to do. I hope the Lord will enable us all to meet little Lula in that bright world above, where we will join to sing redeeming grace and never-dying love. Now dear brethren, sisters,

friends and relatives, we feel like we needed your prayers at all times, especially now, in this heart-rending trial of our faith; and may the Lord enable us to be resigned to his will in everything, is the prayer of your unworthy sister,

Bodenham, Giles Co., Tenn.

JULIA GARRETT

MRS. MATT. A. SMITH.

MRS. MATT. A. SMITH, wife of Horace F. Smith, of Atlanta, Ga., and daughter of Elder Isaac Hamby, of Conyers, Ga., was born April 10, 1843. She was a kind, intelligent and obedient daughter, a loving wife and a kind and affectionate mother, respected and loved by all who knew her. She experienced a hope in Christ, and was baptized into the fellowship of the Primitive Baptist Church at Bald Rock, in August, 1866, and lived a faithful member until her death, 17th January, 1888, aged forty-four years, nine months and twenty-one days, leaving a loving husband and five children—youngest seven years old—a father and mother, brother and three sisters, besides a host of relatives and friends to mourn her death. She was good and kind to all, ever ready to minister to the sick and dying, to comfort and console the troubled and afflicted ones, and to lend a helping hand to all she could. She was confined to her bed about four months with an old chronic disease, of which she died. She bore her sufferings seemingly with all the patience any one could, and said she was not afraid to die. She could well say, Oh, death, where is thy sting? All she dreaded was leaving her little family, and wanted to die easy. She once felt of her hands and said: "I am most gone; my hands are getting stiff." Her last words were, "Take care of my baby," and to her sister: "You will meet me and mother, and will soon be with me." Then to her husband she said: "Horace, do your duty, and try, as far as is in your power, to meet me in heaven;" then turned her eyes upward and said, with a smile on her face, "O, Lord," and was gone in a moment. We should not mourn as though she had no hope; she left a bright evidence that she has gone to rest. Her remains were brought to Conyers and interred in the Daniel grave-yard on the 19th, to rest until the first resurrection, when she will come with Christ.

Conyers, Ga., Jan. 25, 1888.

J. C. HAMBY.

MRS. MONTEREY SMITH.

MRS. MONTEREY SMITH, daughter of M. M. and Mary Ann Brown, was born 12th July, 1868, and departed this life January 27th, 1888. She was married to Mr. D. T. Smith 24th February, 1887. Monterey was not permitted to enjoy her married life but a short while. Only a few days over eleven months after her marriage before the Lord saw fit to call her home, as we humbly hope. Monterey never made any public profession of her faith in Christ as her Saviour, but seemed to give evidence that a change had been wrought in her for some time previous to her death. She stated to her father about 36 hours before she died that she was not afraid to die, that she hoped to meet him beyond the vale of tears where troubles will be done and where the weary are forever at rest. She gave birth to her little son about 28 days previous to her

death, and was a great sufferer from then until a few hours before her death. Her disease was peritonitis. When the Lord's time was fully ripe for her to pass away she closed her eyes in death without a struggle. She fell asleep, as we believe, in the arms of her blessed Saviour, and hence we can say, blessed are they that die in the Lord. Monterey is gone, and she left her dear little babe and her tender husband, a father and mother, three sisters and four brothers and a number of relatives and friends to mourn their loss, but we hope that our loss is her eternal gain. And may the God of all grace enable us all to become reconciled to his providential dealings, and prepare us to have the evidence that Monterey did when we are called to Him in death.

Hickory, Miss.

W. S. FERGUSON.

WILEY DURDEN

Departed this life 14th December, 1887, at his home in Bibb county, Ga. He was born 26th September, 1839. He was a highly esteemed citizen, a loving father, a kind husband, and a consistent member of the Primitive Baptist Church. He joined the church at Sardis 15th September, 1873. He was sick only 12 or 14 days, with pneumonia, and suffered a great deal. The writer did not see him while he was sick, but was told he wanted to talk of his experience and his Christian warfare, but could not talk much. On Monday night before he died he asked his daughter to sing "Jesus, lover of my soul," and seemed to be very happy while he was singing. I think he was willing to die, and the last words he ever heard to utter were words of prayer, and just before he died he raised his eyes to heaven and said, "Amen!" He leaves a wife and seven children, an aged mother and a great many friends to lament his loss, but we mourn not as those who have no hope, and may God remember his bereaved family and give them grace to bear up under these sore trials and be submissive to his holy will. His remains were interred near Liberty chapel; funeral services by Elder Reynolds. May we all be prepared by God's grace to meet him and all the redeemed of God in a brighter world on high, is the desire of the unworthy writer.

Walden, Ga.

E. V. M.

MERIDA L. HUGHES.

My dearly beloved husband was born in Jackson county, Kentucky, 7th October, 1856. He emigrated to this State in 1874, and we were married 27th September, 1877. He departed this life 25th July, 1886, being twenty-nine years and nine months, less two days, of age. He was taken 8th July with flux, from which he suffered incessantly until 25th July, when he died. He was a moral man, and did all he could to make life around him happy. He never made any public profession of faith, but those who witnessed his death were satisfied he was prepared to go. At many times during his sickness I heard him praying to God for mercy. It seemed to me I could never bear to hear his feeble voice utter these words, seeing him at the point of death, and I would hide my face in the

pillow by his dear head and weep. I tried to refrain from weeping in presence, for fear it would excite him and make him worse, but he always knew when I could not talk to him that my heart was full of trouble and he would say, "don't cry, Mary, it will do no good;" and his dear eyes would fill with tears, and he would say no more. We could neither of us talk of his sickness nor of death, for the tender love that bound us together we feared would soon be broken by death. A few evenings before he died, I went to his bed and he said: "Children, the darkest hour of the night is just before day; I see that dark hour;" and O, my soul at that moment I cannot express the trouble this left upon me; but I tried to God that he saw the light of God and peace to his dear soul before it was taken away. I never gave him up, for all he told me the day before he died that he had almost given up ever getting well, and I told him to talk that way, that I had prayed to God for his recovery, and I believed he would get well; and he said, "yes honey," as he often called me, "I have prayed to God to spare me with my little family, but I fear he will not." Still, I did not give him up; I thought he was just out of health and would soon be better. This was Saturday morning, and all that day and night he grew weaker and cold as clay, and O, my heart ached at it, still I tried to have faith in God that he would spare my dear one, for how could I give him up? Just before day, when I was standing by his bed, rubbing his sweet hands trying to warm them, he asked me to kiss him, and I knew then that he thought he was bound to leave me, but I still had some hope of him, and worked on for life. But alas! my hopes gave way. About 6 o'clock in the morning he told me to fix his pillow, he was sleepy, he said, and I can sleep so sweetly if you fix my pillow. I did this, and he told me to prop up his dear knees, and while doing this he said to him, "God Almighty." I looked at my dear, blessed one and could not tell him, but he was gone. O, then I had to give him up, but how I did I cannot tell. I am left with four little boys to mourn with me the absence of their dear papa. He was a kind and affectionate husband and father. A few days after his death I was sitting alone in my house, and it seemed to me that trouble would surely kill me; I earnestly prayed to God to satisfy me in some way as to his eternal condition; and I believe my weak petition was answered by a dream the night following. I dreamed dear Merida was very sick, and threw his arms around my neck and drew me close to his dear breast and said, "Mary, it is hard for us to part, but don't grieve for I am going home, where there will be no more sickness nor dying. I feel perfectly satisfied that dear Merida is at rest in heaven, and I trust, reader, whoever you may be, I desire your prayers that I may live upon in this world, and when I am called from time to eternity, that I can say farewell to this vain world, I am going home to meet that blessed one that's gone, for the little hope I have of meeting him is all that consoles my troubled heart. May God comfort and bless all who are so bereaved, is my prayer."

MARY E. HUGHES

JACKSONVILLE, ILL., March 16, 1888.

ELDER J. R. RESPESS—*Dear Sir*:—Enclosed find two dollars (P. O. money order), which amount I wish to contribute to the fund for Elder Hassell. I am sorely struck and much pleased with your suggestion, and do hope the Lord will incline the hearts of his people and the friends of the cause to respond freely and promptly, so that the esteemed Elder may be fully reimbursed for his labor of love. I am not a member of the church, but I dearly love the "Old Baptists," and although poor, working on a salary for a living, yet I am so thankful that the Lord has helped me with health and strength and a good situation at a fair salary, that I feel like giving my mite to those that are not so favored, and hope others may be induced to do the same.

Sincerely yours,

THOS. P. DOBYNS.

My Dear Brother Respass:—The April number of the MESSENGER is at hand and read. It is a great comfort to me, and I do wish it came every week, as I have no church privileges, and I never read one but what I feel better, which makes me try to be more thankful for the many blessings that I do enjoy. I heartily commend your plan of paying Elder Hassell's debt, and enclose you \$2.00 from myself and \$1.00 from my partner, Mr. McKenney. I hope the Baptists will respond sufficiently to meet the whole obligation, and if they do not from what you have said, mention it again. For six months after I joined the church (September, 1887) I enjoyed great liberty of thought in reading the Bible, &c., but for some time I have been for the most part in darkness, which though is sometimes for a short spell broken. Pray for me that I may do my full duty humbly.

Your brother in hope,

Stanton, Fla

Z. C. CHAMBLISS.

The New Primitive Baptist Hymn Books now received at this office, and for sale at following prices: Cloth, single copy 25 cents, and \$2 50 a dozen; Leather, 40 cents, and \$3.75 a dozen; Morocco, 60 cents, and \$6.00 a dozen. And every old subscriber who pays up and sends the cash for a new subscriber shall have a Hymn Book gratis. It is an excellent collection of the old Hymns that Baptists love, and suitable and sufficient for all occasions of worship. Published by D. H. Goble, Greenfield, Indiana, of whom they may be had at the above prices.

—THOS. GILBERT,—

Team Printer, Book-Binder, and Paper Box Manufacturer,

COLUMBUS, GEORGIA.

STONE, PICKENS COUNTY, ALA., March 26, 1888 —*Dear Brother Respass*
 I send you one dollar for Elder Hassell. I have been very anxious to get
 church history, but have not been able. Brother Respass, I am glad
 you made the move to relieve Brother Hassell. I was doing a piece of
 for a friend with the view of getting money for the Treatise on the Res-
 rection, but when I saw your proposition to the readers and friends of
 MESSENGER I came to the conclusion to deny myself the pleasure of reading
 the book I had in view. Now brothers and sisters, and all lovers of truth,
 should we not do something or deny ourselves of some pleasure to raise a
 small amount to relieve Brother Hassell, after he has devoted ten years of
 his life for our benefit? and not only to us, but to our children's children?
 "As we have therefore opportunity, let us do good unto all men, especially
 unto them who are of the household of faith. But this I say, he which soweth
 sparingly shall reap also sparingly, and he which soweth bountifully shall
 reap also bountifully. Every man according as he purposeth in his heart,
 let him give, not grudgingly or of necessity; for God loveth a cheerful giver.
 It is a history I want for my children and grandchildren to read after I am
 gone, that they may not be led in error as I have been. "Ever learning
 and never able to come to the knowledge of the truth." But thanks be to
 God, I have heard the gospel preached in its purity in my latter days.
 O! what a blessing it is to be delivered from the paths of error into the
 of truth. I can't express the joy and comfort it gives me. I feel like
 with the Psalmist, What shall I render unto the Lord for all his benefits
 toward me? In conclusion, I would say I am well pleased with the MES-
 Senger. The editorial on Esther has been so beautifully unfolded it has brought
 out things new and old. Your sister in hope of eternal life.

SARAH MASSINGILL

CHURCH CONSTITUTION.—On the 11th of February, 1888, brethren and
 sisters met near the Mullis bridge, on Gum swamp, Polaski county, Ga.,
 the purpose of being constituted into a Primitive Baptist Church. After
 preaching by Elders George F. Powell and George W. Floyd and a few min-
 utes intermission, the company reassembled, Elders George F. Powell, Geo.
 W. Floyd and James P. Bars forming a presbytery, Elder George F. Powell
 Moderator, and James P. Bars, Clerk. The brethren and sisters, total
 number, and all with letters from Trail Branch Church, presented themselves
 being read and the brethren and sisters being found orderly and sound in
 faith as held by the churches of the Primitive Polaski and Primitive Ebenezer
 Associations; and having read the constitution and church covenant and
 prayer being offered by Elder George W. Floyd, the right hand of fellowship
 was given, and also a charge by Elder George F. Powell to obedient and
 faithful adherence to Christ and one another, and to the Scriptures as
 the only rule of faith and practice, was pronounced a Primitive Baptist
 church. The church then went into conference, Elder George F. Powell,
 Moderator. Elder George W. Floyd was chosen for her pastor and
 Holland, Clerk. Oakey Grove was adopted as the name of the church and
 time of meeting to be second Sunday and Saturday before in each month.
 JAMES P. BARS, Clerk. GEORGE F. POWELL, Moderator

RESURRECTION.—Of Elder Bartley's book, Elder Chick writes: "His book
 is full of marrow. It contains nothing new or startling, but is a clear
 re-statement of the old truth, and is all the better for that. Each chapter is
 rich and complete in itself. It is devotional, as well as didactic and argu-
 mentative. Many arguments, though true, put away from me all spirit of
 devotion, but this book increases that spirit.

"If any one wants to have every mystery connected with the resurrec-
 tion explained, he must look elsewhere; but any one who wishes to see a simple
 Bible view of the doctrine will find it in this book. It was a blessing from
 God that it was in his heart to write the book. Its doctrine is old-fashioned
 in the apostolic fashion. My heart did burn as I read many portions of it.
 I have got tired of new things. I want to cling to the old ways. They are
 safe and sure and plain. I want to walk in the old paths, in spirit, as well
 as in form."

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 6.

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Vol. 10

BIOGRAPHICAL.

ELDER J. S. COLLINS.

My father was born in Kentucky, September 23, 1803, and married Eliza L. Reid and settled in Jackson county, Ga., in 1836 or '37. He died in fellowship with the Primitive Baptist church at Sardis. After this my father married Malinda Reid, and I was her second son and child, born February 21, 1840. Six sons



were born to father prior to myself—five by his first wife, of whom two are dead. I have two sisters by my mother, who also remain. My grandfather, Barbe Collins, commanded a company in the war of 1812, under Gen. Jackson, and won for himself that esteem due true patriotism. Father was for a great many years a Deacon of the church at Sardis, and departed his life in peace September, 1882. My mother, though not a member of the church, died in hope in August, 1846. I was six years old at her death, and as I grew older I felt the lack of a mother's love and tender care. I frequently dreamed of going to her grave and weeping there, but I could never say, "Mother, come back,"

for, though a sickly little boy, I felt that God had taken her to heaven, and hoped some day to meet her there. As I grew to manhood I became healthy and loved revelry; but in the midst of my amusements (in my nineteenth year) I went to a mixed meeting, principally controlled by Methodists, and on the way ran a horse race and won the stakes, but never collected it, (never tried). I remained at this meeting two or three days and started home, but my horse having lost a shoe stopped at a shop, and being thus belated concluded to return to the meeting. This was September 20th, 1848. I got back to the meeting house about noon and tied up my horse, and walking towards the house I met Mr. John Haden, who said to me, "I see you have come back, John." I naturally replied, "Yes," and oh, brethren, it seemed quicker than one could think, tears were fast streaming from my eyes, and I felt as I never felt before, that my sins had been great and many, and soon I should be called to account. I went immediately into the house, and my tears soon brought a man to me who asked me to go to the "altar," and I went. There he began to instruct me how to get "religion," and I would try to pray and to exercise faith, &c. I continued to go to the "altar" as opportunity offered, but my faith began to weaken in the preachers, and my own efforts had signally failed, until I became disgusted with them and their noise. I felt that I was surely lost, yet I cried for mercy. Between 4 and 5 o'clock P. M., September 23rd, I lost sight of the noise of the meeting, feeling that I was ruined, banished from God, and that it was just, but lamenting my condition and crying for mercy. I saw the heavens give way, and Jesus; yea, the glorified Jesus came down and stood over me. I saw in him all the perfection of beauty and holiness, but not for me. The vision fled, and "I know I am lost," and I began to sink, it seemed, into an open pit like the grave, right down into the center of the burning lake; I felt that my body was half below the surface of the ground, when I saw the heavens give place again, and the glorified Son of God (and Son of Man) came down smiling most beautifully and looking on me, and stood over me and smiled again. In an instant it seemed (I *felt* it) that a voice within me said, "I know thou wilt have mercy," and my sin burden and trou-

vere gone, and oh, the blessed serenity, the sweet peace, and I felt like a new boy all over, and began to praise God with my whole heart. After this I felt it my duty to join the church, but did not. My mind was to join the Old Baptists, and after laying out two years I fell in with the Missionaries, and was simple enough to not know there was any material difference. I was with them more than a year, and excluded for dancing. This was 1861. I had felt an impression to talk or preach from the time of conversion, but had kept that to myself. I joined the Confederate army and had many soul trials, and did very wickedly. I passed through many "hard" places, yet in the midst of destruction and death I was enabled to feel that my life was in no danger, for there was work for me to do in after years. I was fearful of getting wounded and perhaps losing a limb. (There is not the mark of a weapon upon me; I was "addled" by a bomb, and feel it to this day.) In August, 1863, I was captured and carried to Camp Chase (Columbus), Ohio; was kept there five months and transferred to Rock Island, Ill., and kept there in prison thirteen months. I had many thoughts as to why it was that I should be kept in this loathsome den by men whom I considered little better than demons, judging from the treatment received. I thought, "Am I advocating an unrighteous cause?" and the response would come, "No." What then? Finally an answer came: "You are not punished for political rebellion, but you have rebelled against God." Here I discovered that I was in hell (Jonah's hell). All my disobedience to the heavenly vision came before me, and I cried in the bitterness of my soul for mercy. I feared I had sinned against the light so much that I should never feel peace again. (I had been kicking against my impressions all the while.) I begged, I vowed, I suffered; but deliverance came. On the 2nd of March, 1865, being judged unable for active service, I was sent away on parole, and got to Richmond, Va., the 9th; was paid for one year's service and given a furlough and transportation, and started for home to see my wife and child. (I had on the 4th of January, 1863, married Alzena Frances Carter.) I reached them in Jackson county, Ala., on the 4th of April, 1865. I had been mourned by some as dead. No tongue can

tell nor portray my feelings at this time. My poor unworthy, rebellious heart was again filled with thanks to the good Lord for his tender mercies. I went back to the Missionaries and confessed my fault, and they restored me, and after many sorrows, under feelings of unworthiness, I attempted to preach from Zechariah xiii. 1, December 25th, 1866. I continued to try under the liberation of the Missionaries, and was according to their custom appointed to attend a protracted meeting in 1867, and I went and tried to preach the truth, that "the sinner is dead as a stone, and uninfluenced by the Holy Spirit will remain dead, &c." I was taken gently to task by a "big" preacher and told that I should not preach that way. I interrogated him as to the truth of my remarks. "Oh, yes," said he, "it is true, but should not be preached on protracted meeting occasions; it would have a tendency to drive the sinner away." I remarked, "Truth makes men free." Oh how sick I got. I left that meeting and went home with a heavy heart. After I read the proceedings of a convention held in Kentucky, of that year, which brought me into the light of their machinery, I left them (1868), was baptized by Elder Simeon Hank, and was ordained by Elders Simeon Hank, Peter Maples, A. Wann and John Butler, October 3rd, 1873. In 1879 I came to Texas, and have had many trials here, disappointment, bereavement of four children, and to withstand Eternal Two-Seed and Non-Resurrection and much smuggled Arminianism, and I feel war-worn and desire rest. It has been my sad lot to witness the death of three preachers—one for Eternal Two-Seed, and two for Arminianism; and besides all this I have had untold trials too numerous to mention here. Many things are left out which I would freely speak of, but space in my paper forbids. In short, I have been battling against contrary minds for twenty-one years, hoping for peace but the only peace I find is in my glorified Redeemer and I feel that when He is done with me here He will take me home. Unworthy as I am, it has seemed good in the sight of the brethren here to have me the Moderator of the Trinity River Association. (I will here state that when I joined the Old Baptist, it was at Sardis, Jackson county, Ala.) I have been in several ordinations for Deacons, Elders, and the constitutions

of churches, and have traveled and preached in North Carolina, Tennessee, Kentucky and Texas. I have kept no account of the number I have baptized, but God knows them and their quality. Now, brethren, will you pray for me, that the remnant of my days be for God's glory?

In hope of a blessed immortality beyond the grave,
I am your affectionate brother,

Arlington, Texas.

J. S. COLLINS.

STRIVING.

“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. ii. 24, 25, 26.

The Apostle Paul uses the language of the text, together with other language, in instructing Timothy how he should behave himself as a minister of Christ. The word *servant* here evidently means minister of Christ. So we are here taught that the minister of the gospel must not strive; that is, he must not be contentious, must not quarrel, must not try to *force* his views on any, even though his views may be correct. Much depends upon the spirit in which we say or do a thing. To strive in this sense savors much of self, as though one was seeking to prevail by might and strength, by his own efforts, and not by the Spirit of God. Such a course is not honoring to God. It betrays a want of faith in God. It is zeal without knowledge. It is, in short, as far as it goes, Arminianism, because it is presuming to prevail in one's own strength so far as the end in view is concerned. It fails to look to God to lead the one we may desire to reclaim from the error of his way to repentance.

The minister should, according to the text, be gentle unto all men, apt to teach, patient; should not become excited, but should be quiet; should have and manifest a gift to teach, to instruct and make plain what he presents; should be patient, bearing with the opposition, stubbornness and ignorance of others. He should in

meekness instruct those that oppose themselves; should not call them hard names; should not use any carnal weapons, such as carnal reasoning, sarcasm, irony, accusations, argumentative thrusts, etc. He should reason and admonish, and even reprove and rebuke, and contend earnestly for the faith, but it all should be done "with all long suffering and doctrine." It should be done in the spirit of meekness, and with the scriptural proof. When one acts in this way he not only honors God by obeying him and showing that his confidence is in God, but he evidently does the most possible good in the matter.

It is evident that there is a liability for the minister to pursue an opposite course from the one here marked out, or the apostle, under the spirit of inspiration would not have penned down the text to be left upon record for our learning. And we know by experience as well as by observation, that the minister is liable at times to go or act in an opposite way. Sometimes we may be striving, and be almost unconscious of it at the time, not knowing what spirit we are of. We, at such times, may imagine that we are faithfully contending for some principle of truth, and that our zeal is only a necessary and commendable earnestness. And what we may be contending for at some such times, may indeed, be a principle of truth, but we may be contending for it in a striving spirit. To contend for truth in a striving spirit does an injury instead of good, because it excites the more the prejudices of those we would instruct, and drives their reason or judgment into the back ground.

It is often the case that one is not only contending in a striving spirit, but is contending for some doubtful theory instead of for the truth.

The excitement that is prevailing with some in regard to predestination seems to me to be uncalled for. All of God's dear children that are indoctrinated believe and rejoice in the doctrine of predestination, so far as the salvation of the church is concerned, for it is plainly taught in the Scriptures, and in our experience also. It is for the comfort of God's children to preach it thus far, and it seems to me that this ought to be sufficient. This is simplicity. This is safe. And we all believe that God overrules all things, making every

the wrath of man to praise him; and that he is never surprised or thwarted in anything, because he knows all things before they come to pass, *suffering* wicked acts of men and devils for a purpose of his own. But the doctrine of God's *predestination* of all things is not so generally accepted by us all. If it was necessary for God to predestinate wicked acts of men so that they might be done, then they would not have been done without his predestination, and his predestination would be the cause of them, and thus the effects of that cause would be the wicked acts of men. And if the predestination of God is the *cause* of the wicked acts of men, and the wicked acts of men are the *effects* of God's predestination, then it seems to me that God's predestination must directly or indirectly be an *agency* in *effecting* said wicked acts, or it could not be the *cause* of them. But James tells us that God tempts no man, but every man is tempted when he is drawn away by his own lusts and enticed.

It seems to me that the doctrine of God's predestination of all things is an outside question anyway, and one that we should not make a test of fellowship of. If it is true, all of us cannot receive it, and why should it be brought in as a test? If any are strong enough to see that it is true, should they not in *love* bear with the weak who *cannot* thus see it? Should they destroy the weak for whom Christ died? But it seems to be a weakness in us poor, finite creatures to make a hobby of anything that is doubtful that we hold to, which our brethren do not hold to, imagining that it is specially enjoined upon us to defend it, and to teach it to our brethren. We should not forget that our ministrations in preaching and writing are ordained for the profit of the saints, and not for their distraction, nor for the gratification of our vain glory.

And on the other hand, we should be very cautious how we contend against what we conceive an error, lest we be found striving about it; and we should remember that we are in the flesh, quite liable to be mistaken ourselves, and that our brethren may be right.

While I cannot receive the doctrine of God's predestination of all things, I am far from declaring non-fellowship against those who believe it, and hope to ever

have a spirit of forbearance towards my brethren that differ with me on some of the deep and mysterious points that we discuss.

Suppose that some of our brethren should differ with us on some points, is that any reason why we should disobey God and begin to strive about them, and fail to manifest that meekness and lowliness of heart that should characterize the followers of Jesus who says of himself, "I am meek and lowly in heart?"

We all should remember and heed, as the children of God, the following beautiful and important exhortation of the Apostle Paul to the Colossians: "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another, if any man has a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body and be ye thankful."—Col. iii. 12, 13, 14, 15.

According to the exhortation of the apostle here quoted, the putting on of charity, which is love, above every other consideration, in our conduct toward each other as the elect of God. When this is done many seeming differences vanish away; and the differences that exist in fact, are much more easily adjusted. Indeed, it is impossible for us to perfectly and fully adjust differences among ourselves without heeding the exhortations of the apostle here given. We must be merciful, kind, humble, meek, longsuffering, forbearing and forgiving, remembering that Christ has forgiven us much more than we are called upon to forgive our brethren. And we should let the peace of God rule in our hearts. If the peace of God thus rules in our hearts, we are much better qualified to effect a peace between ourselves and those with whom we may differ or make peace between others when we are not a party ourselves. We should not forget that even in matters of discipline, we are to deal with one another in love restoring and reclaiming one another when overtaken in a fault, if possible.

In contending for doctrinal points as well as for points pertaining to order, let us bear constantly

mind the admonition of the apostle Paul to the Philippians, as follows: "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."—Phil. ii. 3, 4, 5.

So we here see that we should do nothing through strife or vain glory, but in lowliness of mind esteem others better than ourselves. We should not have a striving spirit, and should not seek to exalt ourselves in what we say or do, or write religiously. When we have a proper conception of our own weakness and unworthiness it is then, and only then, that we can esteem others better than ourselves. We should not just look at our own side of the question or our own attitude in the matter of controversy, or in matters generally in the church, but we should look also on the things of others; that is, we should consider the attitude and surroundings, unfavorable circumstances and difficulties in which others are placed and with which others have to contend. Here we would do well to place ourselves in the place of others in our minds, and consider how we would like to be treated in such a case, and then treat them that way, according to the command of the Master in the following words: "Whatsoever ye would that men should do unto you, do ye even so to them." This mind of looking upon the things of others was in Christ, who looked upon the condition of the church, the elect sinners, and though in the form of God, and equal with God, and was God, yet made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men, and humbled himself, and became obedient unto death, even the death of the cross, that he might save the church, his people, from their sins. Here is a pattern of self-denial and humility given us in the condescension of Jesus, in taking upon himself the form of a servant and the likeness of men, and in dying for his people. Let us do all things according to this pattern, and let us not think more highly of ourselves than we ought, and let us in love serve one another.

West Point, Ga.

T. J. BAZEMORE.

“Now we brethren, as Isaac was, are the children of promise; and then, brethren, we are not children of the bondwoman, but of the free; and if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—Gal. iii. iv. 28-31.

The text is one from which I have tried to preach, but not with that liberty which I feel at this time.

In order to a fuller understanding of the subject we refer to several other verses bearing upon the allegory of the two covenants which Sarah and Hagar represent. To draw a proper analogy between the covenant of grace represented by Sarah and that of works represented by Hagar, and give to each its proper attributes I know is a difficult undertaking; because both are of God, and each in its proper domain equally as important as the other. To find and to limit, or rather to discover God’s limit of each, is the point of difficulty. That there is a salvation and blessing under both, I think the Scriptures clearly teach, and which is the same now as it ever was, and has not been weakened or abolished by the coming of Christ, except in the form of worship. Under the law before the coming of Christ, that which made the offering acceptable to God was the same which makes it acceptable now—Faith. “By *faith* Abel offered unto God a more excellent sacrifice than Cain.” It was not anything in the thing offered that made the difference, but in the men themselves. And since it was before the day of sectarian teaching or religious influences, I think it clear that the difference in the two brothers was the work of God’s discriminating and electing grace. One had faith and the other did not. But supposing, as some claim, that both had faith alike, and one exercised it and the other did not, then I would ask why did they not both use it alike? Who made the one to differ from the other? The Jews, as a nation, made offerings to God, but they were acceptable to God not in proportion to the value of the offering, nor in proportion to the relation that the thing offered bore to the capacity or wealth of the worshiper, but in exact proportion to the spirit in the man that made the offering. Just so it is now in the gospel day. Every act of obedience to God’s law ever has, and ever will be, followed with its just recompense of reward in this world, and I am persuaded in the one to come; just as God said to Cain

thou doest well, shalt not thou be accepted? If thou doest not well, sin lieth at the door." No man should be alarmed that God will deal with them unjustly, either in this world nor at the judgment seat, where they will be judged (or sentenced) according to the deeds of their body. Because God has elected a portion of the creatures of his hand to be his heirs and joint heirs of the promise, does not alter the condition of those who are not elected, nor tend to put us in the pouts with God, because he has not thus loved us. Let all who are inclined to mock at this doctrine examine themselves to see if they are children of the bondwoman or of the free. Paul said, "But as then he was born after the flesh, he was persecuted (or mocked) him that was born after the Spirit, even so it is now."

The allegory which Paul presents are the two wives and their sons, both the children of Abraham; Ishmael, gotten of Hagar, or the first or law covenant which covers all flesh, and therefore after the flesh, being the natural product of God's natural law; and the other gotten of Sarah, the free woman, the new Jerusalem, gotten after the flesh or nature, but in the promises of the Spirit, and begotten at a time of her life to leave no doubt of the fact that the flesh had nothing to do with the birth of Isaac, but that Isaac was the fruit of God's promise, and the natural forces of Sarah's womb.

Paul says these are the two covenants—the one to the Jews as a nation, the other to the elect Jew; Sarah being the covenant of grace or faith, while Hagar being the covenant of works or the law. Abraham being the father of their two children, and being the father of the obedient or faithful he represents obedience to God and to the law; and these two children are the blessings which are the result of obedience under both covenants; Ishmael representing the blessing which follows obedience to God's law to the flesh (or all men), both elect and non-elect, and Isaac representing the blessing which follows obedience to faith, and is conferred to the heirs of promise. No amount of obedience on the part of Ishmael to the law could have made him an heir with Isaac; and he could not render any obedience to faith, because he had none, and could not have any that he was or might become an heir with Isaac. When Sarah, God and Abraham had all declared

he should not be heir with Isaac, he could not believe such a thing in the absence of any evidence or faith to this end, could not hope for such a thing, because all the evidence or faith was that he should not be.

Not so with Isaac; he could believe it, because God's mother and father said he was the heir, not might be was a good boy, but he was, because he was a child of promise. God had said before he was born that Isaac shall thy seed be called. He said Isaac was the fruit of obedience to faith, and what does this mean? Suppose Abraham had not been obedient to faith, would Isaac have been born? We might with equal propriety ask, suppose when God said let there be light, darkness, which was over the face of the deep had not been obedient to light and resisted it, would there have been light?

When God said let there be light, he made the light and he made it for the purpose of dispelling the darkness; he gave to it all the power that was necessary to make it accomplish the end for which he made it; therefore, he could say "let there be light, and there was light." It did not return to him and say, "I went out in obedience to your command, but soon found darkness and could not enter or dispel it." Just so when God made his promise to Abraham that he should be the heir of the world through Isaac. There was no more possibility of a failure of God's promise by reason of a lack of obedience on Abraham's part than there was in the failure of there being light by reason of the impenetrability of darkness. Abraham believed God because he could not help it. Belief being an involuntary act, the fruit or result of evidence, and faith being evidence, and since faith is the gift of God, it is God's evidence, and given to Abraham to carry conviction to his mind, and to dispel doubt or darkness, could no more be thwarted or defeated in the accomplishment of the purpose for which God gave it to him than darkness could defeat his command, let there be light. Obedience to law says "do and live," obedience to faith says "live because God has done for you." One implies action, the other implies rest and trust; one is hindered on obedience to law, and the other on God's promise; one implies bondage, the other freedom; one is conditioned, the other fixed and unconditioned.

The son of the law mocked the son of promise, but then, says Paul, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. This warfare commenced with Cain and Abel, and will continue, perhaps, until the end of time. The flesh lusting against the spirit and the spirit against the flesh. The casting out of Hagar and her son was very grievous to Abraham, the obedient, or faithful. So it is grievous to the saint to see the natural blessing begotten by his obedience to the law of God turned away from him and not allowed in the work of redemption, and thus mocks the son of the free woman. Cast out the bondwoman and her son, saith God, for in Isaac shall thy seed be called; but of the son of the bondwoman I will make a nation, because he is thy seed. What kind of a nation was this that God promised to make for Ishmael? A nation of Ishmaelites; of men born after the flesh as he was after the flesh, of mockers as he was a mocker, of persecutors of the true heirs, and persecutors of the children of promise; a nation of bondmen, and not a nation of freemen, of the children of promise, or a nation of Christians, Abraham's seed and heirs according to promise; but a nation of men whose chief pleasure is money and the honors of this world, whose highest notion of religious success is the greatest accumulation of numbers, wealth and the empty honors of this world. In short, Ishmael multiplied. Sarah, which Paul says is the New Jerusalem, which is from above, and free, and the mother of us all, is the church, or kingdom of heaven, is composed alone of the children of promise, and under the law of Christ as construed by his great high court, the twelve apostles, sitting upon twelve thrones in this kingdom, and it is to them we are to look for rules of faith and practice, and not to Hagar, which is the Jerusalem which now is, and is in bondage with her children. One of Hagar's children came to the Saviour and said, Good Master, what good thing shall I do to inherit eternal life, or become an heir of promise? The Saviour said to him, if thou wilt enter into life, keep the commandments. The young man said he had done so from his youth, and what lack I yet? Jesus replied, if you will be perfect, sell all you have and give to the poor. His arrow struck him down, and he went away sor-

rowful. So it strikes down every son of Hagar now for they yet esteem the wealth and honor of this world above everything else, and they can no more help than this rich man. It is the great law of their nature that no man can repeal. This is the strong cord of the strong man that keeps the palace, and none can break it but the stronger, which is Christ. It is said he loved this young man. Why did he not break it, as he did when he called Paul and other men away from all their earthly possessions? Christ tried the rich man by his own law, by his own doctrine; go and sell all you have and then come; left it optionary with him to sell or not to sell all he had; and although as touching the righteousness of the law he was a lovely character, yet he could not set aside the law of his own nature, or the power of the strong man. Christ's word returned unto him void, did not prevail; his advice was unheeded; this he knew would be the case, and therefore he put it in the alternative, if you will sell all you have and give to the poor, then you may enter into life. Christ was not disappointed; he well knew he could not, and would not, adopt his advice. Why did not Christ, then, break the yoke of bondage which kept him away from being his disciple? Because he was not an heir of promise. Why did not God allow Abraham to make Ishmael an equal heir with Isaac? Abraham loved Ishmael, and he grieved him to turn him away from his house, but God said he should not be an heir with Isaac; he is not an heir of promise; therefore he turned him out. Now we brethren, as Isaac was, are the children of promise, not the children of the bondwoman, but of the free. And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise. So when Jesus speaks of the heirs of promise he does not say if you will do so and so, but he said to Peter and others, Come, follow me, and they left all and went after him. He knew them to be heirs of promise, his own, and therefore commanded them with the authority of God, who gave them the *will* or desire to come. For God works in us both to will and to do of his good pleasure. Christ said no man *can* come to me except the Father which sent me draw him. And God said, "My word *shall* not return unto me void, but *shall* accomplish that I please, and shall prosper in the thing whereunto I sent it."

Christ said, "My sheep hear my voice; I know them." If the rich young man had been of Christ's sheep, or an heir of promise, he would have heard Christ's voice, and he knew the young man was not one of his sheep, or an heir of promise, and therefore he spoke as he did. These are the two covenants in their relation to the elect Jew and the Jew as a nation, or the church and the world. The children had the same father but different mothers, but now we come to consider the relation of the principles or covenants where they meet in the same individual, or in an heir of promise. They can meet only in an heir of promise, or the son of Abraham by Sarah. They meet in Isaac, for both Isaac and Ishmael attended Abraham's burial; both loved him as their father, and honored him as such. Both the child of the law and the child of faith love obedience and honor it—the first, because all his blessings, which are temporal or fleshly as he is fleshly, depend on it; and the latter, because in this way he honors God who made him an heir, and because he is an heir of promise, and thus honors his position as such, and secures to himself temporal blessings as well.

H. BUSSEY.

Columbus, Ga.

Dear Brother Respass:—The letter I wrote you some months ago in regard to church order, wherein a difference has obtained in the practice of the churches in different sections of the country, has attracted considerable notice among the brethren, as I hoped it would, and I am pleased to see among them a disposition to calmly consider the matter, and ascertain if possible what course is sustained by the Scriptures, in order that harmony among the churches may be secured in all their practice, and that upon gospel grounds. The letter of which I speak was published in the October number, and had reference to the ordaining of deacons and the giving of the right hand of fellowship. I do not propose to contend for either of the customs that prevail in different churches, but I will add some reflections to what I before said with the same end in view. I was not aware that it was the general practice in the South, or indeed anywhere else, to ordain deacons, until since my letter was published. I now see it so stated. We do well to observe in the

first place the uses to which the word *ordain* is put in the Scriptures. It occurs many times, and in most cases where it is used it seems to imply merely appointment by those who had the authority to make such appointment. So Jesus is said to have *ordained* the twelve. So the eleven disciples *ordained* Matthias to be a witness, &c. The moon and stars are said to be *ordained*. Jeroboam *ordained* a feast. He afterwards *ordained* priests. Jeremiah was *ordained* to be a prophet. Tophet was *ordained* of old, &c. In these and a score of other instances it is plain that an appointment to the office or place was what was intended. And the appointment was in several of these by God himself. The ceremony of praying and laying on of hands that has generally been regarded as the ordination may have been designed rather as a public acknowledgment and recognition of them, as those that had already been ordained or appointed to the work. Although the word *ordain* occurs a number of times with regard to Bishops and Elders, I do not find it used in any case with regard to deacons. In the sixth chapter of Acts they were instructed to "look ye out several men of honest report, full of the Holy Ghost and wisdom, whom we may *appoint* over this business." "And they *chose* Stephen," &c. After the selection was made and was satisfactory to the apostles and brethren, we have the account that they prayed and laid their hands on them. The further instruction which we have are in I. Timothy, third chapter. After giving the qualifications of a Bishop or Elder, naming several things that *must be*, he says, "*Likewise* must the deacons be grave," &c. And after going through his list of qualifications, he says, "Then *let them use* the office of deacon, being found blameless." After that the apostle had told us of his ordaining elders in every church, and instructing Timothy and Titus in regard to ordaining elders in every city, it certainly seems a little remarkable that the word is never used with regard to deacons. Some of the oldest churches in the country have from their first organization appointed them by the voice of the church, and some others who had for nearly a century observed the ceremony of public ordination have of late discontinued it. I think the impression is gaining ground that the Primitive

churches did not set us the example in that respect. If they are not qualified to use the office without being publicly set apart to the work by solemn ordination, we certainly ought to all be aware of it. In regard to the other point, it of course depends much on what we intend by it. Individuals can, of course, on their individual responsibility give their hand in token of confidence. The hand is so given sometimes to a visiting minister, when we recognize in him the pure language of Israel. In all cases of ordination that I have known of or witnessed, the last thing was for some one in behalf of the whole council to give the right hand of fellowship. This is understood to be not merely as a subject of grace, but as one entitled to recognition in all the privileges of the gospel ministry. To me it would appear quite awkward to give this expression of recognition beforehand. If we consider that a baptized believer is entitled to a place in the membership and fellowship of the church, it is eminently proper that their reception and welcome should be publicly and cordially expressed. Baptizing a person does not make him or her a member of any particular church, as it is sometimes understood at the time that they wish to be united with some church more convenient. I am not aware of any objection that has arisen, or that can arise, to the reception of candidates into the church by the right hand of fellowship by the pastor in behalf of the whole church. Something other than this must be intended when the hand is given to an unbaptized person.* Instances have been known of persons going off after telling their story, and never coming back to be baptized at all. It is quite important that all things be done in order and without confusion, when we deal with the ordinances of the spiritual tabernacle. In the matter of organization and admission of members, we may be challenged with regard to authority in the examples of the primitive churches. It will be sufficient answer to this to say that we are not informed always in regard to the form of organization, or the form of admission. The instructions are given and applicable in a general way. It would be well, I think, for churches in their church capacity to sometimes consider a question like this, and be prepared to act understandingly, and to have good and sufficient reasons for

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what they do. I desire only the good order, peace and welfare of the churches; and it is for their sake, and not my own, that I have offered suggestions on these subjects. To all baptized believers in every place, an abundant admission be ministered unto them in their Redeemer's kingdom. E. RITTENHOUSE.

A REASON OF HOPE.

DEAR BROTHER MITCHELL: As many have given a reason of the hope that is in them through the MESSENGER, I also feel desirous to submit the following to your disposal.

I was born in Choctaw Co., Miss., August 23d, 1851. My parents were Thomas G. Neal and Sarah (Mandi) Neal. My father died in Hines Co., Miss., April 10th, 1853, in the full triumph of the faith of God's elect. My dear mother is yet living, and in her 72d year. They were both Baptists before the division of the Baptists, and were baptized by Elder Daniel Dozier, in Covington Co., Ala. My dear mother has indeed fought a good fight of faith, and being now deaf, she seems only waiting her heavenly Father's call to lay her arms by forever.

With regard to myself, like all of Adam's race I was born in sin, and as I grew up I took pleasure therein, though, at times, I had serious thoughts of death and eternity, and at meetings, during the singing or preaching, I would occasionally choke up, so that I could scarcely keep it hid from others, but this was all soon gone when I got away, and thus I went on from bad to worse, making and breaking promises, thinking when I got older and married, I would leave off my sinful habits and get religion. I really thought I could do all this, and had said that if I ever joined the church, every one might know I was all right. Often I boldly claimed to be better than many who were church members, and thus I went blindly on till I was about 30 years old.

But in the fall of 1868, on a certain day, I do believe and believe it pleased an all-wise and merciful God to give me life eternal, and thereby show me the awful condition of a lost sinner, so that I could both see and feel my need of a Saviour. I read "Pilgrim's Progress,"

written by John Bunyan, where he spoke of Christian and Mr. Pliable—the Christian falling into the slough of despond, while Pliable got out all right next to the city of destruction and went back. Christian, however, finally got through this dreadful place, and then went on his way, sometimes rejoicing and sometimes mourning. Here I was left alone, and a most dreadful feeling seized upon me, such as I shall never be able to describe. I did not then think that any one could have been pointed out as worse than myself; and well do I remember this night the heavy gloom that then hung over me. I had frequently thought if ever I was truly convicted of sin, it would be by some sudden voice or sudden view of things so that I should not be in doubts of it, and hence I could start right, about getting religion. But alas! I did not now know what was right, or did I really know what was the matter with me, only that I was greatly troubled and uneasy, and felt that something must be done; and when night came I would take advantage of the darkness to retire and pray God's mercy in secret, for I did not want any one to know of my trouble. I would try at times to pray the publican's prayer, "God be merciful to me, a sinner," and then the prayer of the poor leprous man, "Lord, if thou wilt, thou canst make me clean;" and then again the hasty cry of a sinking Peter, "Lord save me." Thus I was exceedingly ignorant, thinking I could pray the right prayer, that is, use the right form of words, all would be right and acceptable to God; for I had not then learned the necessity of the spirit's intercession.

But as time passed along I seemed to get worse and worse, and in my own feelings grew more and more helpless, till I learned by sad experience that

"In vain we seek for peace with God,
By methods of our own;
Jesus, there's nothing but thy blood
Can bring us near the throne."

Constantly I heard it preached that sinners, of their own free-will power, could quit sinning, turn to God and get religion, but in my case it was not so. "The thought of foolishness is sin," and I tried vainly to control my own foolish thoughts. The account given of Esau's selling his birthright gave me much trouble, who

afterwards, "when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears."—Heb. 11:37.

I had been a wilful sinner, and as I had none to blame but myself, my guilty conscience smote me sorely. But these lines of the poet were my constant desire:

"O, may my heart, by grace renewed,
Be my Redeemer's throne,
And be my stubborn will subdued,
His government to own."

But these trials and conflicts of soul are better understood by those who have experienced them than I can express them. However, after four years of dreadful terror and distress, at a time unexpected, I had a vision of my dear Saviour when I was all alone, and for the first time in all my life I could thank and praise God for his saving grace and mercy to me; and without thinking of anything else I was constrained to cry aloud, "My Lord and my God."

From this time onward my mind was much exercised about baptism. Doubts assailed me and new troubles commenced. I craved to do my duty and nothing else but to solve the question as to what my duty was could not. But after about one year this text came sweetly into my mind: "Let not your heart be troubled; ye believe in God; believe also in me." And also, "If you love me keep my commandments." But I was disobedient until I got so low down in health that it seemed I must die very soon. But the thought of dying without being baptized was distressing; and in April, 1873, I offered myself to the Primitive Baptist at Fellowship, Tyler county, Texas, and was received by the church and baptized by Elder John Dryden.

I was satisfied with the church and felt that I had done my duty in being baptized, but still there was no long-continued peace for me. The next meeting, as I rode homeward after service and was thinking with tenderness and pity of an old sister whose husband advocated the universal doctrine, when all of a sudden this scripture rushed into my mind: "Comfort ye, comfort ye, my people, saith your God."—Isa. xl. 1. I did not think of preaching at the time, but the substance of the text had such peculiar weight upon my mind.

that I am at a loss for words to describe it. While following the next day I was much distressed, and such a weight in my breast that I really thought I was sick. But about this time the thought of preaching was presented to mind with a weight and in a manner it never had before; though brethren, as I afterwards learned, had been watching and expecting that I would some day have to speak in that way. I could not see the first qualification in myself for so great a work. Yet in all my pleadings of ignorance this scripture would be present: "God is able of these stones to raise up children unto Abraham." I could not doubt the ability of God to speak by whom he would. But it would seem so passing strange that a wise and holy God would choose such a poor cast-off as I to preach the unsearchable riches of Christ. Somehow I could not believe that I could ever do so great a work; but yet the impression was continually upon me, and I could not get rid of it. I was fearful to be rebellious and say I will not, but still I would say, "I cannot." My constant prayer was to know my duty, and my impressions upon the ministry grew heavier all the time.

One day while in deep meditation and wondering why I could get no satisfactory answer to my many prayers, it came into my mind with weight, "Let patience have her perfect work." So I concluded that it was the Lord's will that I should preach, perhaps it was not his time as yet, and thus my troubles gradually subsided for a short time. Eventually I was again aroused by this text: "Blow ye the trumpet in Zion."—Joel 2. What to do I knew not. To preach I could not, and to refuse I was afraid might be rebellion. No one can understand the great strait I was then in save those who have been in similar condition and traveled the same way.

But after thus struggling in mind for about three years I found, like Paul, that "Necessity is upon me, and wo is unto me if I preach not the gospel." In 1875 I changed my place of residence, and getting a letter from Fellowship church I presented it and was received as a member at Mill Creek, in same county, and the same day the church liberated me to speak in public as I might feel impressed. But this did not cause me to make the effort to preach. I had all confidence in the

judgment of the brethren and sisters, and in any other matter would have much preferred their judgment to my own; but in this matter I knew not what to do. Finally, as I was again getting very low in health, began to believe if I did not try to preach the Lord would kill me, and as my dear brethren were constantly urging me to take up the cross, I did so, and in January, 1877, I took my first text, and hobbled along the best I could. After about one year had passed Mill Creek Church was called upon by other churches for my ordination. A presbytery consisting of Elders L. D. McConico and J. K. P. Burns convened with the church on January 26th, 1878, and after examination I was duly set apart to the work of the gospel ministry. Since that time I have served, as best I could, from two to four churches, desiring to know nothing among them save Jesus Christ and him crucified. And now, Brother Mitchell, I send this to you. In trying to be brief many things are left out that I would gladly have said had it been prudent to have occupied so much space. After examination, you see fit to publish in our welcome MESSENGER, do so, and if not, no harm done.

May God in his mercy keep us all from harm, and grant peace and harmony to abound throughout the Zion of our God. How delightful would it be to see the prophecy literally fulfilled, "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

"Then each can feel his brother sigh,
And with him bear a part,
And sorrow flow eye to eye,
And joy from heart to heart."

Yours in hope of eternal life beyond the grave.

Colmisnel, Texas, Feb., 1887.

T. M. NEAL

We regret the unavoidable delay in publishing above

M.

Man should resemble the rivers which, as they receive their rise from the sea, are restlessly returning to the source. Who is so unworthy of God's blessings as man, and who is so worthy of man's praises as God?

Come unto me all ye that labor and are heavy laden and I will give you rest.—Matt. xi. 28.

There is much said in the present age upon the subject suggested in the text quoted. To come to Christ is a matter of great and solemn moment to such creatures as we are, and many instructors are at hand ready to give information on this momentous subject, but the trouble is, they are not agreed amongst themselves. One says, "do this," and another "do that," and the poor bewildered and way-worn traveler is at a loss to know which to do. After trying all his own efforts and they have failed to give relief, he then goes to man for counsel and follows his direction as best he can and till finds no peace, and now begins to conclude there is "no help for poor me, and O Lord save a wretch condemned to die;" and thus he dies, not only to sin but to all legal hopes and human help; and at this critical point, the point of sinking down under the great burden resting upon him on account of sin, Jesus is presented to his view as the glorious Saviour of poor condemned, heavy-laden sinners. Then joy fills the soul and love and faith embrace Jesus, and sweet heavenly rest is experienced and the tongue speaks in praise, saying, Bless the Lord, O my soul! Then we begin to understand the text, Come unto me all ye that labor and are heavy laden and I will give you rest; yes, rest from the guilt of sin and its burden on the mind. O sweet rest! We are thus brought under lasting obligations to our great Deliverer to obey him. He speaks in sweet accents of love, saying, If ye love me keep my commandments. Then to all who love him I would say in exhortation, "follow Jesus;" do his commandments, and do not suffer man to persuade you that something else will do as well. Jesus when he was baptized went up straightway out of the water, and heaven blessed that baptism. If we would seek the blessing of heaven it is safe to do as Jesus did and be like him, baptized in the way he was, and also follow him in all his precepts and examples; love one another, and like him wash each other's feet; and spend our days doing his will; and not be found trying to prove by argument that we are his children, but prove ourselves to be his followers by

keeping his commandments, and thus take upon us his yoke, and not man's, and we shall find rest to our souls.

As ever, your truly,

J. E. FROST.

DEAR BROTHER: The subject is one of great interest to all your readers, but I have given no light upon it; yet it is nevertheless true that all truly convicted sinners will finally come to Christ and receive that rest he alone can give, and without which none can be saved in glory. It is alone of God; but I am aware that presumptuous man will assume to do a great deal, and thus deceive many; yet the Lord alone can give life to man dead in sins. Learned men may argue and prove by human reason that men are not dead in sin, but only in sin by practice, and that all they have to do to get out of sin is to quit sinning; which is very pretty talk and looks to the carnal mind very reasonable. But not so to the convicted sinner feeling the burden resting on his heart and pressing his life out of him. Quit sinning! nothing would afford him more comfort. But I thank God there is a way out of sin; and Jesus is the way; and no man cometh unto the Father but by him; and he says, Come unto me all ye that labor and are heavy laden and I will give you rest. Will they come, or will they not? Yes, they will come; with weeping and supplication I will bring them, says the Lord.

Shelbyville, Tenn.

J. E. F.

THE CHURCH AT BUTLER IN CONFERENCE

Inasmuch as Elder Rowe thinks we did him an injustice in publishing only a part of his letter written to the church, and read in our February Conference, and published in April GOSPEL MESSENGER; and as it is, we trust, far from us to do him or any member of this church, or any other church, an injustice, we therefor, for his satisfaction, request the publication in THE GOSPEL MESSENGER of his entire letter aforesaid to the church. But not by it to re-open the settlement of the matter then made. We then decided that we would not trouble the church or Baptists elsewhere about the private, personal controversies of brethren on the subject of predestination; and that if they could not discuss this or other points of doctrine in a kind and brotherly manner, it would be clearly wrong to do it with grievous words that stir up strife. And that as brethren had complained of Elder Rowe's manner and words in his pamphlet on predestination, and professed that they were wounded by them, and Elder Rowe himself says in his letter that he was provoked

to it by similar words of other brethren, but that he did not thereby justify himself, etc., we felt that it was sufficient to free ourselves of blame in the matter, as well as Elder Rowe also, to publish only that part of his letter in which he freed himself and the church of blame. And especially so, as he submitted the matter to us.

And whilst we did not accept the charges made against him, seeing no sufficient proof of them in the testimony offered, (and that they were not sent to us) which was the letter of Elder Rowe published in THE GOSPEL MESSENGER for September, 1887, we did think, and still think, that our brethren at Middletown should have laid any charge they may have had against a member of our church, before us, as the proper tribunal to deal with our own members; but as we felt that it would be better for us to submit to it than to precipitate upon the brotherhood a wrangle about predestination the end of which could not be foreseen; and therefore have submitted with the sincere prayer, as we truly believe, that God may forgive the sins of any and all in this matter. (Elder Rowe's letter was written in February.)

Adopted in conference 14th April, 1888.

J. R. RESPESS,

Z. A. FOWLER, *Clerk.*

Moderator.

DEAR BRETHREN AND SISTERS: I stand charged before you, as you have seen, as a railer, a blasphemer, and an infidel, because of my late writings upon the subject of predestination. I was so charged and published in *Signs of the Times*, first singly by the brethren (Beebe), and fellowship withdrawn from me by them without even receiving notice from them that they were offended with me on any account. Their next step was, as published in the *Signs*, to lay their denunciation and declaration of non-fellowship for me before their churches, which was by the churches fully ratified, and their ratification is also published in the *Signs of the Times*. In answer to such charges I have to say that I believe my late writings on the subject of predestination have been written by Divine impulse and aid, and hence if the Lord should require and sustain me I could sooner die than to renounce my conscientious convictions upon the subject. I certainly do not mean to insist that my words have all been inspired. Even the meek Moses, when highly provoked, spoke unadvisedly with his lips, and I confess I have been smartly provoked by such expressions of brethren as I have quoted and reprov'd in my late writings. However, I do not speak of revocation to justify any uncouth or improper expression I may have used, but rather to confess my fleshly weakness and liability to err in expression when contending for gospel truth. My desire is that every reader should, in his own mind, erase from my writings every word and sentence that is unnecessary in defence of my views, allowing me my sentiment upon the subject of predestination, and I ask no more. Each, brethren and sisters, is my answer to such charges as you have seen published against me. It is now for you, as the church of my membership, to proceed in regard to the matter as you may think the Lord and Spirit of the Lord directs. As ever, yours to serve and to submit to your judgment of my case.

JOHN ROWE.

Censorious men commonly take up magnifying glasses to look at other persons' imperfections, and diminishing glasses to look at their own enormities.

OPELIKA, ALA., NOV. 11, 1887.

A. G. HOLLAWAY—*Dear Brother in Christ:*—Your welcome letter of November 2d was received the 9th, and I avail myself of this first opportunity of a brief reply.

I hear that this new and secret order, the "Farmers' Alliance," is causing much distress among churches in various places. Personally, I know nothing of its principles or practice, further than what others tell me. It is said to be a secret institution, and like all others of like character disclaiming any connection with religion or politics, it embodies both in their worst form. I am told it has its "*Chaplain*" to read or repeat formal prayers, and other religious services for the order, thus blending temporal and carnal things with that which is, or should be, spiritual. With regard to a farmers' club, or a meeting of farmer citizens to interchange views and discuss the farming interests for the general good of society, there could be no reasonable objection; but when men enter into an alliance with an oath of secrecy, or even by a solemn pledge, no church that is sound, steadfast and faithful in the doctrine and order of the gospel, can, consistently, allow her members to unite with such institution without laboring to reclaim them from their error, and without expelling them from church fellowship if they persist in such error.

I think that our experience as Christians as well as the teaching of the New Testament, authorize us to believe that the relation of Christians in the church to Christ is the strongest and the most binding of all other relations of life, requiring, if need be, that we forsake father, mother, wife, children, houses, lands and *Farmers' Alliances*, and all other alliances pertaining to this life, for Christ's sake, or for the gospel's sake. They are therefore entitled to the strongest confidence in each other, and should ever be ready, when required by the church, to submit their conduct to the closest scrutiny and inspection of their brethren. But when members of churches unite with an institution of the world which binds them by oath to keep much of their conduct from their brethren in the church, such a course, if admitted by the church, would subvert the order of the gospel by making every member, if le

so choose, a judge of his own conduct instead of submitting it to the judgment of the church.

It seems to me that if members of our churches voluntarily choose to separate themselves in this carnal way from their brethren in the church, and cannot be reclaimed from their error, the church should expel them from her fellowship.

And now, Brother Holloway, I must close. You asked for my "opinion," and I have freely given such as I have, rather on general principles. Whether I shall ever have just cause to change my opinion or not, I cannot tell. Yours in love,
W. M. MITCHELL.

DEAR BROTHER RESPESS: I enclose you a private letter from Elder W. M. Mitchell, written at my request for his views on the propriety of Baptists joining what is known as the "Farmers' Alliance." His views on the subject are so much in accordance with my own, that I want the brethren to have the benefit of them as well as myself. I do not understand that Baptists have anything to do with the practices of any institution so far as its merit or demerit is concerned. I know it is generally believed by the world and other denominations that because we do not permit our members to join those secret institutions, that we are opposed to them as worldly organizations; but such is a mistake, and we are misunderstood on the subject. We have been accused of being in favor of drunkenness because we do not advocate temperance societies, and join them. We are also understood as being opposed to our children reading the Bible because we do not patronize Sabbath schools. Now I think we are entirely misunderstood on all these points. I will simply give the reasons why I am not willing to tolerate them. Nearly all the old institutions, Masonry, for instance, is a time-honored institution, and is a moral institution, and like all the others is a worldly organization, and I am willing for the world to have them. But if I am what I profess to be I am not in need of a moral institution to aid me in my pilgrimage in this life. If one is in nature's night, and the world can throw any moral restraint around him, I do not object. If we are traveling of a dark night we may procure a lamp or torch, but they give us no points of the compass, but it is all we can

do; it is all the light we can have, for we cannot make the sun shine. Now I think it would be wrong to give a traveler a torch and tell him it is the sun, or is equal to the sun, or will lead to the light of the sun. I think such would be misleading and deceiving. But if we are walking in that light such as shone around Paul above the brightness of the sun, I think it is disparaging to that light to insist that a torch would aid us in our journey through life. I have a good deal of experience in the institutions, and I find no duty that any institution required of its subjects but what is fully taught in the New Testament as the law of Zion; and if a child of God will try to live up to the requirements of the law and order of the gospel of Christ, he will find everything that is needful for his good and that of his fellowman; and if it is performed as a duty and to the glory of God, he will be blessed in his deed, and he will have everything necessary added unto him.

The Farmers' Alliance may be a good institution, but it is an institution of the day; and it seems to me the great question that would present itself to me if I should attempt or think of joining, would be, does my temporal wants or worldly interests justify me in violating a law of my church which I believe to be authorized by the word of God? Brethren, the world is full of institutions and combinations, and I do not think there ever was a time in the history of this government when Baptists were in greater danger of being entrapped by entangling "alliances." And I would admonish brethren to be on their guard and stand aloof from all those organizations, whatever is claimed for them, for they are of the world, and they will have the patronage and friendship of the world, and the world is opposed to Christ's kingdom. Yours in hope,

Fish Pond, Ala.

A. G. HOLLOWAY.

The above letter has been mislaid.—R.

Thousands of professors prize the wages of religion above its works; but a Christian will prize its work above its wages. Give me that singular preacher who prefers his labor to his lucre, and the flock he attends to the fleece he obtains.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,.....EDITORS.

ARTICLES OF FAITH.

DEAR BRETHREN AND READERS OF THE GOSPEL MESSENGER AND PRIMITIVE PATHWAY: As my name appears in each number of this magazine as corresponding editor and general agent, it is doubtless expected that I should write an article occasionally; and as it has been several months since I wrote anything for the public eye, I am advised by Elder Respass that something of this sort is desired. Should any one be curious to know why I have been silent for a time, I will just say that I have not felt like writing, and consoled myself with the thought that the columns of our monthly magazine would be filled with better matter from the pens of more worthy and capable writers than myself. I feel no special impulse or inclination to write at the present time; but will endeavor to direct the mind of the reader to the first article of our abstract of principles as printed in the Minutes of the Conecuh River Association, which reads as follows: "We believe in only one true and living God, and that he reveals himself to his people in his word under the character of Father, Word and Holy Ghost, and these three are one." Only two passages of scripture are quoted in said document as proof of this article, viz., John i. 1: "In the beginning was the word, and the word was with God, and the word was God;" and 1 John v. 7: "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one." As further testimony we cite Malachi ii. 10: "Have we not all one Father? (Abraham is here alluded to as the father of the Jewish nation) hath not one God created us?" See also Job xxxi. 15, 1 Cor. viii. 6: "But to us there is but one God, the Father, of whom are all things, and we in him (marginal reading, *for him*); and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. xii. 6: "And there are diversities of operations, but it is the same God that worketh all in all." Thus we see how the inspired testimony runs, and we declare in our

printed abstract, and by the act of joining the church that *we believe* all this.

Would it do any harm to ask those who have subscribed to the above article, how and by what means they have been induced to believe in God? Let me quote here Eph. iv. 4, 5, 6: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Now remember, there is one Lord Jesus Christ, and we by him, as quoted above, the pronoun *we*, including the apostle Paul and the church of God at Corinth, them that are sanctified in Christ Jesus called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.—1 Cor. i. 1, 2. It is evident to my mind from this testimony that, if we are just what we claim to be, we are made so by the one Lord Jesus Christ. We are created by him (Col. i. 16); sanctified in him (1 Cor. i. 2); preserved in him (Jude 1 verse); redeemed by him (Gal. iii. 13), and "by him believe in God, that raised Him from the dead and gave Him glory, that our faith and hope might be in God."—1 Peter i. 21. Now don't these scriptures show most clearly by whom we mean "we believe in one only true and living God?" "Who then is Paul, and who is Apollos, but minister by whom ye believed, even as the Lord gave to every man?"—1 Cor. iii. 5. "Think soberly, according as God hath dealt to every man the measure of faith."—Rom. xii. 4. "For unto you it is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake."—Phil. i. 29.

Now, dear reader, consider in the light of the above scriptures, what a wonderful profession we make when we join the church and subscribe to the first article of our faith. We are received, not as mere nominal professors, but as true and genuine believers in God and in Christ—as believing, not without an efficient cause, but by the power and influence indicated in the foregoing scriptures. When we have thus declared our faith in God and in Christ, we are expected to accept with joy the holy teachings of the scriptures which we declare in the second article of our faith to be the word of God, and the only rule of faith and practice. W

hereby claim to believe in God as one, in the holy trinity, or triune God. We are expected, moreover, to believe in and fully recognize him in his holy and infinite character as described and portrayed in the scriptures, as the only true and living God, infinitely good, holy, wise, just and almighty; as the sovereign of the universe, whose power is bounded only by his other and equal attributes; as the God of love, the God of all grace, the God and Father of our Lord Jesus Christ, the author of our being, the preserver of our lives, and the Saviour of our souls. We can and do, if our belief is true and influenced by evidence afforded by the Spirit of God, hope and trust in him alone for life and salvation, and joyfully accept the blessings he bestows with reverence and gratitude. We can also joyfully accept the truth that "there is one God, and one Mediator between God and man, the man Christ Jesus," (1 Tim. ii. 5,) and if we believe this scripture, and act upon it, we are delivered from modern priestcraft, and all the spurious operations of worldly religion; for we believe in God by Christ, and receive salvation and righteousness and eternal life from God, through Christ, the one Mediator.

If the Lord will, I will write my next letter on the second article of our faith.—H.

THE NORTH AND SOUTH GIVE UP AT THE COMMAND OF GOD.

A beloved brother from a distant State writes a card October, 1887, saying, "Will you please give your views through next number of the MESSENGER of Isa. xliii. 6, without stating by whom the request was made, and oblige," etc. The text reads: "I will say to the north give up; and to the south keep not back; bring my sons from far, and my daughters from the ends of the earth;" and the next verse adds, "Even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."—Isa. xliii. 6, 7.

The first impression we ever felt with regard to preaching the gospel of the Son of God, came upon us suddenly as a flash of lightning, and with such a shock

and power within the soul as caused us 'to tremble the awful grandeur, majesty and power of God, for we did feel God had spoken within us while we were reading these words in the 4th chapter of Isaiah: "Declare his doings among the people, make mention that his name is exalted." And though more than forty-five years have passed since we first felt the power of the word of God thus speaking so suddenly, and so irresistibly within us saying, "You have to preach and declare God's doings among the people," and though we have by the grace of God tried to preach hundreds and even thousands of times, and also written many letters to private correspondents and through our papers, yet our theme has been during all these 44 years "Declare God's doings among the people" in reference to the salvation, preservation and eternal glorification of fallen sinners. And now we are old and gray-headed and will soon be called to lay our armor by forever leaving this mortal state, we see no cause of changing our theme of preaching or writing, but daily feel more and more assured that it is "God's doings" that the heaven and the earth and all that are therein are created by the word of his power; and that it is his doings that man is created, and though it is by "One man that sinned entered the world and death by sin," yet it is God's doings that save sinners from their sins. It is his doings to "save and call them with a 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." And though sin has had dominion and power sufficient to "reign unto death" yet it is God's doings that his grace reigns through righteousness unto eternal life by Jesus Christ our Lord, so that where sin abounded and was made full manifest by the detecting power of the law of God, grace has much more abounded and proved to be an overmatch for sin.

In the text submitted for consideration by our brother, it is God that speaks. And first, he declares in the most absolute manner what he will do for his chosen people, no matter where they are, or how far off, east, west, north or south. He will say to the north give up; to the south keep not back.

It will be seen that here are the firm, absolute and

neconditional promises of God. The scriptures abound with them, and though they are exceedingly great and precious promises, yet not one of them can possibly fail to be fulfilled. These promises are freely and sovereignly made, and their fulfillment is not based upon any good to be done or that is foreseen will be done by man, but they are based upon the perfections of God, his immutable oath, and upon the death and righteousness of our Lord Jesus.

There is one other thing which stands prominent in the text and its connection which would be well to notice, and that is, these great promises embrace none but God's own chosen and redeemed people. He identifies them by unmistakable terms, saying, "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel—Fear not; for I have redeemed thee, I have called thee by thy name; *thou art mine.*" Again he saith of those people who are embraced in these wonderful promises, "I have loved thee"—"Fear not, I am with thee; I will bring thy seed from the east and gather them from the west. I will say to the *north* give up."

In a geographical sense the words North and South signify opposite directions one from the other, and sometimes in the scriptures they are spoken of figuratively to represent cold and heat, terrible calamities, whirlwind and storm. "Cold cometh from the North with God is terrible majesty." But the most direct idea in the text, "I will say to the north give up, and to the south keep not back"—is, that it matters not where, or in what part of the world the Lord's chosen people are, or what may be their differences in outward surroundings or influences, whether in heathen lands or in civilized countries, the Lord knows them in a peculiar sense as his people, even when in the quarry of nature, "dead in sins,"—and at his own appointed and redestinated time he will speak an omnipotent—life-giving—irresistible word, that will give life to the dead, which will be personally felt and experienced by each child of God for himself, and will be followed by seeing, feeling and understanding things about himself and about God in a sense he never before had seen, felt or known. God has spoken by his Spirit, the word is gone forth as the lightning and it has taken effect—a

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man who was dead in trespasses and in sins is quickened by the omnipotent word of God; that same word that spoke the heavens and the earth into existence from nothing, and the same word of power that brought again our Lord Jesus Christ from the dead. And the glory of the matter is that not one of these designated people is to be left out of this effectual call. They are designated as the Lord's sons and daughters. He says of them, "Thou art mine." His promise engages to bring the sons from far and the daughters from the ends of the earth, even every one that is called by his name. The promise is to all that are afar off, even as many as the Lord our God shall call.—Acts ii. 40.

But whatever may be the literal application of this text with regard to gathering national Israel from the countries where they had been in captivity, it no doubt has a deeper and more far-reaching prophetic application to the calling of both Jew and Gentile to the knowledge of the truth in the gospel dispensation. The Lord tells us by the prophet both what he will speak and what he will do. "I will say to the north give up, and to the south keep not back; I will bring my sons from far, and my daughters from the ends of the earth." The Lord calls them sons and daughters even before they are brought into a knowledge of that relation. Christ bare their sins in his own body on the tree of the cross. He died and rose for them, and now his never-failing merits are an all-prevailing and continuing intercession for them. They are the Lord's people, and they are so near and dear to him that it is said they are his portion. "The Lord's portion is his people." Jacob the lot of his inheritance, he found him in a waste howling wilderness; he led him about and instructed him; he kept him as the apple of his eye. And in harmony with our text the Lord Jesus speaks of his people among the Gentile nations under the figurative name of sheep, saying, "Other sheep I have which are not of this fold," that is not of the Jewish nation; "them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd."—John x. 16.

It will be seen by this text last quoted that our Lord designates his people among the Gentile nations as sheep even before they are called by grace to the gospel.

fold; yea, even hundreds of years before they are born into this world, and says, "they shall hear my voice." The voice of Jesus is a voice of power and life, and no creature in earth or heaven can utter that voice save Jesus himself. He engages to bring his sheep, yea he says, "them *I must bring.*" The north gives up at his omnipotent word and the south cannot keep back when he speaks.

But is there not something experimental in the text, especially in that clause of "Bringing my sons from far, and my daughters from the ends of the earth?" Literally, the words "from far," and "ends of the earth," signify at a great distance off—even to the ends of the earth, so far that none can go any further. And also the Lord's chosen people among Gentile nations are represented in distinction from the Jewish nation as being far off, but by the blood of Christ they are made nigh; and thus it is written, "But now in Christ Jesus, ye who some time were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us."—Eph. ii. 13.

But does not the holy call of God come home with irresistible power to each child of God? And does not each convicted sinner feel personally and individually for himself that he is guilty before God and justly condemned to eternal banishment from his peaceful presence? And as each one is made sensibly to feel and know his corrupt, sinful and ruined condition, does he not feel the need of salvation? But what are his views of attaining deliverance? Like all others in like condition, he knows nothing of salvation save his visionary and deluded views of a conditional system as based upon human merit. His views are all earthly upon this point, and he resorts to, and relies upon them for acceptance with God. But what is his astonishment when he finds and feels himself to be far off from God, even a poor outcast, further from God in point of a holy nature and a pure character than he ever felt before; and so far as human merit is concerned, he is at the ends of the earth; all his earthly plans, hopes and systems are cut off, and at an end, and yet he feels to be further from God and further from mercy or

deliverance from his burden of sin and guilt than ever at any time before in all his life. Earthly hopes, and earthly religion, ends with him.

Now as the Lord has promised to bring his chosen ones from the ends of the earth, may not the reader take comfort if he has ever felt to be thus far from God, and may he not rejoice that the promises of God embrace him? And still further, may not his faith be strengthened to know that his religious experience, though he feels to be at the ends of earth, is in harmony with the written word of God? The Lord brings all his chosen people from the ends of the earth, saying, "Thou Israel, art my servant Jacob whom I have chosen, the seed of Abraham, my friend—Thou whom I have taken *from the ends of the earth* and called thee from the chief men thereof and said unto thee, Thou art my servant, I have chosen thee and not cast thee away."—Isa. xli. 8, 9. No one ever confides alone in the God of Israel for salvation till in his own experience he feels far from God and at the ends of the earth. Thus the word of God declares, "Thou art the confidence of all the ends of the earth."—Psa. lxxv. 5. No other characters confide or trust alone in the Lord for salvation or ever experience salvation from their sins, save those poor needy ones who are at the ends of the earth. The Lord speaks to them and his word is obeyed. He commands, saying, "Look unto me, and be ye saved, at the ends of the earth; for I am God and besides me there is none else."—Isa. xlv. 25. And as it is God that speaks to bring his sons from far and his daughters from the ends of the earth, even every one of them, the promise is in due time fully verified that the "Lord hath made bare his arm in the eyes of all the nations, and *all the ends of the earth* shall see the salvation of our God."—Isa. lii. 10.

When any poor condemned sinner is led about and instructed of the Lord and brought sensibly to realize that he is at the ends of the earth, and far from God with regard to his salvation from sin, then this blessed promise that "all the ends of the earth shall see the salvation of our God" applies, and comes to him personally and experimentally, and gives him peace, joy and comfort. He then realizes the truth that "The Lord hath remembered his mercy and his truth to the house

of Israel, and that all the ends of the earth have seen the salvation of God.”—Psa. xcvi. 3. It is not something then to him as promised, but something that is known, felt and enjoyed. “All the ends of the earth *have seen* the salvation of God.” None others ever do see, nor will any others ever feel and pray for it as they do.

And now in conclusion, we add that in harmony with the views presented above several texts might be quoted, but time and space forbid. It is to these poor, perishing outcasts that the proclamation of the gospel comes, not in word only, but in spirit and in power. They hear, and feel, and believe, and receive the word preached as none others can hear, feel or believe. It has an effect upon them, and *in* them unknown to others. The word of the Lord has gone forth both as to the certainty of preaching and of its effects, saying, “The great trumpet shall be blown, and they shall come that are ready to perish in the land of Assyria and the outcasts in the land of Egypt, and they shall worship the Lord in his holy mount at Jerusalem.”—Isa. xxvii. It is God’s decree that the gospel shall be preached and that these perishing outcasts shall be fed, comforted and brought to the fold of Christ to worship the Lord in his holy mount at Jerusalem, among his chosen redeemed people.—M.

ESTHER.—FOURTH CHAPTER.

ESTHER’S SACRIFICE.

And so I will go in unto the king, which is not according to law, and if I perish I perish.

When Mordecai’s cry in the street reached Esther in the king’s house, she was exceedingly grieved. Had it been the cry of a prince or noble, or of any subject of the king, high or low, it would have excited her interest as queen; but the cry of Mordecai went like a flash to her heart—because she loved him. Her interest in him was more than the mere official interest of the queen in the subject; it was the interest of an affectionate child in a tender and beloved parent; an interest such as Titus, Timothy and Onesimus would have in Paul as an endeared spiritual father. There was recently in

this State an appalling railroad disaster, in which many persons were killed and wounded, and our interest and sympathy were naturally excited to some extent in reading it. But how different were the feelings of the mother and child looking upon the mangled remains of a child and father. To them, it was an irresistible cause to unutterable grief; because there was a tie between the mother and her mangled son that was not between her and that son, and her grief for her son was such as we could not feel, and was not required to feel. There is a relationship in spirit taught in the scriptures, whether much experienced in this day or not, between the children of God, more sacred and enduring than any natural tie; for it shall never be dissolved. It is one that often requires them to forsake natural parents, wives and children, to minister to and suffer for any with those of no natural kin to them; one that makes the obligations of grace higher and more binding than the obligations of nature. It was such a relationship that existed between Christ and his beloved elect that could not be dissolved, even by her disobedience, that caused him to forsake heaven and the glory of the Father, and to become a servant unto death for her. Their cry, so to speak, reached him in the Father's house, in heaven, as Mordecai's reached Esther in the king's house, and as Mordecai was troubled, so should Esther be troubled. Esther's maids and chamberlains were unable to tell the nature or cause of Mordecai's trouble, only that he was in sackcloth, and crying loudly and bitterly in the street. The first impulse of her heart was to relieve him by sending him a change of raiment, and taking away his sackcloth. But that was easier said than done; and it showed that she had not yet entered fully into his trouble, else she would have known that no outside change would relieve him of it. It was said to us once: "Believe, believe, only believe and you'll have peace!" to which we replied, "I know it but I can't believe." Esther could not go to Mordecai in her own person—the honor of the king and the dignity of her own position forbade it. It would have been as if siding with him against the king. Her love for Mordecai did not warrant a violation of law and propriety in his behalf; nor does our love for brethren warrant a violation of law for them. Christ did not

violate law in behalf of his people, else the church would not have been redeemed by his sacrifice, for it would have been a sacrifice dishonoring to the Father; but he honored the law, and in honoring it he honored the Father. He was related to both the Father and his children—the church. He loved both, and his work of obedience to the Father brought the church into unity with his Father, so that she could cry with him, my Father! and thus they are One in Him. So the church is taught to honor the law, which is holy; to honor the law that condemns her as well as the grace that saves her. Both are alike holy. The church is to honor Christ's law in her Order as well as the doctrine of grace, for Christ is in both; he is as much in our works of obedience as in our doctrine, and we honor him as much in the one as in the other. But we are to worship neither doctrine nor order, but Christ. The sun warms the earth, and clothes and feeds man and beast; without it both would die. But it is not the source of life, and therefore not to be worshipped as some people in the past have done; but we are to look beyond the sun to the creator of the sun and worship him for the sun. We thus trace the sun and all blessings, both natural and spiritual, to the author of them all. Our salvation depends not upon what we believe, but upon our relationship to Christ; and therefore not upon our obedience, but upon his; and believing this, we rejoice in him and worship him. There are troubles, both natural and spiritual, from which expressions of love and sympathy will not deliver us. If a brother be in need of food and raiment, we cannot relieve him by saying "be filled," and "be clothed;" but to relieve him we must *do* something for him. In *doing* we show we have faith indeed. To fill the needy with words, is but to add to his trouble. Faith, as applied to Christians, often means more than simple belief; it comprehends the works as well as the belief of the Christian. When Paul said, "I have kept the faith," he meant that he had not only believed in Christ, but had lived as a believer should. Esther's faith, as well as Mordecai's, required to be tested. To say to a brother "be filled," is no evidence of faith in God or love for Him; anybody can say that much; but to give him of our poverty is faith and trust in God and love to our brother. It is a test of it. Anybody can

obey the promptings of nature; a mother by nature loves her child, and a man his friend; but no man by nature loves his enemy. It is contrary to nature to do it, and can be done only by one under the influence and control of the Holy Spirit, under a law higher and holier than natural law. God, therefore, requires his people to do more than natural men can do, and to believe what natural men will not and cannot believe; because he gives them the ability, and it being of God and not of them, it glorifies him and not them. All to do and suffer as much as they may, they dare not boast of it. God's people are enabled to believe in things not seen, in things contrary to natural experience and human reason, and often to do things that natural prudence forbids. But it may be asked, Is not God the author of natural law? and the answer is that he is; he is the creator, regulator and upholder of all things animate and inanimate. But he is also the author of the spiritual law by which his chosen people, who were sinners as children of wrath, even as others, and were created as others, and as others are under the same natural law, he is the author of that spiritual law, that law greater than, and contrary to nature, by which they are begotten of him and become his sons and heirs, as well as his creatures. The law by which the parent loves the child, and by which the planets revolve in their orbits, as well as the higher law by which the revolution of the planets is reversed, and the natural law held in abeyance and made subject to it, he is the author of, though the one be contrary to the other. God is the author of the natural law of conception and generation in the propagation and multiplication of the human species. But he is greater, so to speak, than the law of nature as the builder is greater than the house he builds; greater in his spiritual law than in natural law. By his spiritual law Sarah conceived Isaac when it was impossible by his natural law, and contrary to nature, and thus the seed of Abraham—the promised seed—was propagated and multiplied; and this is yet the spiritual law. It is God's natural law that the shadow shall go forward on the dial; but to save Hezekiah, he made it go backward ten degrees. This is the law of grace, and this is meant when it is said that God repented. When the shadow went back ten degrees the whole

universe was reversed; the sun, moon and stars turned back in their orbits, else there would have been a universal wreck of all worlds. When the sun stood still on Gideon, the whole universe stood still; there was not a planet, little or big, that moved until Joshua had vanquished the enemies of God. As impossible as these things may seem to human science and man's reason, they are not impossible with God. It is as possible with him to control the sun, moon and stars—the creatures of his hand—as it is to control man and beast. He could stop the worlds as easily as he could infuse life into the crawling worm. All the scientists in the world could not make one little ant that races over the floor, or the rose at my window that sheds its fragrance in the air; nor can they tell how it is made. One of these little creatures is as great a display of infinite power and wisdom as the sun is itself. Whatever God does or has done is right and holy, whether it be to save few or many, to give life or take it; to make the sun go backward or forward, or to make Gideon's fleece wet and then reverse it and make it dry. God is seen in both, though the one be contrary to the other. And our faith is often so tried that we know not which to believe, or whether to believe either, when in fact we are to believe both. And this human reason forbids, and therefore no man by reason or human wisdom shall know God.

When Mordecai, as Job, "looked for good then evil came; and when he waited for light then came darkness" (Job xxx). But in this way—contrary to nature—God elevates his people; elevates by humbling them, and in humbling draws them nearer to him. Christ was highly elevated by his suffering and humble obedience. And we shall find that Mordecai, though now lamenting his breast in sackcloth, that he shall yet be raised higher than even to the king's gate; shall be elevated next to the king. Joseph for his righteousness was cast into prison; but it was that he should be prepared for elevation to the king's house. God's people shall not trust in their own fidelity, though it be of God, it is not God; and it shall not separate them or stop them short of him, but rather be made to lead them nearer to him, but not according to their natural expectation but contrary to it, or according to grace.

Draw me and we will run after thee (Songs iv.) was the cry of the church in olden time, and is yet. I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee (Jer. xxxi). But such drawing! It is a reversal of nature; it is making nature, like the sun, stand still whilst the struggle goes on that it shall be a triumph of grace over nature.

It was with Jonah in the whale; he was taught in the way to say, Salvation is of the Lord! According to natural law he would have been dead and possibly partly absorbed by the fish. But instead of being made a feast to the whale he was a torment, driving him to the bottom of the sea and steering him as a vessel to shore and making him, no doubt, so deathly sick that he vomited Jonah up on dry land. Nature was stayed so that it would have been as easy for Jonah to have digested the whale as the whale Jonah; and, no doubt, the whale was as glad to get rid of Jonah as Jonah was of him.

Esther could reach Mordecai through the king's chamberlain. In sending Hatach to him she afforded Mordecai lawful access to her in the king's house. Hatach was the king's minister and the queen's servant by the will or authority of the king; and he could do nothing even for the queen that would be a violation of the king's law. And the same is true of the gospel minister; he is the servant of the church by the will of God; and the church as Esther the queen was, is officially higher or nearer the throne, yet the minister who serves her is the king's minister; so that his service to the church is obedience to God. Hatach, in communicating with Mordecai by Esther's command, was doing his duty to her and to the king. Thus Esther was taught by Mordecai, and the king's minister became Mordecai's minister to Esther. It is God's order that his regenerated people shall be taught by teachers at his appointment. He calls and qualifies them and they go in his name by authority of the church as Hatach went, and they speak his words.

The adorable and mysterious Trinity is here faintly presented to us and its necessity, in the king, Esther and Mordecai. That we might have access to the Father Christ identified himself with us in our nature, not that it was the beginning of his relationship with us, but rather the manifestation of it. And as Mordecai

he street crying with loud and bitter cry identified himself with every Jew in the king's empire so that his cry was in effect their cry, so was the sacrifice of Christ in a sense the sacrifice of every member of the elect body, little and big, man and woman. And Esther was equally related to Mordecai and to the king, for she loved both and the king loved her, and by her Mordecai had access to the king for his people. It was not, therefore, that Esther heard Mordecai as a matter of law, but it was also a matter of love. So that the spirit of love, which is the Spirit of God, bound the three together in one spirit and they were one, and the Jews were one in them, and therefore nothing could harm the Jews that would not harm them. And they were thus bound together before Haman got his decree against the Jews, bound by the marriage covenant according to law, a marriage based upon love of the king and Esther, that higher law that nothing could dissolve to which Paul refers when he says that nothing shall separate us from the love of God in Christ Jesus.

Sin did for a time separate God's people from him, but it did not separate them from his love; but it was overruled in such a way as to show to them how great his love was for them. In Mordecai, therefore, the Jews had access to the King; by means of her chamberlain Mordecai had access to Esther, and teaching her, impressed her with a sense of her high calling, and she the object of it and her obligations to the King and her people. It is God's order to teach his people by his chosen and qualified ministers. He taught Cornelius by Peter, and the Gentiles by Paul; and teaches his people to this day by them. It is not for us to ask why it is so, but rather to rejoice that it is so; that God has ordained means by which his people shall be instructed and comforted. Cornelius was a child of God before Peter was sent to him by command of the Spirit; it was because he was a child that Peter was sent to him to instruct and comfort him. So it was that Christ's people were chosen in him before he came into the world to them, and therefore he came into the world to save them.

Esther's unity with Mordecai was developed more and more until she realized the obligation of it to be so high that it was a natural impossibility to fulfill it,

and that it could only be fulfilled by grace and not by law. She felt her insufficiency; and strange as it may seem, the more she felt her insufficiency and unfitness the better she was prepared to do the work required of her. The more she unconsciously displayed her sense of unfitness to Mordecai, the more she confirmed him that she was fit, and that her work would be acceptable to the King and save her people. She was not wrought up into this frame of mind of her own natural will, but was brought into obedience when she could no longer resist. Mordecai impressed her that she could not escape the doom of the Jews, for she was a Jew, even if she was in the King's house, and that if she held her peace then deliverance would come to them, and her father's house would be destroyed. This is the faith of God's people as expressed by Mordecai, that God's people will certainly be delivered. And he encouraged her, telling her that he believed she had been elevated to the throne for this very emergency of the Jews. There was no envy in Mordecai's bosom at Esther's elevation; he loved her and her people too well to envy her higher ability to serve them. He was thankful for it, that God had endowed another of His people with ability to serve them in a higher way than he could. How thankful the people of God should be to him for faithful, humble, unselfish and suffering ministers. When we think of some of them now in old age, whose lives have been lives of affliction, self-denial and poverty, we would be more thankful than we are if we could that God has given us such men, especially as we have come so far, so very far short of it ourselves. But we are often saddened that they are so much unappreciated and neglected. But Esther was wrought up to it at last, and she sent Mordecai word to gather the Jews together and fast for me night and day three days, and I and my maidens will fast likewise, and I will go in unto the King, which is not according to law, and if I perish I perish. The Spirit brings us to it in due time; and when it is done nature is stayed, nature is unfed, neither eats nor drinks; it fasts and is brought down; the sun stands still and is turned back whilst the struggle against nature goes on. It is a reversal of nature's law; it is not of the natural spirit but of the Spirit greater and holier than nature. The

ays and nights lay Jonah in the belly of the fish; three days and nights was Christ in the heart of the earth; and three days and nights was nature held in obedience whilst Esther cried to God. On the third day she arose and went in unto the King, and shout, O Jews, far and near, even to the ends of the earth, that your redemption from death was secured by Esther's offering for you. And they would have shouted if they had known it; but it was not yet revealed to them. And the King held out the golden scepter to Esther, which was a pledge of the deliverance of every Jew.

R.

The eight last lines in May issue, on page 226, need a word of explanation. We gave our printer an old English work from which to fill out the bottom of pages when necessary; and the lines alluded to mean more in this age than in the age in which they were written. In the author's day, there would probably no fault have been found with them; but in this day we object to them as savoring too much of Arminianism.—R.

OBITUARIES.

W. J. BEASELY AND ELI BEASELY.

Brother WILLIAM J. BEASELY, was the only living son of David and Nancy Beasley. He died on the morning of the 26th October, 1887, after a long and painful affliction. He was born in Bulloch county, Ga., Oct. 16, 1852, and was raised to manhood with a good moral life, which made him many friends. In September, 1879, he was moved, as we hope, to the Lord to come to the church, and was received and baptized by the pastor, and from that time to his death, we feel safe in saying that he bore the mark of his Master—ever filling his seat and bearing his burden. We feel that the church can mourn her loss. He was ever dear to me, as his pastor, welcoming me with him to his home. I often visited him, and the last time he showed me the spot where he lost his burden. As a dear one he was a dear one, and his place can never be filled. His parents miss him so much, and may God bless them both in their lonely condition, and shed upon them the light of his reconciled countenance, and work for their redemption by this dispensation. He leaves four sisters, many friends and relatives to mourn, and may God direct their steps in this life, to meet him above.

To his dear, broken-hearted wife and six little orphans: Your head and life is taken away and is gone, and may God bless you, dear Janey, and

be to you a husband, that you could see some of your children walking in the footsteps of their father. The Lord bless you and your children is my prayer. And may we all be submissive to the Lord's will. I feel lonely when I go to DeLoach's Church now.— My dear Brother Beasely is very lonely indeed, and may God bless you, my dear brother-hearted brother; trust in Him; He is able to make every sorrow of you good.

The younger son ELI BEASELY, departed this life November 19, 1882. On his death-bed he made known to his dear wife that he hoped the Lord was his Lord. This second son leaves a wife and three sons to mourn their loss, and may the Lord bless these orphan children. This son came away from his native country, and his great desire was to see his father before his death. Eli Z. Beasely was born 13th Feb., 1856, and died Feb. 19, 1882, making his stay twenty-six years. So both of these sons have passed away. Peace to their ashes. A. R. STRICKLAND

ELD. W. J. CAUDLE

Was born January 25, 1836, in Logan county, Tenn.; at the age of 17 years was located in Texas; at the age of nineteen was married to Mrs. Sallie Daffern; united with the church of the Primitive Baptist faith and practice in June, 1860, was set apart to the work of the ministry in 1874, at Providence Church, near Mt. Vernon, Texas, by Elders W. B. Stringer and S. W. Blackman, where his membership remained till his death, January 6, 1888. He was a faithful under-shepherd to the several churches of his charge. But he has laid his armor by; we hear his voice no more, and we believe and hope faithfully that our loss is a never ending gain. He leaves a wife and seven children to mourn the loss of one so dear to them. May the good Lord bless them in their bereavement, and give the good people a heart of condolence towards them, is the prayer of the unworthy Brother, C. A. SHELBY

“Know ye not that there is a prince and great man fallen this day in Israel?”

WHEREAS, God has called from us Elder W. J. Caudle, who was known to be of the Primitive Baptist faith and practice; who was dearly loved by his brethren, highly esteemed by all that knew him; whose energy displayed in his work of the ministry is ever to be praised;

We, the Primitive Baptist Church at Providence, Mt. Vernon, Texas, beg leave to state that we realize in the fullest sense, that we have lost a jewel whose worth words cannot express. He died January 6, 1888. Language cannot express our appreciation of him, and the regret we feel in sustaining his loss. May the blessings of God comfort the bereaved widow and mourning children.

W. B. STRINGER, Ch'n	} Committee
J. W. SHELBY,	
J. DOZIER,	
C. A. SHELBY, Sec'y.	

MRS. ANNA DEBORAH SHIRLEY.

Died at her home in Chambers county, Ala., on the morning of January 20th, 1888, Mrs. ANNA D. SHIRLEY, wife of E. D. W. Shirley, and daughter of J. A. and M. D. Smith, now in Bell county, Texas. She was in her 20th year, and had been married only about 16 months when the loving couple, who had lived so happily together, were parted forever in this world by death. Her little infant son, one-half hour old, died two days before, and thus both are forever gone to that long home from whence none ever return. Two doctors were in attendance, and our son stood at his post as a faithful and loving husband, while his mother and myself were with him day and night helping do all we could for her. Language fails to tell how keenly we feel this heavy stroke of our God, in taking one from our midst whom we had learned to love so much. The bereaved husband says he feels like he had lost all that is to him worth living for. Will Christians all join us in prayer to God for reconciliation to his will; though we do feel that we even now have much to reconcile and comfort us, when we remember that she died not without hope in Christ, which she obtained through grace October, 1885. She had never joined any church. She told her father of her hope a few days after her deliverance from the power of darkness, and also confessed the same to me and her husband, and gave him to understand that she was waiting for him to go with her to the church. I do think she was a pious, orderly and model woman in every respect and in all the relations of life that she was called to fill. Enclosed find 10 cents for the number of the MESSENGER containing this obituary. Send it with mine for her husband. J. A. Smith also requests copy sent his mother, Mrs. Euzeba Smith, Lafayette Springs, Miss. (No money is sent.)

Tuller's Cross Roads, Ala.

J. H. SHIRLEY.

MISS LULA C. PICKARD.

The subject of this notice, MISS LULA C. PICKARD, died at her father's residence in Camp Hill, Chambers county, Ala., February 8th, 1888, in her 24th year. She was the daughter of John and Gillie Ann Pickard. She had been sick and gradually declining with consumption for more than six months, but was not entirely prostrated till about four weeks before her death, during which time no one talked much with her religiously, as the doctor thought it might excite her too much. A few minutes before her death she called for her father and mother, but could say but little, and soon fell quietly asleep to wake no more till God shall raise the dead.

Please publish above in GOSPEL MESSENGER and send *one* copy of the number containing it to John Pickard, Camp Hill, Ala., and one to Mrs. Pleas Smith, Cusseta, Chattahoochee county, Ga.

Twenty cents received.—M.

MRS. DRUCILLA M. TODD.

After a long and distressing affliction of five years MRS. DRUCILLA M. TODD died at her home in Tuskegee, Ala., at 4 A. M. February 26th, 1888, in the 28th year of her age. She was the daughter of T. B. and M. J. Patterson, and a devoted child. She leaves a father, mother, two sisters, a brother, a dear husband and four sweet little children, besides many relatives and friends, to mourn.

About 10 the morning before her death she asked her mother to take her over, as she had been blind and helpless for near twelve months. Her mother did so. She then said, "That will do now; I am going to die. I am ready and willing to die. Call in Henry (her husband) and the children." She was told that Henry was gone to the shop. "I fear," said she, "he will be too late to hear me talk any more." She kissed her children, giving them her dying charge to be good children, and she said "Mother, take my sweet little children and raise them right. I hope God will take care of my children." A lady standing by said you must put your trust in Jesus. She said, "that has been my trust for fifty years." "There is none other in whom to trust." "I am so happy, I am so happy—so happy—so happy! My troubles are all gone, I am so happy." "O, I am going home to rest." Her husband came in and fell upon the bed weeping. She said, "Don't weep for me, I am going home to rest; take the sweet children and raise them right." She said "I have been in a kind of trance for eight days, much pressed and heavily burdened in spirit, but a great change has taken place, and I am now easy." She spoke of Mr. Thompson being a Primitive Baptist, and that she had wanted to go with her husband to join the church, but not "I am going home to rest"—and soon she fell asleep in death without a struggle. The above has been sent us by Brother W. P. Thompson, without signature.—M.

BENJAMIN HAYGOOD.

BENJAMIN HAYGOOD was born in Clarke county April 1841, 1799, and died August 17th, 1887. His family was noted for longevity. He was the youngest and last of a family of eight children, whose averaged age was over 80 years.

He lived in Clarke county until 22 years of age, when he came to Monroe county and settled in almost a wilderness, his nearest neighbors being several miles away. He often spoke of his adventures and hardships when commencing life in the wild forest of Monroe, before the man had left his hunting grounds and the wild animals the swamps and canebrakes. He lived at the place he settled up to his death. He was married to Mrs. Johnston, of Jones county, in 1823. Early in life he united himself with the Primitive Baptist Church, and lived a faithful and consistent member for 60 years. He was at the division of the Baptists in 1836 as a delegate from his church (Mt. Pleasant). His ordination was several times called for, but would not submit to it, preferring to be an humble exhorter, serving the churches around him in that capacity as long as he was able to do so. He was afflicted for many years, and was confined to his bed for 17 months, in a helpless condition before his death. He was ever ready to help the needy, to administer the wants of the sick, and comfort those that were in trouble. He was known as a peacemaker, striving always to settle disputes and difficulties among those around him. But few lived the life of a more dutiful and devoted Christian than Uncle Benny, as he was commonly called. His walk was ever orderly, his conversation godly. It was a great pleasure to him to have his brethren around his fireside, for he loved the precious brethren, and was delighted when he could do something for their comfort or pleasure. Though frail in body, he resisted the strong hand of disease and affliction, and bore his cross patiently and bravely many years. But at last he is peacefully sleeping a rest of calm and sweet repose; from earth, with all her wicked ways, he's freed at last. Though dead, yet he liveth. To die, was a release from sin and sorrow; to the grave only a gate that enters to a peaceful home, a fairer and brighter clime than this, where beautiful songs are sweetly sung in praise to his holy name.

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WAIT TO BE HONORED ABOVE.

I'll wait to be honored above,
What wondrous honor 't will be
When Jesus, because of his love,
Puts a crown of his glory on me.

I'll wait to be honored above,
Where loved ones are watching for me;
And where, with the angels of God,
The face of my Father I'll see

I'll wait to be honored above;
'Tis Jesus invites me to come,
And only because of his love,
My Saviour will welcome me home.

And soon I'll be honored above,
An heir of my God and my King;
Joint heir with the Son of his love,
Whose praises in heaven I'll sing.

O! I'll wait to be honored above.
Not for aught that I ever have done,
But because of the wondrous love
That thus could for sinners atone.

Washed white in his own precious blood,
My Saviour will honor me there,
For, as one of his jewels above,
I'll be whiter than snow over there.

RECEIPTS FOR ELDER HASSELL.—S. H. Luckett, Indiana, \$2; Thos. P. Dohyns, Illinois, \$2; John Axford, New York, \$2; Charles Ivey, Georgia, \$2; Z. C. Chambliss, Florida, \$3; Mrs. Kate Bartley, Indiana, \$1; W. C. Cannon, Florida, \$2; Mrs. Fannie Sewell, Kentucky, \$1; W. H. Ledbetter, Texas, \$1; T. N. Lester, Georgia, \$1; Eld. F. M. McLeroy, Ga., \$1; B. F. Goins, Texas, \$1; Stephen Langford, Kentucky, \$2.50; Mrs. C. A. E. Rabb, Alabama, \$1; J. G. Moore, Georgia, \$1; G. J. Tatum, Florida, \$2; Sarah Massingill, Alabama, \$1; Jas. S. Massey, Florida, \$1; R. P. Long, Texas, \$1; J. F. Sutton, Georgia, \$2; Elder J. H. Purifoy, Alabama, \$1; Elder David Bartley, Indiana, \$2; A. H. Parks, Tennessee, \$1; B. A. Zellner, Georgia, \$1; E. M. Moore, Georgia, \$1; W. E. Zellner, Georgia, \$1; Mrs. Mary Chambliss, Georgia, 50c.; Elder D. G. McCowen, Georgia, \$1; J. F. Childs, Georgia, \$1; W. S. Childs, Georgia, \$1; two other brethren, Georgia, \$1; Mrs. W. M. Jones, Texas, \$2; Elder S. T. Bently, Georgia, \$2; John Pye, Georgia, \$1; Miss Sallie Lasseter, Georgia, \$1; J. C. Norris, Georgia, 50c.; C. J. Reeves, Georgia, \$1; Wm. Clore, Illinois, \$1.50.

DEAR BRETHREN: We desire to build a meeting house for the Old Baptist exclusively, in or near the town of Arlington, Tarrant county, Texas. There are very few Primitive Baptist meeting houses in or near this part of Texas, and round about here the condition of the brethren is such that we have very little prospect of having a house separate from the "nations," unless we can get help from the brotherhood in other parts of the country. If we have favor in your sight, brethren, any contribution, however small, will be gratefully received, "For the ways of Zion do mourn," being desolate in this particular. A correct account of all moneys received will be kept for future reference. Send by post office order, postal note, registered letter, or by express. Addressed to

J. S. COLLINS,

Arlington, Tarrant Co., Texas.

ASSOCIATION NOTICE.—For the information of all who may wish to attend the Siloam Association of Regular Predestinarian Baptists of Oregon for the year 1888, we will state that by agreement of the churches composing said Association a change has been made in the time of holding the same; therefore, the thirty-fifth annual meeting of said Association will be held with the Siloam church, at Harmony school house, some three miles northeast of Mt. Angel, in Marion county, Oregon, commencing on Friday before the fourth Sunday in June, A. D. 1888. Worship to begin at 11 o'clock a. m. Those coming on the narrow-gauge railroad will be met at Mt. Angel by brethren with teams to convey them to the place of meeting. All Old School or Primitive Baptists are cordially invited to attend and join with us in the solemn worship of the Lord our God.

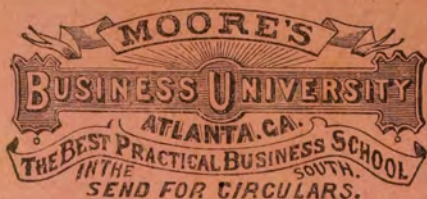
W. S. MATTHEWS,

E. T. T. FISHER, Clerk.

Moderator.

INFORMATION WANTED.—A. F. Camp, at Bodcaw, Nevada county, Ark., wishes to know the whereabouts of William and Nancy Thomas, his wife, and Polly Ann Gideon. She was left a widow near the close of the late war, her husband died on White river, near Desarp postoffice. William Camp also died near the same place. Thomas and family, I think, lived in Jackson county about the same time. Please let me hear from them or any of their descendants.

A. F. CAMP.



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Central Railroad of Georgia.

On and after Sunday, January 15, 1888, Passenger Trains will run as follows; Trains marked thus † will run daily except Sunday. Trains marked thus * will run on Sunday only. All trains daily:

Southwestern Railroad.

Lv Columbus.....	12:15 p m...	10:30 p m
Ar Macon.....	5:05 p m...	6:33 a m
Lv Macon.....	10:19 a m...	3:45 p m
Ar Columbus.....	2:55 p m...	6:20 a m

Columbus and Rome Railway

Lv Columbus.....	3:30 p m...	3:30 p m
Ar Greenville.....	6:10 p m...	6:10 p m
Lv Greenville.....	7:10 p m...	7:10 p m
Ar Columbus.....	10:20 p m...	10:20 p m

M & G Railroad and M & E Railroad

Lv Columbus.....	3:15 p m...	7:00 a m
Ar Montgomery.....	7:13 p m...	11:00 a m
Ar Troy.....	7:15 p m...	12:10 p m
Ar Eufaula.....	10:12 p m...	10:47 a m
Lv Montgomery.....	7:40 a m...	3:45 p m
Lv Eufaula.....	4:37 a m...	4:10 p m
Lv Troy.....	7:40 a m...	7:40 a m
Ar Columbus.....	11:40 a m...	8:00 p m
Ar Troy.....	2:10 p m...	7:15 p m

Columbus and Western Railway

Lv Columbus.....	†3:00 p m...	8:20 am...	\$3.00
Ar Opelika.....	†4:05 p m...	9:35 am...	\$4.00
Ar Goodwater.....	†8:10 p m...	12:35 pm...	\$8.00
Ar Sylacauga.....	9:50 p m...	2:00 pm...	9.00
Lv Atlanta.....	1:25 pm		
Lv Atlanta.....	2:00 pm		
Lv Sylacauga.....	11:20 am		
Lv Goodwater.....	†5:05 am...	2:30 pm...	\$6.00
Lv Opelika.....	†10:20 am...	5:25 pm...	\$10.00
Ar Columbus.....	†11:40 am...	6:35 pm...	\$11.00

E. T. CHARLTON, G. P. A.

W. H. McINTOCK, Sec'y

THE CHURCH HISTORY.

BY ELDERS C. B. AND S. HASSELL.

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Vol. 10.

No. 7.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10^cents.

JULY, 1888.

*All Letters, Remittances and Communications, should be addressed
J. R. RESPESS, Butler, Ga.*

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

*Any one sending us Five Dollars for five new subscribers, shall have
a copy of the Messenger for one year free.*

APPOINTMENTS.

Elder H. F. Fortner, of Florida, will come by way of Jacksonville, Waycross, and get off at Way station, and will preach, the Lord willing, Columbia, Bryan county, Ga., 19th July, at Lower Black Creek, 20; Branch, 21; Fellowship, 22; Lanes, 23; Upper Black Creek, 24; Upper Mill Creek, 25; Hebron, 26; then to the General meeting, in Upper Canoochee Association, at Antioch Church; 30, at Long Creek; 31, Bethesda; 2 Aug. at Samaria; 3, Gumlog; 4, Sardis; 5, Mt. Zion; 6, New Hope; 7, Red Creek; 8, Sunlight; 9, Cedar Creek; 10, Anderson's; 11, Bay Branch; Beard's Creek; 13, Bethel. He will need conveyance.

S. M. ANDERSON

Can any one give me any information about where my dear old uncle Mayo, is, and whether he is living or not? He lived in Alabama the time I heard of him. I am the son of his brother Gidian Mayo, and my name is William Washington Mayo. Direct your letter to Cotton Gin, Texas.

W. W. MAYO

EASTMAN, GA., 13 May, 1888.—DEAR BROTHER RESPASS.—I have witnessed a glorious meeting at Pleasant Hill Church, where I saw an old brother of years, and a lovely sister, baptized by Brother G. F. Powell. It seemed me that I could say with the Psalmist, Truly God is good to Israel, even such as are of a clean heart. It was a solemn thing to see that old brother following, with tottering steps, his Saviour into the liquid grave.

H. H. SMITH

FOREST, TEXAS, April 29, 1888.

DEAR BROTHER RESPASS:—I herewith send you two dollars, one for myself and one for my son, L. J. Starling, to be applied to the relief of Elder Hassell from the burden of debt he is under, by reason of expenditures made by him in preparing the Church History. I humbly trust that the Baptist family will respond to your suggestion in THE GOSPEL MESSENGER sufficient to relieve him of all liability, and leave him something for his trouble in preparing the work, for it certainly is a noble work, and required a great deal of time and trouble to get up the material for it; and he should be compensated for it, for "the laborer is worthy of his hire." I have one of the Church Histories, and think so much of it I would not take many times the cost of and do without it. With love to all the household of faith, I remain unfeignedly yours,

A. M. STARLING

CHERRY LAKE, FLA.—DEAR BROTHER RESPASS:—THE MESSENGER comes regularly, and we enjoy reading it very much, but as we are blessed with regular preaching and good meetings at our church, Mt. Horeb, Madison county, Fla., by our much beloved and faithful young brother, Elder A. Simms, I suppose we hardly know how to fully appreciate it as Brother Z. Chambliss, of Stanton, Fla., does, though it is certainly a great messenger to us. We have great reason to rejoice in the dealings of the Lord with His people in this community. Our church has been very much built up in the past year. Since April 1, 1887, there has been nearly thirty added to the church, and the unity of the Spirit seems to abound. Pray for us, that we may grow in grace and in the knowledge of the truth.

Your unworthy brother, in hope of eternal life,

JOHN COWARD

POTTSVILLE, TEXAS, 14 May, 1888.

DEAR BROTHER RESPASS:—Find enclosed \$2, which I desire to be applied to the relief of Elder Hassell, on the Church History. I can think that the Primitive Baptists can rest well contented until Brother Hassell is relieved of that burden. Surely, brethren, we ought to relieve Brother Hassell all that he has expended in getting up the History. I hope the brethren will not think hard of me if I suggest that all the Regular or Primitive Baptist churches take this matter in hand. Each member pay in a little who can, and send it in a bulk in money order, registered letter, and those that can't pay now, pay a little when they can. Let us remember Brother Hassell is paying interest. A little from all the Baptists who are able to pay, will greatly relieve Elder Hassell.

As ever, your unworthy brother,

WM. KEMPLE

THE GOSPEL MESSENGER.

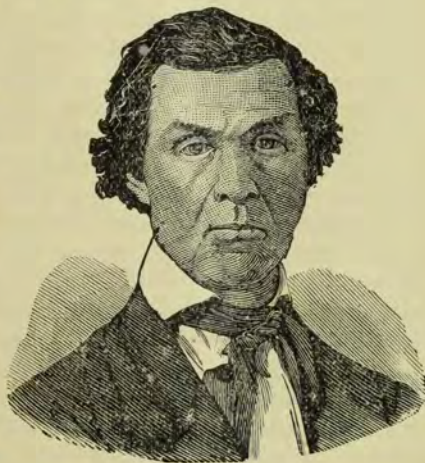
Devoted to the Primitive Baptist Cause.

No. 7. BUTLER, GA., JULY, 1888. Vol. 10

BIOGRAPHICAL.

ELDER V. D. WHATLEY.

Elder Vachael D. Whatley was the son of Robert Whatley, a native Georgian. He was born in Green county, April 16, 1809, and fourteen years thereafter the family moved to Monroe county, Ga., but in common with many children of that day, young Vachael had no opportunities of school education, except two or three months. Being, how-



ever, a youth of promise, and a brilliant intellect, good morals and untiring energy and industry, he utilized his limited opportunities so well that in after years his education, information and general knowledge of men and things was far above an average of many of his young associates; and when, at the age of eighteen or twenty, he became deeply concerned about his soul's salvation, and carefully read the Bible, he greatly and rapidly improved in reading, and to the end of his mortal pilgrimage on earth the Bible was the book of books with him. His convictions for sin were deep and pungent, but after many days and nights of mourning, supplications and prayers, he obtained mercy, at

about the age of twenty-one, and in 1831 he was received into the fellowship of the Baptist church County Line, Pike county, Ga. Three years after was married to Miss Mary Lassater, who still survives him. In 1842 he moved with his little family to Tallapoosa county, Ala., and the next year the writer first met with him as a messenger to the Beulah Association from the church now known as Bethlehem. Having previously read some of his writings in the *Primitive Baptist*, which was the title of a paper then published in South Carolina. We were glad to meet with Brother Whatley, and we were forcibly struck with his tall, dignified and manly appearance, as well as with the meek and savory manner of his speech. He was then about thirty-three years old, and had been a member of the church about twelve years. But during that time the great controversy among the Baptists on the modern missionary institutions had culminated in a final division, and Brother V. D. Whatley, though young, had acquired such a knowledge of the Scriptures and of the doctrine and order taught therein, that when the sad and heart-rending division came he was found among the Primitive Baptists, heart and soul choosing rather to suffer affliction with the people of God than to enjoy the pleasures of unscriptural institutions for a season. But though this was trying to the faith of our young brother, God overruled it all for his good and the good of many others in days to come. He had become conversant with the Scriptures and learned discipline and gospel order so that his words and advice were often valuable to his brethren in all cases of church troubles, even before he had commenced preaching. His general Christian character, his deep concern for the church of God, and the fruitfulness of his mind in spiritual things, had long impressed the minds of his brethren that God had called him to the work of the ministry; but as our brother, notwithstanding all his ability, was exceedingly timid, brethren were generally very cautious not to embarrass his feelings, as is too often done, by even hinting that they thought he would eventually have to preach the gospel of the Son of God. And we well remember how deeply humiliated our dear brother appeared to be when Elder Frank Douglas, of Georgia, while preaching on Sunday

and treating upon a call to the ministry, saw the tears trickling down the cheeks of Brother Whatley, and exclaimed with zeal and tenderness, "And you, too, Brother Whatley, will soon have to *break out at the mouth*. Your brethren felt it before you left Georgia, and now you have come to Alabama. You cannot evade the call of God!" Oh, how our brother did weep; and oh, how we did then feel drawn in brotherly sympathy to him, as we had ourselves been then only three months in the ministry. In a few years, however, his gift was apparent to the church, and after preaching for a time to the satisfaction and comfort of Christians, his ordination was called for, and July 9th, 1852, a Presbytery consisting of Elders Josephus Barrow, Emanuel Brittain, Moses Gunn and James Mayfield, convened with the church at Beulah, Troup county, Ga., of which Brother Whatly was then a member, and after careful examination in the usual manner, solemnly set apart V. D. Whatley to go forth and preach the gospel and officiate in all the functions of the gospel ministry "wherever God in Providence should cast his lot." Soon after his ordination he accepted the pastoral charge of the church at Union, Chambers county, Ala., and besides the church at Beulah of which he was a member, the church at Macedonia, Chambers county, and Bethlehem, Tallapoosa county, Ala., called him. Though one over twenty and the other over forty miles from him, over rough roads, he attended them faithfully, generally going on horseback. Besides the churches above mentioned, he also, during his ministry, had the pastoral care of Concord church, in Tallapoosa county, Ala., and Providence and Bethel, in Meriwether county, Ga. For some years before his death, by unanimous choice of the Beulah Association, he served that body as Moderator, and we still remember when preaching the closing sermon in 1865, when the Association was held with the church at Wehauka, he used the text, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." He seemed heavily weighted with the importance of his text and deeply conscious of his own responsibility, as a minister, not to "handle the word of the Lord deceitfully;" for, as he said, "I feel that I will never attend another Beulah Associa-

tion, and this will be my last discourse that I shall ever preach to this Association." To many brethren this appeared to be strange and visionary, as he was then only about fifty-six years old, apparently in health and in the vigor of manhood and ministerial usefulness and ability. But this presentment was no visionary thing for soon after that time he became greatly afflicted, and after suffering excruciating torture for many days he gently fell asleep in Jesus January 31st, 1866. He was in his fifty-seventh year, and had been preaching only about fifteen years. In the "Tribute of Respect," written by his friend and neighbor, Dr. John B. Goss, a Missionary Baptist, I find the following: "When his brethren and friends visited him during his sickness he seemed revived, and to the utmost of his strength would pour forth his soul in thanksgiving to his heavenly Father for the grace that had been given him. * * "He seemed to be satisfied that he had discharged his duty as a minister to the best of his ability, and felt that he had declared the whole counsel of God, with one exception, and that was the duty of churches to their minister. He regretted that he had neglected even that, for he expressed himself fully convinced that it was as much the duty of the minister to instruct the church in that obligation as in any other cardinal point of the gospel."

Elder V. D. Whatley was truly a great and good man, an able, faithful and useful minister of the gospel. And though he did not have as great a variety in his preaching as some are favored with, he always had the respectful attention of his congregations, everywhere he preached for many years. In preaching his whole soul seemed to become fired with earnest zeal. He was meek and humble, manly, grave and dignified in his address, never condescending to indulge in slang or to tell carnal anecdotes, whether in the pulpit or out of it. It was often said of him that he was "always preaching," by his good Christian and ministerial deportment at home and abroad, in the pulpit or out of it. And his very appearance was calculated to strike one with reverence for him as a man of God. No man graced a pulpit better or looked more like the "right man in the right place" than did Elder V. D. Whatley. His remarks were confined to his text, and

we have repeatedly heard him say that when a minister read a text his congregation had a right to expect him to discuss and expound it to the best of his ability. His addresses were scriptural, and he never indulged in any speculative theories. In conversation he was reserved and timid, but when he did speak it was to the point. At the time of his death his wife and seven children survived him, and soon some of his youthful sons were brought into the church, and one of them (A. B. Whatley) in a few years was preaching, and was called to the pastoral care of the same churches which his father had so faithfully served. How wonderful and mysterious to us are the works of the Lord! It is my request of Elder A. B. Whatley, of Hogansville, Ga., that we have written this hasty sketch of one whom we dearly loved as a true and faithful minister of Christ.

W. M. M.

I will lift up mine eyes unto the hills, from whence cometh my help.
Psalms cxxi. 1.

There is no blessing of this tear-stained world comparable to the revelation of God's love to men, and the gift of faith to their poor hearts. Great is our poverty and desolate our state, if we can only number as our friends the frail creatures of mortality, whose breath is in their nostrils. No arm of flesh, whether wielded by wisest kings or strongest giants, will avail in the extremities of man. No king is saved by the multitude of an host; no man delivered by much strength. A horse is a vain thing for safety, and chariots have lost their occupants in the mighty deep. No treasures of this earth will endure the fire of God's crucible. Ships go down and armies perish before the Almighty's wrath, and before the requirements of his justice, all nations become as the dust of the balance, and guilt-ridden souls tremble as the topmost bough before the storm. Then there is need of substantial help. Tempests must pour their fury upon the earth's wide surface, and earthquakes shake its hidden depths. Pestilence, and war, and famine hang over its course, and the great silent reaper will never cease to use his glittering blade. Cursed has been this earthly planet, and full of sorrow, since man put forth his hand in disobedience, and thorn and thistles and the sweat of labor

mark the footsteps of every generation. Disease and death, pain, misery and woe, blanched cheeks, trembling knees and failing hearts—is not the world full of the since God called sinners to account? but O, my friends these afflictions, the heritage of woe common to men, are but parts of his ways in rebuking sin. The deep thunder of his power who can know, when the majesty of his throne he comes into the hearts of men, and by his mighty spirit convinces them of their ungodly deeds, when indignation and wrath, tribulation and anguish comes upon the convicted soul of Jew, Gentile and Barbarian? When the day comes that shall burn as an oven; the great and terrible day of the Lord, when he shall sit as a refiner's fire and purifier of silver; who may abide in such a day, who there stands before the condemned sinner the witness of the fierceness and wrath of the Almighty God? Who shall be able to stand when God, as a consuming fire, shall declare that the day of vengeance is in his heart, and he shall bid the sword of divine justice awake and vindicate the honor of his throne?

Surely when men shall come to know the exceeding sinfulness of sin—when they realize the majesty of God's insulted law, and find themselves transgressors in his sight—when the heart is smitten and the soul crushed under the burden of indignation—when the strength of man is brought down to the earth—when the righteous God trieth the hearts and reins of men and they are compassed with gall and travail, surely there will be a wailing cry of distress, a lifting of the eyes for help, and blessed be the God of mercy, this cry will not be lost upon the winds. The longed-for help will come; it will come in time to save, and with power to answer the utmost need. That this is so, we have only to consider the expression drawn from the inspiring words of David, the man of God and representative of godly men: I will lift up mine eyes to the hills from whence cometh my help. What a sweet and grateful song was this from a Christian heart! What an abiding trust in the Lord God of Israel, under whose wings he was brought to trust. Could any language better demonstrate a living principle of faith? and wonderful to say, it reveals the strength and boldness of the implanted principle no less than its humility. There is

ere shown no weak and wavering trust in the arm of the Lord. Having found the true anchoring place of a helpless soul, the redeemed cannot turn again to the quicksands of human strength. That has ever proved a thorn-hedge to lean upon, and now the believer, through evil as well as good report, must trust in the hope of Israel. With this faith in his heart he can say, though he slay me, I will trust in him; though the fig tree and the vine forget to blossom; though olives fail and fields are barren; though the flocks be cut off and the stalls are empty, yet will I rejoice in God; yea, though I walk through the very valley of the shadow of death, I will fear no evil. I will lift up mine eyes to the hills from whence cometh my help." O, what confidence can faith impart! Blessings may linger, but no delay can dissipate this faith. Adversities may come, but cannot destroy it. Though this help may be tardy he will wait; though it be not in view, he will lift up his eyes to the hills from whence it cometh. His faith is able to remove mountains, and he knows that blessings will come. Though strong this faith, it is not arrogant; rather, it is lowly and unassuming. It is abiding but not clamorous. Though strong as the lasting hills, it is gentle as the dews of heaven. Though but a little smoking flax, it will not be quenched till it laughs in victory. A bruised reed, it will rise up from storms that overthrow the cedars of Lebanon. If the question is asked, "where is boasting?" in the sense of trusting in human strength, it cannot be found in the children's faith. It does not parade its prayers, and castings, and tithes, as a plea before the Lord. It says not to companions, stand aside, for I am holier than thou. It boasts not of being free from sin these many years. It never claims to move the arm that moves the world. It does not say, I will command this help to appear; it does not say that I will lift up my right arm and bring this help. O, no; its words are, I will lift up mine eyes to the hills; just lift the eyes. A poor Christian must this be, in the world's esteem, who speaks of looking away to the hills for help; but O, what a strong believer, to declare that this help cometh. Say those who have their own bread to eat, their own apparel to put on, who even have help to spare the Lord: What is this? what can there be in a look? Well, go and ask

the penitent and weeping Peter, when Jesus looked such anguish into his soul; ask the poor, bitten, dying Hebrews who looked upon the typical serpent in the wilderness and found it to be life to their souls. All the ends of the earth, who, at the Lord's command have looked to God's lifted Son and found the blessing of redemption.

I will lift up mine eyes to the hills from whence cometh my help. What and where are the hills which distressed and needy souls would look for help? They cannot be the hills and high places and great trees where incense was burned to Baalim, and heathen altars reared. It was not to Ararat this look was given whose summit God prepared for the floating ark which he remembered Noah. That place was of interest as a door of hope to re-people a ruined world, but no healing springs from thence to cleanse the guilty soul. It was not to lonely Nebo the pilgrim looked, the mountain that gave to Moses a pleasing sight of the goodly land the historic spot from whence the great law-giver was gathered to his fathers in the sleeping tomb. The work of the school master must be supplemented by lessons from the throne of God. The help the poor soul now desires must be found far down the stream of time from the grave of Moses. Neither was it to Sinai's brow, that hill of the law, whose craggy heights look up above the Arabian wilderness, that David desired to lift his eyes, for out of this fearful mountain, that burned with fire and shook with tempest, is heard the voice of terror:

“And justice cried, with frowning face,
This mountain is no hiding place.”

My help, says every spiritual, sin-smitten David comes from other hills than these,

“I cannot satisfy the law,
Nor hope nor comfort from it draw.”

I am without strength, and am sore wounded and undone; I must seek more fruitful hills than these, for there is no common help I need, and blessed be the Lord Almighty, who made heaven and earth, there is a hill whose every step is consecrated ground. Up its ascending heights there once was led with base malefactors, One who was able to help and mighty to save, and it is to him and his marvelous work on Calvary's sacrifice

row, my faith would look. Never did ensanguined field witness such tragic scenes as transpired on this chosen spot of Israel's redemption. Never did warrior meet with such foes as when the Captain of Salvation fought the battle of deliverance, with garments rolled in blood. O, to this hill, this hill of the Lord, let my faith ascend, let mine eyes be lifted up; for he hath a sacrifice in this mountain, and the time has come. The Lamb, in purpose slain ere time began, cometh up from Edom with dyed garments from Bozrah to tread the vinepress alone, and stain his raiment with this Idumean slaughter. What a culminating hour was this! It seemed to be the day for which all time was made. The Son of God is there to offer himself, without spot, to God. He is there to put away sin by the sacrifice of himself; to magnify the law and make it honorable; to meet the long-gathering storm of righteous vengeance; to receive the stroke to sinners due; to restore that which he took not away; when the sword of the Lord was bathed, as it were, in heaven, and atonement made for the heirs of promise; when the glorious sufferer should see of the travail of his soul, and should be satisfied; when the pen of eternal justice should inscribe upon the volume of the book that God's will is done; that reconciliation is made by his priceless death; that salvation's work is finished; and that all the house of the true Israel shall be justified and glory in the righteousness and strength of the all-prevailing Lamb of God who taketh away their sins; through whose stripes they are healed, and by whom they are redeemed from all iniquity to serve the living God.

Well may David lift up his eyes to Calvary for help, for it is there alone the free gift of grace hath abounded unto many, and it is alone through the intrinsic holiness and virtue of the offering on that sacred mount that any poor soul shall be saved from wrath, or made to forsake sin's destructive way. It is from Calvary, and all it represents, that help cometh to every sin-sick, heavy laden soul.

But the text says: I will lift up mine eyes to the hills. And so there must be another hill to Christians dear; another mountain interwoven with our Redeemer's history—a chosen spot bearing some conspicuous part in the mission of him who came to tread for awhile

these earthly shores, and here work out the mystery of godliness, being seen of angels, believed on in the world and received up into glory. We have already considered the tragic scenes that have invested Calvary with such transcendent interest to perishing sinners and enriched it with hope and help for dying men. It was there our Lord and great Redeemer came to die, and there he came to conquer death and destroy the grave. It was there he died and gave up the ghost, and there he was buried to rise again. "Now, in the place where he was crucified was a garden, and in the garden a new sepulchre, wherein was never man yet laid," and there they laid our dead Immanuel. He had proven himself equal to the test of love on the agonizing cross; will he now be able to dethrone the monster Death and spoil the tomb? O, ye who doubt the glorious resurrection of our Lord, and consequently the resurrection of his redeemed, behold the issue; come to the new sepulchre on the appointed morn and see if it be possible that it be holden by death. Death had stilled the warm current of his blood; the tomb had received his lifeless form, and the iron-hearted mob had demanded a great stone, an armed guard, and the king's seal to keep him there. "Ye have a watch; go your way; make it as sure as you can." What excessive caution and unreasonable efforts to secure one they had already killed. And so they labored, but of what avail this striving of the potsherd in the great decisive hour so close a hand? The great stone, though bearing Pilate's seal was as powerless to bind as a scarlet thread. It was rolled away to become a chair of state for the Lord's angel to sit upon, who, as a new and stronger guard had superceded the once defiant soldiers who now as Romans as they were, fell trembling back to the state of death vacated by our rising Lord. Poor, presumptuous clay, they became as dead men before the blighting powers of Immanuel's angel, whose countenance was like lightning, and whose raiment was white as snow. And what of our glorious Lord? Come see the empty tomb, and say if he has not raised again the temple of his body. Hear the angel's challenge, will ye seek ye the living among the dead? He has verified his own decree: O death, I will be thy plague; O grave, I will be thy destruction. His words spoken in Galilee

are come to pass; He is risen and is alive forevermore, and because he lives, every one of his dying saints shall live again in the courts of unfading bliss. And now, having destroyed the last enemy, which is death, the Prince of life must be received into these fields of glory until the restitution of all things.

The wonderful scenes in the great spiritual drama of man's redemption, which was enacted, as we have seen, on Calvary, are to be concluded and confirmed on another mountain. Having loved his own, he loved them to the end. Having died for their sins, and risen for their justification, there yet remains the last grand scene of this heavenly mystery which closes with his being received up into glory.

There was a mountain hard by Jerusalem that Jesus loved, and to its familiar haunts it was often his wont to go. There, deep in the olive's shade, or reclining on grassy slopes, he communed with his uncultured band, imparting such lessons and giving such comfort as might make the hearts of kings to leap for joy. Along these wooded hills his kingly word has revealed such power as could only emanate from the throne of the most high God. It was there he wept with the bereaved and broken-hearted, and there he called the dead to life again. It was from this mountain he sent disciples to find the colt tied, whereon never man sat, that he might ride into Jerusalem to visit the temple and see how it was profaned by the demon of money; and sitting on this same mountain side, he told his disciples how there hung over this beautiful temple an awful and complete destruction, and declared what fearful calamities were determined upon the degenerate Jewish race. And when, with his chosen ones, he had partaken of the last sad supper, full though it were of mystical meaning, and when they had sung their last recorded hymn, it was to this mountain they went out to talk of a smitten Shepherd and a scattered flock. It was here, while the dews fell, and the night went on, he talked of the trying ordeal just at hand, and alone with the Father plead and mourned the bitter cup suspended before his lips. Yes, it was dear Olivet, or Mount of Olives, that witnessed such scenes as might make angels weep and heaven rejoice. Centuries before, the far-seeing

prophet had declared that in the gospel day His feet—the feet of our Lord—should stand on the Mount of Olives, and it was to this mountain side he would at the last lead his witnesses, that they might, in the midst of associations dear to all, terminate the happiest companionship ever known on earth. It was here his last act was performed, and that was to bless, with lifted hands, his little flock, and while he yet blessed them, his waiting chariot—a burnished cloud of heaven—received him, and before their steadfast gaze his beloved form disappeared in its flight to the glory world.

To such a hill then, as this, so fruitful of tender recollections, so dear to the friend of sinners, so honored by his presence and his power, so rich with exhibitions of his piety and his love, his weary, sin-burdened people may lift up their eyes, knowing that he who so often placed the seal of his divinity on Olivet for the sake of a handful of followers, meant it for encouragement and help to his pilgrim saints till time shall end. It was on this mountain his feet last pressed the earthly soil, here was his last deed of blessing done, his last words uttered in the ears of men. No wonder these bereaved disciples stood and gazed steadfastly into heaven as if their lives were going away; as if they would gaze forever; as if they had forgotten his sweet words, “Let not your hearts be troubled, I go to prepare a place for you.” And this mountain, with a diadem more glorious than its crown of olives, was to reverberate with words more musical than harps of the invisible world. White-robed angels poured the balm of joy into the hearts of these men of Galilee, and their words float down to us, and down the unfolding years till another commissioned angel shall stand with one foot upon the sea and the other upon the earth, and declare, in the name of Him who made all things, that time should be no longer. “This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” This “same Jesus,” the Son of man, who ascended in clouds, shall by and by be seen coming “in like manner,” that is, in the clouds of heaven, with power and great glory; come to be glorified in his saints, and admired in all them that believe. Wonderful day! when the blessed Lord, who once rode the untamed colt into Jerusalem, shall ride in his

excellency upon the sky; shall bow the heavens and come down with a shout, with the voice of archangel and the trump of God to raise his sleeping saints and bear them home. Wonderful day! when he who once had not where to lay his head, shall have crowns and kingdoms to bestow; when he who had to ask of the fishes of the sea the tribute money demanded by the kings of the earth, shall be so exalted that at his name every knee shall bow, and every tongue confess that 'this same Jesus' is Lord to the glory of God the Father.

Then to these hills, figuratively, the heavy laden sons of men may lift up their eyes for needed help; not to worship the mountains, which were but as altars, but to trust in the mediatorial work that there was done. It is the gift and sacrifice whose innocence and righteousness are ours vicariously, the purifying fire to consume our sins, where we would look to Jesus, the mediator of the new covenant, to the blood of sprinkling that speaketh better things than that of Abel, we look for pardon and the remission of our sins, for justifying righteousness, and for a clear, unsullied title to the inheritance of the saints in light. I will lift up mine eyes unto the hills from whence cometh my help.

Crawfordsville, Ind.

S. B. LUCKETT.

“LET BROTHERLY LOVE CONTINUE.”

This divine command is to the brotherhood of believers in Christ, who “are taught of God to love one another, and are commanded to “be kindly affectioned one to another with brotherly love, and to keep the unity of the Spirit in the bond of peace.” Oh, that the love of God may be shed abroad in the hearts of his people, and that the spirit of love and peace may rule in them, causing them to walk in love as the dear children of God, “as Christ also hath loved us,” and laid down his life for us. For as a people we greatly need the charity that “suffereth long, and is kind,” and which is greater than faith and hope. Paul’s command “all that in every place call upon the name of Jesus Christ our Lord” is, “Follow after charity.”

Therefore, will the dear household of faith kindly

suffer an afflicted and poor brother, who desires the peace of Jerusalem, to entreat them in love to consider and heed the above divine commands? Oh, brethren, let us consider the new commandment of our new Master, "that ye love one another; as I have loved you, that ye also love one another." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." "This is my commandment, that ye love one another, as I have loved you." "Ye are my friends, ye do whatsoever I command you." "These things command you, that you love one another." How binding and sacred is the obligation of the brotherhood to keep these divine commands of the holy and loving Master! Oh, shall we trample them under our feet and war after the flesh? God forbid. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love."—Paul. "Be ye, therefore, sober, and watch unto prayer. And above all things have fervent charity among yourselves, for charity shall cover the multitude of sins."—Peter. How necessary to the peace of Zion that these things be observed, and that we all remember that our "GOD IS LOVE."

For now there is much to call for mourning and supplication, repentance and confession, forgiveness and charity. It is too sorrowfully true of our people that we are biting and devouring one another, and are being consumed one of another. I am now growing old in the service of our Baptist brotherhood, and never before have I known such a time of distress, nor witnessed such a tendency to denounce, cut off and reject one another from fellowship. It is truly alarming and lamentable, and calls for sorrow and earnest crying unto God. Oh, that we might all be clothed with humility, remembering our own infirmities, and heeding this admonition of James, "My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure

then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Oh, brethren, may these truths sink down in our hearts.

"Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful." "Our beloved brother Paul" thus instructs and commands the called of God, who are under law to Christ; therefore, whoever does not thus do makes himself a transgressor, and sins against Christ. Paul again says, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." Paul, therefore, enjoins it upon this household of God to "let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye, therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor."

The beloved John writes, saying: "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love." "Beloved, if God so loved us, we ought also to love one another." "If we love one another, God dwelleth in us, and his love is perfected in us." "If a man say, I love God, and hateth his brother, he is a liar." "And this commandment have we from him, that he who loveth God love his brother also." Now by so doing—fulfilling all the law of love—the brotherhood would "let brotherly love continue;" and then might it be

said, "Behold, how good and pleasant it is for brethren to dwell together in unity." And then the divine evidence that we have passed from death unto life would abide within us, by the sweet knowledge that we love the brethren.

But the Word says, "He that loveth not his brother abideth in death." Therefore, all other gifts and possessions of a religious nature are unreal and vain without love. We may be ever so correct in the letter of truth, very strong in our belief of Bible doctrine, and zealous for a form of sound words, all of which are proper and right if the heart is right; yet if we do not love the brotherhood we are either self-deceived or a hypocrite, and our religion is vain. Hear Paul: "And though I have the gift of prophecy, and understand *all mysteries*, and all knowledge; and though I have *all faith*, so that I could remove mountains, and have not charity, I am *nothing*."

Charity is the love of God shed abroad in our hearts by the Holy Ghost; and the first fruit of the Spirit is love, and closely connected with and following it are "joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And if divine love dwells and rules in our hearts, we will act toward the brotherhood according to this heavenly charity. Paul tells how this is: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. *Charity never faileth.*"

Blessed and happy indeed would be the brotherhood if charity abounded in the hearts of all the household of faith; for then would all count it joy to "let brotherly love continue," and esteem it a happy service to "love one another with a pure heart fervently." And then would the disciples of Jesus happily fulfill the command of their loving Master: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The dear Lord and Master says: "By this shall all men know that ye are my disciples, if ye have love one to another." Oh, how pre-eminent, therefore, is the gift and

race of love! and how each brother should seek to excel in this greatest of the Christian graces, CHARITY. Love is the fulfilling of the law." Love is the end unto which the God of love hath chosen and blessed his people, that they should be holy and blameless before him in love. And our loving Lord says: "As the Father hath loved me, so have I loved you; continue ye in my love." Lord help us. "*Let brotherly love continue.*"

D. BARTLEY.

New Castle, Ind., March 5, 1888.

For this is the will of God, even your sanctification: That you should abstain from fornication; that every one of you should know how to possess his vessel in honor, not in the lust of concupiscences, even as the Gentiles, who know not God.

The above has produced some exercise of late upon my mind, resulting in an earnest desire, embracing the family of Primitive Baptists, that they be reminded of this important fact so completely and forcibly taught, not only by the apostles themselves, but by the leading out and instruction of that Spirit which, as with Jacob, found them in a waste howling wilderness, led out and instructed, &c. And this anxiety has increased as I considered that the Primitive Baptists of the present age, though in possession of necessary instruction to this end, were not one whit behind the apostolic Christian; yet in practical demonstration of this fact came far short of apostolic demonstration, and instead thereof showing plainly—first, the power of addition; second, the very great negligence of their ministers, those whose duty it is to take the oversight of the flock, to continually remind them of the manner as well as character of that Spirit's teaching and of its finite sufficiency as a discipline in every condition. So great is this negligence, that it is often heard by Baptists that "God did not intend that I should be otherwise than I am, or he would have made me so," or that "it is not I, but sin that dwelleth in me," and many other heterodoxies arising only of vain talkers who have considered more the custom of human beings whom they receive as sages, than the instruction of the Holy Spirit. For this cause I write some reflections on the above, not that I feel competent to do justice to the theme, nor that I desire to attain a notoriety among

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the brethren, but that perhaps I might stimulate as well as direct the thoughts of some, especially of those who have obtained a proficiency in the use of the pen, so that a clear picture and a forcible impression might be made in this direction. Now, I verily believe there are thousands who are so anxiously desirous to be obedient that they, from the deepest recesses of their hearts, are looking for a mysterious revelation of the will of God in their particular behalf, who, if told that the will of God was already revealed, even to them, in that particular work which Peter calls a more sure word of prophesy, and that a singleness of eye such as would exclude all dependence on sages or worldly wise men, and fix the gaze on the Spirit's exemplary instruction, then a surprise would be manifested that would astonish the beholder—and that surprise, because it would appear so simple and so very plain that the wonder indeed would be great that it had not been seen before. Thus a growth in grace and knowledge of our Lord and Saviour Jesus Christ would be apparent.

But to make myself better understood on the above for this is the will of God, even your sanctification. By sanctification here is meant that work of God's grace whereby the affections of men are purified and changed from self and the world; this the apostle certifies is the will of God. This the Lord does by his Spirit showing us what we are in and of ourselves, so that we even loath ourselves, and from this standpoint really believe that God cannot be just and justify such unholy beings as we see ourselves to be; and here let me remind the reader that this is no unjust decision, indeed it is the Spirit's own teaching, where, here let me remind you, that hitherto and even now God alone is seen, no mediator; so without a mediator God could not be just and justify such a rebel; therefore let us pause a moment and with John exclaim, "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God." But to return, self is exhibited by the work of the Spirit so fully and perfectly that ever henceforth, brought to this remembrance, dare not trust ourselves, indeed are more afraid of self than outside enemies, how malignant foes they may appear. By this revelation and from it we received such power to withstand the keenest reason-

pon creature righteousness, and therefore thus brought into remembrance of this work of the Spirit. It is revived and becomes so fresh, even present with us, that now there is no possibility of becoming Arminianized. Thus it is the will of God that we should deny ourselves, and thus it is that we have power to do it. But again, do you know of troubles among Baptists, difficulties occurring among them, threatening even the dissolution of church organization? All of this, you readily admit, is not the will of God; but are you honestly saying, "If I only knew what the Lord required of me, I would do it at any hazard." Let me ask of you, by dear brother, or sister, have you not read that Jesus has left for you an example, that you should follow him in all things? Or "I have given you an example, that you should do as I have done to you."—John xiii. 15. Now do not try to amend this, and say that it has exclusive reference to feet washing, but admit that Jesus had a right as well as understanding to select words to convey his own meaning. Let us, therefore, remember that self out of the way, this is no difficult task; but it is indeed a severe task with any unqualified to deny self. Then the commandment is, "If any will come after me, *let him deny himself*, take up his cross and follow me." Have you ever covenanted to do this and sealed it before a gazing world by the act of baptism? Then whence those difficulties? *Think!* Could this exist if this were done? nay, verily! If self were denied, at once being dependent, and feeling need of wisdom, we repair to our great exemplar and learn of him and find rest. All his paths are peace. Thus you see it is made quite plain that instead of the will of God being performed in us, our sanctification demonstrated, and our ability to possess our vessel in honor clearly manifest to his name's praise, these difficulties are numerous. Many go to Egypt for help, as did Israel of old (Farmers' Alliances, Masonic societies, &c.), thus denying our faith, which if in exercise and we really did deny ourselves, no such difficulties could possibly occur; or if repentant, they altogether would vanish like dew drops before the morning sun.

B. L. LANDERS.

Emmet, Ark.

ELDER W. M. MITCHELL—*Dearlly Beloved*:—I hope to have met with you and the dear saints at Hephzibah to-day, and to have heard you preach, but bad weather has prevented; but I desire to talk with you by letter as this is the only chance now. In reading the Scriptures, we find there is much said about the law of the Lord, and about meditating in his law day and night. “The law of the Lord is perfect, converting the soul.” (Psalms xix.) and “the law of the Spirit of life in Christ Jesus, that makes free from the law of sin and death.” and of the law of grace, or the perfect law of liberty that is within the heart. The reading of the Scriptures would be so much more comforting if we were able to discriminate between law and law, and between law and gospel. All created things, animate and inanimate, in the visible heavens above and in the earth beneath, are under law and governed by fixed laws, and controlled by the Sovereign God, who is above all law. Now in obedience to these laws, all things speak forth and declare the glory of God, and this seems to be God’s purpose, both in creation and in salvation, that he should be glorified in all his works. “The heavens declare the glory of God, the firmament showeth his handiwork.” The trees are called upon “to clap their hands,” etc. David says let all his works in all places, in all dominions, praise the Lord. When we look around us and consider the works and the goodness of the Lord, we have much to call forth admiration and adoration. Everything arranged so beautifully, and so well adapted to man in his fallen and degenerate state, to render him comfortable and happy, even in this life. Through the organ of hearing is conveyed to the mind harmony and sweetness of music, through birds and everything almost that we hear. Through the eye, beauty; through the taste and smell, sweetness and delight; also, all kinds of food suited to our earthly condition. So that natural men and women, as the *creatures* of God ought, and can, to a limited extent, “praise the Lord for his goodness and wonderful works to the children of men;” but of course they can only praise him according to the conceptions they have of him, and not as the redeemed of the Lord. But while there is much to admire and praise the Lord for in things pertaining to this world and in this life,

s also according to the law of God that all that is earthly shall vanish away; and when he has accomplished his purpose that he had and purposed in himself in creation, whatever that be, then it will no longer exist; but that power and that Word that created all things out of *nothing*, will speak it out of existence into nonentity. Then there is nothing abiding here—nothing that we can see or think of that is of earthly origin—that abideth forever. Everything on the move and changing continually; all under the sun is vanity. It will not be long, with some of us, before all things of his life will be to us as though the world did not exist at all. But while this is true, we hope for something better; something established on a better foundation, and on “better promises.” If a man die shall he live again? Yes, assuredly; Jesus says, “I give unto them eternal life, and they shall never perish;” “because I live, ye shall live also;” “when Christ, who is our life, shall appear, you shall appear with him.” This is not of flesh or earth, but of God. The children of God, the heirs of promise, are partakers of the *divine* nature: a holy principle is implanted, and the mind enlightened, so that divine and heavenly things are seen and the individual made to rejoice in hope of the glory of God—hope to be partaker of the glory with Christ, and a sharer in the virtues of his death. For he did achieve *victory* in his death, and through death destroyed him that had the power of death, that is the devil. Then, the only thing that we can conceive of that is eternal and never ending, is God himself, and that never dying principle that he gives to his creature man. We are led further to contemplate, that as the children were flesh and blood, he also likewise took part of the same, but did not take their depraved nature; but imparted to them his nature and life, so that they are flesh of his flesh, and bone of his bones, and are heirs with him to an incorruptable inheritance. But what of this body? It is of this earth. The first man, Adam, was of the earth, and the decree is, dust to dust. Yes, that is true, but the second man was the Lord from heaven, a *quickening* Spirit, possessed of all power; even the Godhead dwelt bodily in him; he merely took a body, and in that body dwelt the power of God; and that same Spirit is sent into the heart crying Abba, Father. The body of

the saint is a tabernacle or temple in which the life of Christ and the principle of holiness dwells, and the earthly body will go to the dust from whence it was taken, but that same Spirit by which Jesus was quickened and brought again from the dead, shall also quicken the mortal bodies of the saints, and they shall be raised immortal, incorruptible, in honor, raised spiritual, not a natural body; and thus it is, as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Brother Mitchell, I feel like I am writing on a subject too deep and profound for me, but as far as I can see into it, there seems to be consolation in it to the poor tired child of God while tabernacling here; and as you remarked to me some time ago, that you certainly would die in the trial through which you were then passing, if it was not that Jesus was there with you. But he was with you, and will ever be with you, and after death you will be caught up with him, and so ever be with the Lord. May God bless you. I hope soon to see you. Unworthily,

Salem, Ala.

JOHN N. HURST

EXPERIENCE.

In my youth I felt that I was a sinner, and must do something good, or God would never save me. Besides this doctrine was taught, and I thought it was true, and could not be otherwise. I loved it and followed it for about ten years. I have, I trust, a good old mother and sister who were lovers of the Primitive Baptists, whom I now believe to be the true people of God, who would talk to me, but it did no good; for I thought I knew and could see that I was right, and they anything but right. So I went on with the world and its ways until there came a time that it seemed I would quit trying to do right, for the more I tried self-righteousness the worse it seemed to me I got. So I quit going to their meetings for about two years, when an impression came on my mind on the second Sunday in August, 1885, that I would go out and hear them again, and to see and be seen, as I think they do yet; and while sitting in the house, about the close of the meeting, with

ng they would close, although I had in the past professed to love them and their meetings, it was given me, I trust, then and there, according to the will of the Father, to understand the way and plan of salvation; and my brethren and sisters and friends who may read this, I just want to tell you one thing here: you see my good works that I had been performing so long for his free grace had all failed, and so it is with every child of God, just as sure as there is an All-wise God, according to my little experience in the matter, for it is free grace and a gift of God through Jesus Christ our Lord; and oh, how consoling it is now to my poor, sinful heart, when I am enabled, by the power of the Holy Spirit, to look back on my past life, spent in trying so hard to work for this grace, and could not get it; but I trust, at an unexpected time to me, it was given me, and I was enabled then to see my unrighteousness and sins as I had never seen them before. I did not see how God could remain just and save such a wretch as I then viewed myself to be, for I thought I felt that I was the worst person in the whole world, and that there was a better chance for every body else than for me. I went bowed down and weeping for over two long years often getting up from the family and going to a grove to try to pray to God that if it could be possible, to save a wretch like me; and thanks be to his great and holy name, the thought came to me that if I was ever saved it was for nothing that I had ever done, or could do, and I could at once witness that, for I had tried it sufficiently—I was directed, as I trust, to the church of the living God. And I will tell you, I did not have to wonder, and halt between two opinions, as we often hear the world say, as to where the church was; the very people that I had always hated I then loved. Nor did I get tired of hearing them preach. But feeling my sinfulness and weakness, and being directed to the people that I had always disliked so much, I refused to go, but affliction came on me so great that I was made to realize that whatever God commanded me to do, that I must do; I became so dissatisfied that I wanted to lie to get rid of the burden that was laid on me, feeling so unworthy; but God would not permit it, as that was not what he had commanded of me. I then thought if I would move off, the burden would leave me, and so I

moved about six miles off, leaving a good father and mother, five brothers and one sister and her little family, and spent two years of the most miserable life it seems to me, that man ever spent. I was the oldest of my brothers, and had never married, and it was my lot to live a bachelor, something I thought never would be; but I thought that I would remedy that—I would marry—but that God who checked and chastised John and Paul, would not suffer it, for the duty was not performed that he had commanded me; so I have lived from December, 1885, to the present time unmarried and alone, and carry my washing six miles to my sisters and the balance I do myself.

On the second Saturday in November, 1887, I was driven to the church by these and many other afflictions, to tell God's people what the Lord had done for me. I thought that if that would relieve my mind it would go; but, my dear brothers and sisters, it only filled its place; I thought then that all would be good and well with me; that troubles would cease; but oh, I find that I was mistaken. My whole trouble now is because I cannot do right. At times it seems to me that if I was called from time to eternity that all would be well, and that I can long for the hour to come, for I see so much trouble, and commit so much sin in spite of all that I can do, that I do not want to stay here any longer; then again at times my prospects are dark. But my dear brethren and sisters, I find that when I am enabled to follow after Christ that I have peace and comfort, otherwise it is trouble and sorrow. Dear brethren and sisters, it seems to me now like if it could only be the good Lord's will to give me a little family for an earthly comfort only, that I would be better satisfied to stay in this world of sorrow; but the will of God be done, not mine. By his help and by his grace I am willing to stand all these earthly trials until he sees fit to call me, as I trust, home, where I will be free from the sinful lust of this world, and where I can praise him as I desire, and where I will not be troubled with a continual warfare between the flesh and the spirit. Brethren and sisters, I want you all to pray for me, that I may hold out faithfully to the last, and never turn back to the beggarly elements of this world; and that if there is anything that I can do to relieve my

mind, that it may be shown to me clearly, and that I may have grace to perform it; for I know by past experience that it is not worth while to run from the Lord; for my experience is that whatever he promises us we will get it, and whatever he commands us, that we must do. The words *us* and *we* here, according to my understanding, means the children of God, and not the world. My hardships I cannot regret when in the right spirit, for I know I justly deserve them, and more too; I only desire to please God and have the presence of him in the hour of death, and to know the mystery of his grace, or as much as he has ordained for me to understand. Let us keep unspotted from the world and worldly things, for we are commanded to come out from among the world.

I will close, hoping that my mind will be relieved, for I have been scattering, and cannot tell it like I feel it. I again ask the prayers of every child of God that I may be supplied with grace sufficient to bear me up in my troubles and afflictions through this sinful world, and guide me through the hour of death, and bear my thirsty soul home to heaven, sweet heaven, where our Redeemer is, and where death, sickness, troubles, trials, come upon us no more, and above all, where we will be freed from sin and permitted to praise God as we desire in the spirit. Your brother in a little hope of eternal life.

Choctawhatchie, Ala.

THOMAS J. BOND.

EXPERIENCE.

It was about the year 1866 when I first felt myself to be a sinner and became troubled about my condition. One of my cousins, a boy about my age, (then 18) with whom I had associated a great deal, came to his death very suddenly by a tree falling upon him. When I heard of it, I thought, "Oh, if it had been me!" Feeling that I was unprepared to die, I began to pray in secret, and soon became much troubled about my condition. About this time some brethren were holding prayer meetings once a week at neighbors' houses. At one time I was called upon to lead in singing, which

I refused to do. They then gave out the hymn and sang:

“Let those refuse to sing
Who never knew our God,
But favorites of the heavenly king
May speak their joys abroad.”

This hymn showed me plainly my guilty condition. It was common for them to offer prayer for all who would give their hands. At about the next meeting with several others, gave our hands to be prayed for. In the prayer (Brother J. P. Lambert leading) I was made mention of as being a sin-sick soul, and no special mention being made of any one else, and this shocked me very much, as I had been trying to keep my condition hid from the public. After this, I was particularly not to let any one know I was trying to do better. After awhile these troubles began to wear off, and did not bother me much for about four years. In the fall of 1869 I left all my people and came to Texas. When I realized how far I had wandered from my kindred and friends, with no one to care for me, these troubles returned, and more especially, and with more force when I was attending a big revival at a Methodist meeting. For a long time I refused all invitations to be prayed for by these people; I was almost determined to keep it to myself, when these words came to my mind: Whosoever is ashamed of me before men, he will I also be ashamed of before my Father which is in heaven. When I had let the opportunity pass these words kept in my mind. I let several opportunities pass, and still these words would trouble me. Finally some one made a request that if there be others who desired their prayers, let it be known by rising to the feet, and this being so small a request, I got up. I had a dislike to the mourners' bench, but after this I went up at every opportunity; I would not weep and mourn like others around me, and this gave me much trouble because I thought my heart so hard I could not mourn and have the promise, “Blessed are they that mourn,” etc. While bowed down in this condition, not being able to shed a tear, suddenly these troubles rolled off and I began to rise, when some one standing over me said, “he is coming,” speaking of me. Upon hearing this I again bowed down, fearing I should deceive some body. As soon as I could, conveniently, I slipped

out of the house, when all things seemed lovely, and my burden all gone. I began to think if this is Christ, he came in a way unexpected. I could not shout as others did, and so I began to doubt, and got down to pray to know what it meant, and if I was deceived. I could hardly stay down long enough to pray, but arose and went back into the house, when some one approached me and asked if I had not professed. I told him I did not know. He said he would get the preacher to talk with me, and I told him to send him along, (for I was anxious to know.) Back in one corner of the house, the preacher came looking around and I told him I was the one he was looking for; I told him I did not know whether to claim a hope or not; that my burden was all gone, and I could not mourn any more. He said: "We have His Spirit to bear witness with our spirit that we are the sons of God." I told him, "then I guess I am mistaken," and wanted him to continue to pray for me. He said he would and left me. Now, Brother Respass, this scripture which he quoted to me made me doubt more. I did not understand it, neither do I now. I wish you would write something on it. I never went up again to be prayed for, neither have I felt the burden as before, though I have often prayed for it back again; not that I loved it, but that I might know better how I got rid of it next time. I now began to want to join the church and be baptized, but was not satisfied with my hope. My desire to join became so great that on one occasion I stayed away from church for fear I should join, and thereby do wrong. On Sunday night (after staying away on Saturday) I heard Brother J. M. C. Robinson preach from the text, "Wilt thou be made whole?" He spake of a certain man whom Jesus had made whole. The people asked him who it was that made him whole, and he could not tell them. After this, Jesus seeing him in the Temple, spake to him again, saying, "Behold, thou art made whole; go and sin no more, lest a worse thing come upon thee." After this the man knew who it was that had made him whole at the pool, and could now tell the people it was Jesus had made him whole. So it was with me that night, under preaching; I felt to say it was Jesus had made me whole. When an opportunity was given I went and told the church a

part of what I have here written, and was received and baptized one month after. Since that time I have been a member of the Primitive Baptist church. I never had any doubts as to where to join, for I knew the people I loved. I have many trials, troubles, doubts and fears, but can't give up that little hope for a bigger one. Why I began to doubt so soon, and why I could not shout and praise God as others did, I cannot tell, and I often think with the poet:

'Tis a point I long to know ;
 Oft it causes anxious thought—
 Do I love the Lord or no ?
 Am I his or am I not ?
 If I love, why am I thus ?
 Why this cold and lifeless frame ?
 Hardly, sure, can they be worse,
 Who have never loved at all.

Yours, in hope of eternal life,
Merit, Texas. C. M. STIDHAM

BAPTISMAL REGENERATION.

SAN AUGUSTINE, TEXAS, March 17, 1888.

Dear Brother Mitchell:—I moved here last November, and in all we came with me, old and young, there were forty-two. Among this number there were five Primitive Baptists, and according to our feelings a view of things the true gospel of Christ is much needed to be preached here. There is no Primitive Baptist church that we know of near than fifteen miles. We do hope that some of our Primitive preachers will learn of this destitution and be stirred up in spirit to come and preach to us. There are quite a number of Campbellites here who hope to and advocate extreme Arminian principles; and when I behold the devotion to such principles, and hear their doctrine, I confess that I am stirred in spirit to expose their erroneous theory. I sometimes feel that I will have to render myself very unpopular in contending for the truth against these things. We have already had some arguments, and they have proposed a public debate; but believing as I do, that such debates are not generally prompted by the Spirit of Christ, and therefore can do no good, I have refused to engage in them. Brother Mitchell, I believe there are some among them who know their theory is wrong. I suppose you know that they hold that water baptism is a part of the new birth; that one cannot be saved or get to heaven unless he has been baptized. One text which they produce as sustaining this theory is Acts xiii 16, where Ananias said to Paul, "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Another scripture is where Jesus said to Nichodemus, "Ex-

of a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5. And also another text they bring forward and seem to think it gives them strong support, and that is part Peter's preaching on the day of Pentecost, when he said to those who were pricked in their heart. "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts ii. 38. They claim that we can receive the Holy Ghost before baptism.

I would like very much, Brother Mitchell, if you feel so inclined, that you would give your views on this subject, either by private letter to me or through THE GOSPEL MESSENGER.

I wish to say here to Elders Rowe, Purifoy, Bartley and others who may have a chance to see this in the MESSENGER, we would be rejoiced to have them visit and preach to us; and if any of them think of so doing, and will write me, I will cheerfully give them any information I can, and will publish any appointments they wish to make.

In much fear and trembling I have attempted one time to speak to the people since I have been here. Many in the vicinity never heard a Primitive preacher in all their life. One gentleman told me since I came here that there were three years of his life while in Georgia that he had great desire to join the Primitive Baptists at County Line, Chattoochee county, Ga., but kept putting it off from one meeting to another till finally he came to Texas without ever having offered himself to the church, and he is now with the Campbellites, though I believe he is a changed man and a Christian in that sense. Now, brethren, do you think it would have been anything amiss for the pastor of the church at County Line or some of the brethren to have encouraged that man to have done his duty? By so doing, possibly he might have been saved from this false way into which he has fallen.

Hoping to hear from you soon I now close. F. W. BLAND.

It may be that the man is now better prepared to receive encouragement, and Brother Bland better prepared to give it, than at any previous time. M.

ASSOCIATIONS.

As the time is approaching for our Fall Associations, it will be for the formation of brethren to have them published in the MESSENGER; and the brethren will forward a notice to me at Opelika, Ala., by the first of August I will prepare a notice for publication in the September and October numbers. Remember that these notices should be sent at least one month before they are expected to appear in the MESSENGER, or they will be too late.

W. M. MITCHELL.

MINUTES

Of the Union Meeting of the First District of the Echacoonnee Association held with Emmaus Church, Upson County, Ga., April 20, 21, 22, 1888.

FRIDAY 11 O'CLOCK.—1st. The Introductory Sermon was delivered by Elder T. J. Head, followed by Elder I. C. Nichols.

2d. After an intermission of one hour, the messengers assembled at the house, and after prayer by Elder M. F. Stubbs, of the Lower Canoochee, organized the Union Meeting by appointing Elder W. C. Cleveland Moderator, and B. F. Matthews, Clerk.

3d. Called the roll and noted the state of the churches, finding them all in peace.

4th. The first district having the claim, by right, to the Association and therefore the only legal authority to reconvene the same—it being adjourned without the day named—it was unanimously decided by the Union Meeting to reconvene the Echacoonnee Association with the Carmel Church—it being her time in order to claim the Association—the usual time, to wit: commencing on Friday before the third Sunday in September next.

5th. It was also unanimously agreed to invite correspondence to all and all of our faith and order, to meet with us.

6th. That the Clerk shall forward for publication, a copy of these minutes to THE GOSPEL MESSENGER.

W. C. CLEVELAND, *Moderator*

B. F. MATTHEWS, *Clerk*.

ORDER OF PREACHING.—Friday, Elders T. J. Head and J. C. Nichols; Saturday morning, Elders Isaiah Grant and J. Rowe; evening, Elders John Duke and E. C. Thrash; Sunday, Elders M. F. Stubbs and J. Rowe.

EDS. GOSPEL MESSENGER, *And all whom it may Concern*.—Inasmuch as it has been extensively circulated that I have united with a secret order known as the Farmers' Alliance, I take this method to inform my brotherhood generally that I have not become identified with it, and have no inclination to do so whatever. Believing it to be wrong for us, a people, to affiliate with any of the institutions of men, however harmless they may appear, we know that the Church of Christ is above all other institutions known to man, and so sure as we step down from that lofty station, and become attached to any of the modern institutions or inventions of men, we defile that beautiful garment that should adorn every follower of the blessed Redeemer. Brethren, we should ever follow after the things that make for peace, and strive for the "unity of the spirit" in the bonds of love. It certainly is a great wrong to sacrifice the peace of Zion for uncertain riches, which is all vanity and vexation of spirit.

Yours to serve,

WM. R. AVERY

Stroud, Ala., May 4, 1888.

When the dumb son of Cræsus saw his father's life in danger, it is said, that he cried out so loud in his fright that his tongue-strings broke, and he exclaimed, "O King, not King Cræsus!" Did Christ open his veins for our redemption, and shall not we open our mouths for his vindication?

ORDINATION.

SENEY, GA., April 30, 1888.

DEAR BRETHREN:—We desire, through your interesting magazine, to let your numerous readers know of a very interesting meeting held on the 28th and 29th inst., with the Primitive Baptist Church at Silver Creek. This was a called meeting in answer to a petition from a newly constituted church, calling for the ordination of brother James W. Standford, a promising gift of Silver Creek Church. Elders M. A. Wimpee and V. C. Bryan were duly notified to be present to act in concert with Elders Alfred Johnson and L. C. D. Payne, and the Elders being all present, as also many brethren and sisters from other churches, together with a large congregation, the service opened with preaching by Elder Wimpee, followed by Elder Bryan; then an intermission of fifteen minutes, after which the services were resumed in the following order: The reference was read by the clerk, and the church appointed Bro. Fountain Whitaker, one of her deacons, as her mouth. Elder Payne proceeded to examine the church through her mouth, with reference to the qualification of Brother Standford, and this being satisfactory, he was remanded to the presbytery for further examination. The Articles of Faith, or Abstract of Principles were then read, and he approving thereof, after which he gave an interesting and satisfactory relation of his call to the ministry in a travail of mind that embraced, in some of its features, his experience which he told to the church for reception and baptism. An appropriate hymn was then repeated by Elder Johnson, and sung by the brethren and congregation; then kneeling, the presbytery laid their hands on the brother, and a very interesting and fervent prayer was offered by Elder Bryan, and then the right hand of fellowship was given the brother by the presbytery, brethren and sisters of the church, as also visiting brethren and sisters, all uniting. After this pleasing exercise, Elder Wimpee led the presbytery in an appropriate charge and presentation of the Bible.

The unworthy writer for himself, and in behalf of the brethren and sisters present, as also in his feelings for some of the congregation, would fain hope that it will

please God, in his great goodness, to bless the service with all those engaged therein, consecrating the same together with the dear young brother, to His holy cause, gathering in many of His banished, and comforting and building up His humble poor.

The unworthy writer is made to remember a declaration of the Psalmist: One day in the courts of the Lord is better than a thousand; I had rather be a doer in the house of the Lord than to dwell in the tents of the wicked.

The statesman may rejoice in the establishing of a civil government in which inherent rights are secured; the merchant in the success of his enterprise in trade; the mariner in his skill in navigation and nautical science; and the farmer in his success in tillage and care of the flock; yea, and the miser in the jingling of his gold and silver; but alas! how short lived and transcient they are, and how far short they are when measured with those heavenly refreshings from the presence of the Lord, when we are enabled to behold the beauty of the Lord, and enquire into his holy temple. Your brother in tribulation and kingdom and patience of Jesus Christ.

L. C. D. PAYNE.

FURMAN, ALA., May 17, 1888.

DEAR BROTHER RESPESS—*Greatly Beloved in the Lord*:—Enclosed find one dollar, which my wife wishes you to send to Brother Hassell, on the Church History debt. She is willing and desires to be one of a *thousand sisters*, or one of *five hundred sisters*, to make up one thousand dollars to help Brother Hassell bear the great burden of debt he is now under on account of laboring alone for the good of the Old School Baptists, by furnishing them with a reliable *Church History*. I do hope the sisters everywhere will feel enough interest in this matter to raise at least one thousand dollars for the relief of Brother Hassell's indebtedness, especially when it can be so easily done, and not miss the amount given. And then I earnestly desire to see the brethren make up *two thousand dollars at least*, so that Brother Hassell can not only pay the whole debt but have something over to help him buy another home. He ought to have a thousand dollars above all indebtedness, on account of the time lost, and expense of getting up the History, to help him buy another home. How sad to think that he has been compelled to sell himself and family out of *house and home*, mainly to pay that debt, and thus far has not been able, with such a sacrifice as that, to pay all the interest ever! Will our brethren and sisters fold their hands in indifference and see our most worthy and noble brother thus sacrificed and financially ruined for our sakes, and the cause that we should hold dearer than life itself? It cannot be. Surely our God, the King in Zion, will not suffer it to be so. He will stir up the hearts of his people to minister liberally to the wants of our dear brother. Let each brother say that is "*my debt*, as well as Brother Hassell's," and be and feel as earnest to pay it as he is, and in a

ttle while the whole of it, interest and all, will be paid. I wish every brother and sister could see the letter of Brother Hassell, in the *Landmark*, of May 15th, and I hope you will reproduce it in the MESSENGER.

Most affectionately, yours in hope,

J. H. PURIFOY.

BRETHREN OF THE PRIMITIVE BAPTIST FAITH AND ORDER:—You are the class that I propose the question to: Is it right to call for help from the Primitive Baptists to build meeting houses, while there has been one of our highly esteemed brethren set apart by their brethren to compile the history of the Primitive Church, and when having finished it for us, and calling ourselves Primitive Baptists, and letting the laborer remain under such a heavy embarrassment as dear Brother Hassell is now under? Dear brethren, I think it would be best not to call for money abroad to build church houses, or anything else, until Brother Hassell is paid up. My dear brethren, all the brethren that have seen and examined the history for themselves will say as I do, that the Lord is in the work; and the Lord has given Brother Hassell much, and much is required of Brother Hassell, therefore the laborer is worthy of his hire.

So, dear Brother Respass, I send you enclosed two dollars more for you to send to Brother S. Hassell.

Your brother, I hope, in the bonds of love,

Ivey, Ga., May 18, 1888.

CHARLES IVEY.

ORDINATION.

LEARD, ARK., May 17, 1888.

ELDER J. R. RESPASS:—Pusuant to previous notice, and at the instance of Mount Zion Church, in Pike county, Ark., petitioning to Ebenezer Church, also of Pike county, for the ordination of Brother L. C. Horne, a member of Ebenezer Church, to the gospel ministry, the church at Ebenezer convened on the fourth Sunday in April, and a presbytery being organized, consisting of Elders B. L. Landers and D. R. Leard, and Deacons D. White, John Posslay and Robert Cox, proceeded to the ordination. Next in order was the presentation of the said candidate by the church, and after the church had been thoroughly examined as to the character and

(3)

qualifications of Brother Horne, by Brother Landers, and found satisfactory, the said brother was then himself duly examined by Elder Landers, and being found sound in faith and practice, was ordained a minister of the gospel by the imposition of hands of the presbytery, Elder D. R. Leard leading in the ordination prayer, and the charge by Elder Landers, after which he was received by the church as its minister, by giving to him the right hand.

D. R. LEARD, *Moderator.*

JOHN MORAN, *Church Clerk.*

ELD. RESPESS—I can't close satisfied without giving you an account of our last meeting in April. After a long coldness in our little church, I hope it was the good pleasure of the Lord to visit us with a blessing, and revive the drooping spirits of the little church. My heart was filled to overflowing when my eldest sister in the flesh, who had been baptized several years ago by the Primitive Baptists, but after uniting with her second husband (her first one being dead), she went with him to the Missionaries. She came forward and acknowledged that she had been made willing to come back home. Her husband, also, who had been a deacon amongst the Missionary Baptists for several years, and his oldest daughter and my youngest sister, came forward and told what I believe the Lord had done for their souls, and these three were laid beneath the water on the fourth Sabbath of last month, by our much esteemed brother and pastor, Elder S. E. Pennington. And it still cheers my poor soul to hear that it is the intention of some others to follow their example at our next meeting. We are surrounded by the do and live people, who seem to think that it is altogether in man to direct his steps. But we are informed in the scriptures, saying: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts. And I will be to them a God, and they shall be to me a people. And they shall not treat every man his neighbor, and every man his brother, saying, Know the Lord. For all shall know me, from the least to the greatest," &c. Pray for us, that the Lord may keep us all humble before him.

Dixon, Miss., May 15, 1888.

L. L. POWELL.

EDITORIAL.

J. B. RESPESS, Wm. M. MITCHELL, AND J. E. W. HENDERSON,.....EDITORS.

ARTICLES OF FAITH.

ARTICLE 2ND.—“We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.”

This article might be so amended as to read, *and the only rule of Christian faith and practice*; for it is apparent that other and diverse rules of faith and practice are observed by the religious world, or in other words, they so pervert this sacred record that their professed adherence thereto is a mere pretence, and not in real conformity to it. But aside from them, let us proceed to examine ourselves on this subject, and see if we are altogether consistent with our profession. Whatever we believe, whether this or that, our belief must have a foundation, and that foundation is more than mere testimony—it is evidence, and that sufficiently strong to seal conviction upon the mind that the matter testified to is certainly true, and cannot be otherwise.

The testimony was thus: “All scripture is given by inspiration of God.” This is what the Scripture says about the Scriptures; but where shall we look for the evidence of its truth? Except our experience corroborates the written testimony of the apostles and prophets, it descends to us just as any other tradition; therefore, it is as necessary as it is true that God imparts to his children the *spirit* of truth, as well as the letter of it, by which they are enabled to feel in themselves the force of the glorious truths contained in the Bible. Another proof text reads as follows: “For the prophesy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.” In those ancient days some of the people believed what the prophets spake, and some believed it not; and why this difference? Because the one class were left to determine for themselves in the vague light of carnal reason, and from outward, visible signs, and as, in many instances, the prophecies were contrary thereto, and therefore they could not believe

them; while the other class were influenced by the direct influence of the same Spirit which moved the tongues of the prophets to speak, and hence they believed them. Both the speaking and the hearing and believing were involuntary, and a matter of grace, and in no other way are we able to account for the difference.

If, therefore, we are justified in declaring what this article of our faith affirms, it is a gift to us, and not a voluntary act of ours, nor an acquirement by any effort on our part. This view is supported by the language of the apostle in two places: Phil. i. 29—"For unto you it is *given* in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." I. Cor. iii. 5—"Who then, is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord *gave* to every man?" May we not claim that we believe the Scriptures of the Old and New Testaments to be the Word of God by the same means—through the gift of God? Is this not the true foundation of every Christian's belief? Yea, the evidence is afforded that the written testimony is true.

Now, if the Bible contains the only rule by which the people of God are to be governed, it follows as a matter of faith, that we have no need of any supplement to this rule. It follows, also, that it is criminal to depart from this rule, and walk by any other. This is the acknowledged standard by which our doctrine and practice as the followers of Christ, are to be tried, and by which all questions or matters of dispute are to be determined. Christ and the apostles often referred to the Scriptures of the Old Testament to vindicate their doctrine and practice; there was a "thus saith the Lord" for all they taught. With reference to this rule the apostle Paul wrote: "All scripture is given by inspiration of God, and it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." It was strictly according to this divine rule that he preached the death, burial and resurrection of Christ. See I. Cor. i. 3, 4, 5. It is by the faithful observance of this rule only that the children of God may succeed in keep-

ing the unity of the Spirit in the bond of peace, and it is the duty of each one to consult the divine rule and record, and to walk and talk by it alone. H.

REPLY TO F. W. BLAND, OF TEXAS.

It will be seen by Brother Bland's letter that the Campbellites in Texas confront him with at least three texts of Scripture, which they suppose fully sustain them in "Baptismal Regeneration." The texts are as follows: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."—John iii. 5. "And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord."—Acts xxii. 16. And the third text is, "Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts ii. 38.

Were it not that we know that God has ordained the proclamation of the gospel to save believers from erroneous theories of men, and from being carried about with divers and strange doctrines, it would be labor in vain to seek to show any man the error of his way respecting God's method of salvation.

With regard to man as a sinner before God, and with regard to his ability to secure his salvation from sin, the Lord saith, "all the world are guilty before God," and that the "whole world lieth in wickedness." "There is *none* righteous, no, not one; there is none that understandeth; there is none that seeketh after God, they are together become unprofitable; there is none that doeth good, no not one."—Rom. iii. Now if the eternal salvation of sinners from sin, death and hell depends on the condition of any good or righteous act or deed that sinners can or will do, then it is a hopeless case for any sinner. The texts above quoted clearly show man's guilt before God, and, instead of his being a live, energetic industrious creature to do that which is right and acceptable to God, he is in such a dormant, torpid and dead state in this particular, that it is said "the whole world *lieth* in wickedness."—I. John. *There* he lies and *there* he wallows, and there he stays, because it is his element. There is none of them, not even the

most polished, learned and refined among men that can or do understand the truth of God's method of saving sinners. "There is none that understandeth." No philosophy or reasoning of man can overturn this plain and positive declaration of God, "There is *none* that understandeth." *None*, not even the princes of this world, men who are in high authority and whose association, opportunities and early training give them superior advantages above the common people, not even these knew anything of that hidden wisdom of God by which sinners are saved from sin. And does not any man know that if the accomplishment of anything of great importance should depend upon the will or choice of one who has no understanding, it must be a sad failure?

And again we are expressly told "There is none that seeketh after God."—Rom. iii. 11. Men seek after that of which they have some understanding, and in which they take delight. They understand the things of the world and take pleasure in unrighteousness; but until quickened by the Spirit of God, and a new nature, new principle and a new heart is given them, they will not, nor cannot, call upon nor seek after God in that way that is acceptable to him. It is true that in Christ's sermon on the mount he preached to his disciples, saying, "Seek, and *ye* shall find; knock, and it shall be opened unto *you*." But this was not, and is not, addressed to the ungodly world, that lieth in wickedness, who neither seek God nor have any understanding of his holy character, but it is addressed to those who are alive unto God, through our Lord Jesus; to believers in him, who are born, not of the will of the flesh nor of the will of man, but of God."—John i. 12.

Now, if to be born of water and of the Spirit signifies nothing more than the power of the corrupt human will of man to resolve that he will be immersed in water, and profess a belief in Jesus Christ as the Son of God, then such a theory flatly denies the word of God, which speaks of believers as being born, not of the will of man, but of God, independently of any flesh and blood ability, virtue, merit or power that man has or can possess. It is of God—exclusively of God. "Of his own will begat he us." Not of our will, nor of man's will.

“It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.”

But we do not understand the phrase “Except a man be born of water” to refer to literal water baptism, but to the cleansing virtue of an atonement for sin by the precious blood of Christ. It is recorded in the New Testament that “Christ loved the church, and gave himself for it.” And the object for which he gave himself is, “that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.”—Eph. v. 26. Now, here is a washing of water by the Word of God, that is not by the will of man nor by the works of man. And this washing of water, or what is signified by it, goes before and secures the birth of the Spirit. Except a man be born of water—that is, washed and cleansed from his sins by the atonement—he will never be born of the Spirit, nor enter into the kingdom of God. The spiritual birth is just as extensive as the atonement. It embraces no more nor any less. It is the Father’s good will to give them the kingdom. Every preparation and qualification to enter the kingdom of God is a gracious gift of God the Father. The gift of God is eternal life, through Jesus Christ our Lord. “His divine power hath given all things that pertain unto life and godliness.”—2 Pet. i. 4. This embraces faith, hope, repentance, meekness, penitence and prayer, and every other grace and fruit of the Spirit.

As to the text in Acts xxii. 16, whatever may be the true sense and meaning of the command of God by Ananias, commanding Paul to “Arise and be baptized, and wash away thy sins,” it is clearly evident, by all the connecting circumstances of Paul’s conversion, that he was a saved sinner, and already born of the Spirit before this command to be baptized was given him by Ananias. The washing away of sins is attested and evidenced by baptism, because none but such as have been washed from their sins, cleansed and purified by the merits of the blood of Christ, and born of the Spirit, are proper subjects for water baptism. And we are told, in the most positive manner and by the most infallible testimony, that “Baptism does not put away

the filth of the flesh." It does, however, figuratively set forth our salvation from sin by the death, burial and resurrection of Jesus Christ. Hence we would say to all who are born of God, "Arise and be baptized, and wash away thy sins, calling on the name of God." In this they receive the answer of a good conscience toward God, and also set forth in a figure the death and resurrection of Jesus, by which sin is put away.

The other text to which Brother Bland has called our attention, is a direct address of the inspired man of God to those whom God had manifested as already quickened by his Spirit, and who had thus been enabled to see and feel their poor, helpless and needy condition before God. They said unto all the apostles of Jesus: "Men and brethren, what shall we do?" Something had been done for them, and in them, that caused them to realize the necessity of something being done very speedily for their relief. The Lord alone makes manifest who are the chosen vessels of mercy, and who are the subjects of that salvation which he has provided for them in Jesus Christ. And when they are thus manifested by the work of God's grace in giving them spiritual life and light, so that they are made to cry out as these convicted sinners did—"what shall we do?"—then they are clearly distinguished, to every discerning gospel minister, as proper subjects of gospel address, and of gospel teaching and promises; and thus, like the apostle, the gospel minister may appropriately address them personally, in a sense that he could not address all mankind, or that he could not properly address any man whom God had not manifested as he had those who were crying, "Men and brethren, what shall we do?"

And now let us see how appropriately the minister of Jesus can answer this cry of distress. "Then," and not till then, did Peter say unto them, "Repent and be baptized, *every one of you*, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And what else did he say to them? He goes on to instruct and comfort them, by applying gospel promises to them and enjoining gospel duties upon them, saying: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And with many

ther such words did he testify the gospel of the grace of God to these penitent, convicted and believing sinners, exhorting them to duty, and admonishing them of the importance of "saving themselves from" the perverse and self-righteous doctrines and practices of that untoward generation."

Now, is not this precisely, in substance, what any faithful gospel minister ought to do, and would do under similar developments of character among his hearers? Would he not preach gospel repentance, and apply gospel promises, and enjoin gospel ordinances and duties upon these gospel subjects? Most certainly he would, to every one of them, without exception of age, rank or station in this life. But those who regard literal water baptism as the main turning point, and absolutely essential to eternal salvation, construe the phrase to be "baptized for the remission of sins" to mean that baptism procures forgiveness, or remission, of sins. But the real sense and meaning of it, as we understand it, is to be baptized for a testimony of remission of sins, and not to procure, obtain or purchase remission. A similar form of expression is found in Luke v. 14, where, after Christ had healed and cleansed a man of that foul and loathsome disease of leprosy, he traitly charged the healed man to "go and show thyself to the priest and offer *for thy cleansing*, as Moses commanded, for a testimony unto them." By comparing this text with the statement of the same case in the 14th chapter of Matthew, it will be seen that the poor leprous man, who had so piteously cried "Lord, if thou wilt, thou canst make me clean," had been perfectly healed and cleansed of that horrid disease before he offered *for his cleansing* the gift commanded for a testimony *of his cleansing*. The phrase "offer for thy cleansing," does not signify, therefore, that cleansing was to be procured by the offering; neither does baptism, for the remission of sins, mean that sins are hereby atoned for and put away, but it does signify and bear testimony to the fact that our sins are already put away by the sufferings, death, burial, resurrection and intercession of our Lord Jesus Christ, and that we hope and believe and feel that we have experienced his truth in our own souls. Baptism in water bears testimony to this truth.

“Repent and be baptized, every one of you, in the name of Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Some claim, if we understand them, that the gift of the Holy Ghost, as mentioned in the above text, and the New Birth, is one and the same thing; and that this is received in the act of water baptism. But it is evident to our mind that the gift of the Holy Ghost, as here and elsewhere promised, is to those who are already born into the kingdom of Christ, and who are thereby under the laws of his kingdom, and as such all the blessed promises of the gospel kingdom apply directly to them; and, as it is the office work of the Holy Ghost to apply gospel promises to gospel subjects, he is called the Comforter of God’s people, who leads and guides them into all truth, abides with them, dwells in them, and sheds abroad the love of God in their hearts.—Rom. v. 5. The Holy Ghost is the spirit of truth, whom the world cannot receive, and therefore he applies none of the promises or comforts of the gospel to the world. When the Apostle Peter once preached to a few Gentiles, whom God had called by grace and separated from the world, the marvelous gift of the Holy Ghost was poured out upon them to such an extent, even before they were baptized, that they spake with tongues as they never had before, and magnified and glorified God for the wonderful gift bestowed upon them. And even the believing Jews were astonished at this manifestation of the gift of the Holy Ghost. Were they not already quickened and born of the spirit? And yet they had not been baptized with water baptism. But the work of God, and the gift and power of the Holy Ghost, had manifested them as proper subjects to be baptized in the name and by the authority of the Lord Jesus. The apostle of Christ, seeing that the Lord had prepared these Gentile sinners for the ordinance of baptism, and that they already had the gift of the Holy Ghost as children of God, asks this pointed question: “Can any man forbid water, that these should be baptized, which have received the Holy Ghost as well as we?”—Acts x. 47.

It is plainly evident to any unprejudiced mind and honest inquirer after gospel truth, that the gift of the Holy Ghost is in some sense received as a qualification for baptism in water, as well as to give comfort to the

obedient child of God after baptism. "No man can say that Jesus is the Lord but by the Holy Ghost."—1 Cor. xii. 3. When one says Jesus is the Lord by the Holy Ghost, he says it in spirit and in truth, and not merely in the letter and form of words. So he receives the gospel preaching, not in word only, but in power, and in much assurance with joy of the Holy Ghost. The baptized believer receives the gift of the Holy Ghost all along through life, in every act of obedience and in every spiritual joy or comfort.—M.

LET US HAVE PEACE!

We think it time for the discussion on Predestination to end—at least to end in the GOSPEL MESSENGER; and that is now our decision. We trust that none of our brethren will be displeased at this, nor think themselves treated discourteously. There will be better feeling after awhile, and then, maybe, it can be discussed again. But there does not now seem to be any use in it, especially since the publication of Elder Hassell's article in the January MESSENGER, which gives such general satisfaction. Those brethren who may differ, to some extent, with him, will not trouble the brotherhood about it; so we think it may, and should end. If our papers are to be made the vehicles of discord among the people of God, it would be better for them to perish at once. They have no authority in the church—these papers—nor should they have. They are not church organs; they are not published by church authority; the church is not responsible for them. The editors of the GOSPEL MESSENGER, should they propagate heresy by it, are amenable to the church, and should be held to a strict accountability should they use it to sow discord amongst brethren. They are not set up to lord it over the faith of God's people; nor are their opinions as editors of any more authority than any other brother's opinion. Brethren writing in their individual capacity express only the opinion of individuals; they do not write with church authority, although their opinions were the utterances of the church. They may be right, or may be wrong; and, if wrong, they are subject to the correction of the church. But,

whether right or wrong; they should not seek to involve the church with them. They should stand or fall up their individual responsibility. If the MESSENGER involves us in loss, we do not expect the church to suffer that loss with us; it is our own loss.

We might make it our pecuniary interest to fuss over predestination, especially as our views accord with those of a large majority of the Baptists; but it would be better for us to die than to do it, to thus defile the people of God. Nehemiah would not resort to the temple to save his life (Neh. vi.), neither should we, individuals, seek the cover of the church to escape errors. We defile the church when we do it. It would be better for us to be excluded from the church than to cover up our sins with the church. God is not deceived if the church is. Brethren have written us that they have had too much about predestination, and we thank so ourselves. There is not such a difference as should affect fellowship. None believe that God prompts; none believe that anything happens by chance; that Christ taught not even a sparrow falls by chance. None believe that God was waiting in suspense to see whether Adam was going to sin or not; and none know the origin of evil. All of us believe that what is to be done, and that is enough. We trust those brethren who have done wrong will repent and do right. We leave the matter with God, and are willing, we trust, to be abased for Christ.

We yield our space in this issue to give place to our obituaries, as we were getting behind in their publication, and obituaries are relished by a majority of our readers, and cause no fusses.—R.

P. S.—We will try to get in all obituaries next issue.

OBITUARIES.

D. A. AND A. E. MONTGOMERY'S BABE.

Mr. D. A. and Amanda E. Montgomery's little babe, JEREMIAS, February 14th, 1888, aged 10 months. We were present at the time of the death of the little babe and greatly sympathized with them, while we feel that the loss of their dear little one to them is its eternal gain.

Your brother, I trust,

W. L. JORDAN

Powel's Station, Ga.

MOSES N. BLANTON.

MOSES N. BLANTON was born in Bullock county, Ga., July 21st, 1814, and died at his home in Henry county, Ala., March 25th, 1887, being 72 years, 8 months and 4 days of age. He suffered greatly for four weeks with a disease of the heart, but without a murmur. His relatives and friends visited him often and did all we could, but were unable to give any relief. When quite young his mother died, and his father moved to Henry county, Ala., where he, too, soon died, and left little Moses an orphan indeed, to make his way through this unfriendly world with none to look to except himself and God. During his sickness he said, "I have labored hard all my life, but I've got nothing; but," said he, "I have a duty; I have had something to eat and wear all my life, and that is enough, and I am satisfied." On the 5th day of March, 1846, he was married to Miss Catharine Ward, with whom he lived peaceably and happily until his death, and by whom he raised two daughters and one son to be grown. Shortly before he died he called them all to his bedside and bade them good-bye, giving them such instructions and admonitions as to how they should live and conduct themselves through life as only a faithful Christian could; giving them the blessed assurance that the promises of God to his children faileth not. When at last he bade adieu to his wife, "this," he said, "is the hardest of all," to bid farewell to a bosom companion, the one who has shared alike in my joys and sorrows. While holding to her hand he said to her: "We have lived long together, but we have lived in peace, without a jar; but now I must leave you." Turning to his son, he committed his mother to his care and protection, telling him to "stay with her and take care of her." The deceased joined the Primitive Baptist Church at Mt. Pelier, Henry county, Ala., July 7th, 1860, and was baptized by Elder Martin Armstrong, and lived a consistent Christian, a firm believer in the doctrine of Jesus Christ as held by Primitive Baptists till his death. He requested himself and Henry Mercer to stay with him during his illness; he said he didn't think we would lose anything by it; at least, said he, I hope you will not; and I have never regretted staying with the dear old friend. It was the best general meeting I ever attended. Though he was not a preacher, he preached some of the best sermons I ever heard during his illness. A few days before he died he looked at me and said, "I am gone now; I have borne up as long as I can; I am bound to go now; but let me go; I am willing." He said, Jesus suffered more than I can ever suffer, and often remarked that he was going to rest; to that rest that's prepared for the people of God; not lately, but prepared before the foundation of the world. He often said during his illness, "Jesus can make a dying bed feel soft as downy pillows are;" and his conversation almost was about God and godliness. He said that he had no enemies that he knew of, and that he loved everybody. He told us how he wanted to be buried. He said he "did not want on any hat, coat, vest, pants nor shoes; but wanted to be buried in a coarse white linen shroud, made on the old style of shrouds. He said Jesus was buried in these white linen. He was perfectly resigned to the Father's will. His remains were interred in the Armstrong graveyard on the fourth Sunday in March, 1887. A few remarks and prayer by Elder E. S. Ward.

Oh, how his heart-broken and grief-stricken wife and children we would say, "I am not as those without hope; for you have the abiding evidence that he is gone to reap the reward of the people of God.

Abbeville, Ala., March 2, 1888.

MICAHAH CULPEPPER.

MRS. MARY JANE GOREE

Departed this life 10th October, 1887. I do feel like I want to write to the MESSENGER and tell the brethren and sisters something about her life on earth. She has been a widow many years, and was a good

mother, and she believed in nothing but that which was pure. As neighbor she was a model, and was ever ready to help the distressed and to do all she could for them. She went home with the writer to stay a week (her step-granddaughter) and was taken very severely with typhoid fever, and we sent for her children. They had the very best physicians, and anything she wanted was at her command. No mortal ever suffered any more than she did, and I never heard her complain at her Saviour. I loved her as well as if she had been my own grandmother, and she was loved by everybody that knew her. She has been a member of the Primitive Baptists ever since I can remember. She was buried at Cotton Grove, Texas, to await the resurrection morn. Affectionately, her step-granddaughter,
M. L. DRAPER.

OLLIE COBB.

By a letter from sister Mollie A. Moore, of Temple, Haralson county, Ga., we learn, with sadness, that our dear brother, John Cobb, clerk of the New Hope Association, and his family, have been called to mourn the death of their young and promising son, OLLIE COBB, who died of typhoid fever, January 9, 1888, in the twenty-first year of his age. We are not informed as to when he joined the church, but presume he was a member as sister Moore says in her letter that, in talking to others, he prayed that they might discharge "their duty in the church by walking in its ordinances as he had done." Sister Moore expresses much tender sympathy and writes many words of condolence for the bereaved family, with "acrostic" of the deceased, but as we failed to receive her letter till it was now near four months since the death of our dear young brother, the brief sketch is all that can go in now, without greater delay.—M.

SALETA MALCOLM.

Sister SALETA MALCOLM, whose maiden name was Eidson, was born July 25, 1845. She received a hope in Christ in early life, and united with the Primitive Baptist Church at Mount Zion, Clarke county, Ga., and was baptized by Elder U. M. Almand, October 28, 1866. She was married to Joel Malcolm, by the writer, in November, 1872, and departed this life March 31, 1887, aged forty-one years, eight months and six days. She died of consumption, with which she suffered several months, but bore her afflictions with becoming Christian patience. She was, from childhood, possessed of a most quiet and lovely disposition, and was scarcely ever heard to murmur, under any circumstances. During her connection with the church, she was held in the highest esteem by the brethren and sisters. I visited her frequently during her last sickness, and found her ever ready to engage in spiritual conversation to the extent of her ability, being very weak; and though she desired to live to raise her children, yet she seemed perfectly resigned to the will of the Lord, and ready to go when he should call. I and my wife were with the family on the evening of a night of her departure, she being my wife's sister; and some two or three hours before she breathed her last, she called for me and told me her time was short, and desired that I should pray for her, which I tried to do, after which she was very calm, and died as one going to sleep. It was done for her that could be done by physicians, relatives and friends, but her time had come and she must go, leaving a husband, two daughters (one nearly grown, the other small), an aged mother, one brother and four sisters, with other relatives and friends and her church to mourn, but not without hope. After short services, conducted by the writer, her remains were laid to rest on April 2d in our family graveyard to await the resurrection morn, while her spirit sweetly sleeps in Jesus, and may the Lord give each of the bereaved relatives resignation to the dispensation of Providence, is my prayer.

SISTER SUSAN E. DANIELL

Departed this life July 10, 1887, aged 43 years, 1 month and 4 days, after a protracted illness beginning with measles, which settled on her lungs and resulted in consumption, with which she suffered a great deal, but bore her afflictions very patiently and seemed as much resigned as one could possibly be under the circumstances. Having several small children to leave it was but natural for her to desire to live to raise them, but she seemed willing to leave them in the hands of the Lord. She was born September 6, 1843, married to Duke A. Daniell in September, 1867, and baptized into the fellowship of Mt. Zion Church August 28th, 1870, the writer officiating both at the marriage and baptism. I visited her frequently during her last sickness and tried to comfort her all I could, and received strong assurances of her faith in our blessed Saviour; and on one occasion she related to me a short account of her last visit to her church meeting, for her health had been poor for several years, and was seldom able to get to meeting, but on the occasion referred to she said she had partly arranged for the trip but concluded she could not go and gave it out, but, said she, something pushed me off, and that she hardly ever enjoyed a meeting so well, and was so glad she went. But she never had the pleasure of being with her brethren and sisters any more, but I feel very sure she is now in spirit enjoying the blissful presence of her gracious Redeemer in paradise, which is far better than the company of saints in this imperfect state. It was hard to give her up, but when death comes physicians, relatives and friends have to submit, and may all be resigned to the will of the Lord. She leaves a husband, six children, one grandchild, an aged mother, one brother and three sisters, with other relatives and her church, to mourn. The writer conducted a short service at the grave, and then she was laid away in the family burying ground of her husband's family relatives. Her maiden name was Eidson, sister to my wife, also. Your brother in hope,

Athens, Ga.

F. M. McLEROY.

J. H. LEE.

Our beloved brother, J. H. LEE, departed this life on the 29th of August, 1886, being on that day 54 years, 8 months and 1 day old. He was born in Darlington district, South Carolina. His parents, Needham and Nancy Lee, when in his 18th year moved to Chesterfield district, where he grew to manhood, and in his 24th year was married to Mrs. Esther Ann Dawkins, by whom he had ten children—seven sons and three daughters—all living. In his 25th year it pleased the good Lord by His grace to show him what he was by nature, and reveal to him his son as a blessed Saviour, in whom he ever after trusted. In September, 1857, he went to the Mission Baptist church at Liberty Hill, told his experience, and with his wife were both received and baptized by Elder J. David, both of whom lived an orderly and consistent life. After their having moved to Louisiana, Claiborne parish, now Webster, in 1869, and having become dissatisfied with the doctrine of the world and the institutions of men, sought a home among the Primitive Baptists, and on the same evidence was baptized by the writer into the full fellowship of the Church of Christ at New Ramah in June, 1879, after which time he evidently walked worthy of his vocation and adorned his profession. It is a true saying that we mourn the loss of a good man; truly all the Christian graces shone forth in him as a true fellow-citizen, a good neighbor, a faithful father, a devoted husband, a consistent Christian gentleman, a devoted Baptist, and, I cannot forbear say, the teacher's brother. Brother Lee suffered for ten years off and on from cancer on the face. The last two years of his life were almost in continuous agony, notwithstanding his reason was not impaired. The grace of patience abounded, his hope firm and faith unshaken. So we feel to sympathy to the bereaved ones hold up your disconsolate heads, for though

husband and father be dead he speaks in reason's ear, and in example lives; and may the good Lord sanctify this sore bereavement to their good, that we may be prepared to meet him where parting will be no more. Yours to serve in gospel bonds,

MARK C. PARKER.

WILLIAM S. CARPENTER.

Our dear aged father went from us to return no more in this life on the morning of the 19th March, 1888. He was born in western New York, and at an early age experienced a hope in Christ and was baptized by his father, Elder James Carpenter, when about 19 years of age. When the division took place among the Baptists he went with those who preach repentance toward God and faith toward our Lord Jesus Christ and trust in him alone for salvation from sin and death. When about 21 years of age he came to Michigan, where he spent the remainder of his life. In early life he was married to Miss Lydia Older, who still survives him, and who was a member of the church before he was, so that all the days they have been together they have walked to the house of the Lord in company. For the last thirty years father has been a member of the Columbia church, at this place. Three years ago this spring he sustained a stroke of paralysis, from which he never fully recovered. He had never buried children of his own except one, who died when but little more than an infant. He was very tender-hearted, and when his little grandson died this winter it affected him very much, and he said, "The child cannot return to me but I shall go to him," and so he has. On Thursday as he died on Monday morning he received another stroke of paralysis, and in such a few days his gentle life went out. He never seemed to know me after I went to him, and did not really have his mind at all, but talked while he had strength much like a child, only when repeating some portion of scripture, when his voice would be solemn like it always was when he seemed moved by the spirit to speak. Although unconscious, yet he looked so suffering and pitiful I thought as I stood over him that he was too precious to suffer so; why must it be; when I thought of the words, "Precious in the sight of the Lord is the death of his saints," and if so I felt it must be all right, but at the last he passed so peacefully away, like a tired child forgetting itself in sleep.

"So tapers lose their feeble ray,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies the wave along the shore."

He could give us no parting word nor blessing, but all his life he had wished us only good, and all his life been telling us of his hope of that better life beyond the grave. As I stood over him while he was passing away I thought how kind, forgiving and peace-loving he had always been, and of what a meek and quiet spirit he was, and from the heart I felt a prayer O that a double portion of the spirit of my father might rest on me. His funeral was preached by Elder Thomas Swartout, from the words, "I am now ready to depart," etc.; also, Elder Thomas J. Wymer took part in the services, and truly at his death was spoken that which he loved to hear in his life. Although something of an invalid nearly all his life, yet he always was in his place when meeting time came, and in the church we will miss him next. He served in it as clerk for many years, and according to his ability led in the singing. Pray for us, dear brethren all, for we are most desolate. I have always lived near him, and in all the thoughts and affairs of my simple life father was there. He leaves our mother, five children, grandchildren, brothers and sisters and many friends to remember him. He has read the MESSENGER since I have been a subscriber for it, and was often delighted with what he read. Elder Hassell's piece on predestination, he said, was just as he had always believed. He was 75 years old on the 5th day of the same month in which he died. Your sister in sorrow and trial,

Kelley's Corner, Mich.

KATE SWARTOUT.

GRAHAM, GA., March 29, 1888.

DEAR BROTHER RESPESS:—While I pass through many sorrows, I have some joy, of which I wish to write you and the many readers of the MESSENGER: First—Brother J. H. Purifoy came, according to promise. I was with him several days—heard him preach eight times. His preaching and company was a source of great joy to me as well as to the many of God's dear little ones. I heard many express their joy and edification that they received from his able preaching. Second—I was at Reedy Springs Church the third Saturday and Sunday in this month. Saturday, after preaching by Brother Purifoy, the church met in conference; reference matter called for, to which the clerk reported the matter of ordination of Brother H. H. Smith as reference matter, which was deferred until later in the conference. Then the trouble between Providence and Reedy Springs churches was taken up. Two of Providence's members were present for that purpose, to wit: T. S. Sikes and S. A. Butler. After the matter was thoroughly discussed, both churches (being directed by the Spirit of the Lord, as we hope,) set themselves right, and the trouble all fairly settled; the news whereof has made glad many anxious hearts, that of the humble writer being one of them. The committee from the Alpha Association reported us, the "New Beulah" Association, a constituted body. And now, the trouble all settled, we hope to remain in peace. (God grant it!) Our next Association (D. V.) will convene with Bethany Church, Montgomery Co., Ga., three-quarters of a mile north of Towns No. 10, E. T. V. & G. R. R., commencing Friday before the second Sunday in September, 1888, where we hope to meet a goodly number of our precious brethren that may feel a desire to visit us. Our General Meeting will convene with the church at Providence, Dodge county, Ga., at Chauncy, No. 12 E. T. V. & G. R. R., commencing Friday before the first Sunday in August, 1888. Brethren are cordially invited to visit us at either or both of these meetings.

I will here give the ordination of Brother H. H. Smith as above mentioned: Saturday evening conference adjourned until 10 o'clock Sunday morning. At the appointed hour the church met, pursuant to adjournment, the presbytery formed of J. W. Loard and J. H. Purifoy. After singing, and prayer by Elder J. H. Purifoy, (J. W. Loard, Moderator,) the church appointed Brother Kersey as spokesman. The writer examined the church and candidate, which was satisfactory. Prayer by Brother Purifoy, after which he (Brother Purifoy) gave a most excellent and impressive charge. Then the presbytery and church extended to Brother Smith the right hand of fellowship.

I am yours, in hope,

J. W. LOARD.

DEAR AND MUCH ESTEEMED BRETHREN IN THE LORD.—I have some good news to send you this Monday morning. As usual our little church met at her regular appointment yesterday and the day before in conference on Saturday, and a dear young sister came forward and told how great things the Lord had done for her, which gave such full satisfaction to the church that she was received without a question being asked her as a candidate for baptism. O how it rejoices the people of God to see him bringing his sons from far and gathering his daughters from the ends of the earth! We have glorious meetings at our little Lebanon every month; it seems that the blessed Lord is there to bless, thanks be to his holy name!

Yours to serve in love,

J. R. S. BULLARD.

DEAR BRETHREN AND SISTERS, AND ALL READERS OF THE MESSENGER:—My mind leads me to write to you and let you know my condition, and it is with prayer unto the Lord that I make the attempt, as you may see some of the dealings of the Lord, as I hope, with me, a poor sinner, in March number, 1887, page 132. And now I am brought very low with another spell of hemorrhage, and am very weak, and unable to do anything. I was trying to make a support for my little family with what little I could do at day labor at a saw mill; and without help we will have to suffer. I have got a wife and two little children. Dear brethren and sisters, it is with tears and in prayer to God, whether it is right to ask you for help. Dear brethren and sisters and friends, if you feel disposed to send me anything, it would be received with thanks.

Address,

E. G. HOLLIGAN, Hyatt, Texas.

RECEIPTS FOR ELDER HASSELL.—F. Taylor, Tex., \$2; John Cowart, F. \$1; A. M. Starling, Tex., \$1; L. J. Starling, Tex., \$1; Mrs. Dora Saxon, A. \$1; W. C. Burks, Tex., \$1; Mrs. Sarah Bartley, Miss., \$1; Jasper Thon, Tex., \$1; Chas. Poston, Tenn., \$1; Eld. J. W. Reddick, Tenn., \$1; Mrs. M. E. Strickland, Miss., \$1; T. B. Strickland, Miss., \$1; M. C. Jones, C. \$1; Jas. K. Brown, Ga., \$1; J. H. Sanders, Ark., \$1; Mt. Moriah Chur., Ga., \$6.50; Mrs. John Axford, N. Y., \$2; D. Ford, Tex., \$1; R. Brooks, T. \$1; S. H. Starr, Ga., \$1; Mrs. J. H. Purifoy, Ala., \$1; Mrs. Nancy Hitchcock, Ga., \$1; B. Thigpen, La., \$1.50; Chas. Ivey, Ga., \$2; J. T. Copeland, C. \$2; Wm. Kemp, Tex., \$2; Eld. David Bartley, Ind., \$1; W. Thomas, M. \$2.25; F. G. Culpepper, Tex., \$2; Eld. Wm. Lagow, Tex., \$1; Henry Ma., Ga., \$1; W. W. Williams, Ga., 50c.; Sarah Clark, Ill., \$2; D. E. Sharr., Tex., \$1. Total, \$100.75.*

Those wishing to buy the new Hymn Book, should address Bro. D. Goble, Greenfield, Ind., as we only keep them for premiums, except leather and morocco bound ones, at 40 and 60 cents. The cloth is \$2.00 a dozen.

NOTICE TO AGENTS.

All Agents having had my books or pamphlets on hand twelve months, and failed to make sale of them, are requested to send them back to me, at Butler, Ga. If there are any Agents who have not sold any books to pay their postage, send the books or pamphlet, and I will send them the postage. Parties returning books should write me a postal stating the number returned, so that I can give them credit on my books. Note the above request is only to such as have had my books on hand twelve months. Any Agents having made sale of books, will please forward proceeds. Respectfully,

JOHN ROWLAND

RESURRECTION.

The only book devoted to this crowning glory of man's salvation. 100 pages, plain print, well bound; 75 cents, post-paid. All who read it will feel richly rewarded. Address D. BARTLEY, New Castle, Henry Co., Ind.

INFORMATION WANTED.—The Church Beulah, at Graham, Appling county, Ga., desires to know of the whereabouts of Brother Wm. F. Shephard. Brother Shephard is a member of the above-named church, but has been absent for several years. When last heard from he was at Brownville, Ga. His occupation is section master on railroad. The church is desirous to have communication with him. Any one knowing his whereabouts will confer favor by addressing Elder J. W. Loard, I. E. Webb, or the undersigned, at Graham, Appling county, Ga.

L. F. LOARD

Central Railroad of Georgia.

On and after Sunday, January 15, 1888, Passenger Trains will run as follows: Trains marked thus † will run daily except Sunday. Trains marked thus * will run on Sunday only. All other trains daily:

Southwestern Railroad.		Columbus and Rome Railway.	
Lv Columbus.....	12:15 p m...10:30 p m	Lv Columbus.....	3:00 p m
Ar Macon.....	5:06 p m... 6:33 a m	Ar Greenville.....	6:30 p m
Lv Macon.....	10:10 a m... 9:45 p m	Lv Greenville.....	7:30 p m
Ar Columbus.....	2:55 p m... 6:20 a m	Ar Columbus.....	10:20 p m
M & G Railroad and M & E Railroad		Columbus and Western Railway	
Lv Columbus.....	3:15 p m... 7:00 a m	Lv Columbus.....	3:30 p m... 8:20 a m... *3:1
Ar Montgomery.....	7:13 p m...11:00 a m	Ar Opelika.....	4:05 p m... 9:35 a m... *4:3
Ar Troy.....	7:15 p m...†2:10 p m	Ar Goodwater.....	4:10 p m...12:35 p m... *5:1
Ar Eufaula.....	10:12 p m...10:47 a m	Ar Syllauga.....	9:50 p m... 2:00 p m... *5:5
Lv Montgomery.....	7:40 a m... 3:45 p m	Ar Atlanta.....	1:25 p m
Lv Eufaula.....	4:37 a m... 4:10 p m	Lv Atlanta.....	2:00 p m
Lv Troy.....	7:40 a m	Lv Syllauga.....	11:20 a m
Ar Columbus.....	11:40 a m... 8:00 p m	Lv Goodwater.....	5:05 a m... 2:30 p m... *6:5
Ar Troy.....	2:10 p m... 7:15 p m	Lv Opelika.....	†10:20 a m... 5:25 p m... *10:2
		Ar Columbus.....	†11:40 a m... 6:35 p m... *11:1

E. T. CHARLTON, G. P. A.

W. H. McCLINTOCK, Supt.

Vol. 10.

No. 8.

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

AUGUST, 1888.

*All Letters, Remittances and Communications, should be addressed
to J. R. RESPESS, Butler, Ga.*

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

*Any one sending us Five Dollars for five new subscribers, shall have
one copy of the Messenger for one year free.*

MRS. G. M. CARTER

Departed this life June 17th, 1887, in the 77th year of her age. She was the daughter of Elam and Nancy Ward, of Clark county. Was married to Leander H. Carter December 22d, 1836. She was converted in early girlhood and joined the Methodist church. After her marriage she joined the Baptist church and was baptized by Elder S. B. Churchill in 1844 at Holland Springs, in Morgan county, Georgia. She was the mother of ten children, six of whom survive her. She was a kind and loving wife and mother and an earnest Christian. She bore her affliction with Christian fortitude. From the first of her sickness to the day of her death she did not murmur or complain, but trusted in Jesus, and waited patiently for the Lord to call her home. Her husband and children mourn her departure, "but not as those without hope."

TOM E. MIDDLEBROOKS,

MARY MAGNOLIA ROUNTREE

Departed this life August 1st, 1887, at her home in Emanuel county, Georgia, age 15 years, 2 months and 21 days. She was sick only eight or ten days with bilious fever, and died from inflammation of the head and stomach. How can I write those words, "Maggie is dead!" Oh, my God, he alone knows what I have suffered in the loss of this child. Her whole life and care seemed to be wrapped up in her mother. Just a few hours before she passed away she told her next oldest sister, pointing her finger at her, saying, "help your ma." Oh, Lord, have mercy on me, and forgive if I have sinned in grieving for the loss of this child; to cease would be to stop my life. She was kind and obedient to her parents, her teachers, and to know her was to love her. Time and space would fail me to tell, as all who knew her could testify. I grieve not as those who have no hope; thank God for the blessed assurance she is at rest. Never have we witnessed such patience in all her sickness; not one murmur was heard; and oh, what she suffered no human tongue can tell. We could not say, Come back, dear Maggie, for we believe thy pure spirit is at rest with its God, where the wicked cease from troubling and the weary are at rest, and we do believe that

Jesus did make her dying bed
Feel soft as downy pillows are,
And on his breast she leaned her head
And breathed her life out sweetly there.

We know that it is the dealings of the Lord, and we must say, The Lord's will be done, and not ours. It is easy to say the will of the Lord be done, but to realize it is hard for one so prone to sin as I am. Dear Maggie, we shall meet again.

HER PARENTS,

Summit, Emanuel Co., Ga., May 24th, 1888.

WILLIAM CARTEE.

My husband, WILLIAM CARTEE, was born in South Carolina January 14, 1839, and emigrated to Georgia when a small boy. For truth and veracity, honesty and straight-forward, upright conduct he was characterized from youth to manhood. He married Jane Jones, of Bullock county, Ga., and on the day of his death they lived together in love and unity. He leaves a poor, distressed wife and nine children to mourn his death; and a great loss it is, indeed, to the poor, bereaved, dear ones; poor little helpless orphans left to battle with the hardships of this unfriendly world. Oh, my dear brethren and the Lord, pray for me and my little helpless orphan children, that I may be able to raise them up in the fear and admonition of the Lord. My dear brethren, my departed husband did not unite with the church, but was strong in the faith of the Primitive Baptists, and I think if it had been the will of our Master to have spared him he would have soon become a member. But I have the strongest hope that God for Christ's sake did have more noble and glorious use for him than to let him remain in this troublesome world; that he has gone and left me here exposed to many snares, but I hope we will meet again beyond this vale of tears, where parting will be no more. As a husband, he was good and kind to me; as a father, he was good and kind, and tried to teach them the way they should go.

My dear brethren J. R. Respass and Wm. M. Mitchell, I am a poor widow, and desire to have this put to print in your GOSPEL MESSENGER for my satisfaction and for the good of the cause. If you will please give it space in the MESSENGER I will feel thankful to you. I remain your loving sister in the gospel,

MRS. JANE CARTEE.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 8. BUTLER, GA., AUGUST, 1888. Vol. 10

AUTOBIOGRAPHY.

ELDER J. R. RESPESS—*Greatly Beloved*:—I have felt impressed to write something of my life, whether of the Lord or not I cannot say, but I hope it is. It may be that my work is nearly done. I hope so, at least sometimes, that my departure is at hand; and if so, I would love for my children to know after I am gone of the dealings of the Lord with me.

Affectionately,

J. H. PURIFOY.

I was born at Snow Hill, Wilcox county, Alabama, the 9th of September, 1837, of Primitive Baptist parents. If I have ever been born of the Spirit, and thus made a new creature in Christ, the work of grace, in my conversion for sin, began in my 7th year, but I had no felt evidence of the pardon of my sins until I was about 16 years old. Between those two ages I had at times great trouble of mind in reference to my future state. I saw and felt that I was not prepared to die and meet God in peace. Yet I greatly desired to be prepared, and was willing to do anything that would bring about that great result. I verily thought that I could do *something* in that direction that would be pleasing to God and in my favor. The thought that I was a justly condemned sinner, and that hell was my doom and portion forever so weighed upon my mind that I was often in the deepest distress, and for relief I begged the Lord to have mercy upon me. In my distresses I kept aloof from company as much as possible, desiring to be alone, and I frequented solitary places in secret to beg the Lord in prayer to save me, hoping that he would hear my prayers and give me relief. I prayed because I could not help it. The urgency and necessity of my case from the heart-felt view of my sinful nature and wretched condition compelled me to pray, but time and again my prayers failed to bring the much sought for and

desired relief. I had fondly hoped that surely the Lord will hear the prayer of such a distressed soul as I, but as he seemed not to hear me nor regard me, the distress of mind became greater, till at length I was made to feel that there was no mercy for me; no salvation; that I was too vile, too wicked for the Lord to hear me. So the thought occurred to me that if I would do better, live right and do right, then the Lord would regard me with favor. I did my best then to change my conduct and to control my temper, disposition and tongue, but that, too, was a complete failure. Seeing that my prayers and my attempted reformation had utterly failed to bring me relief, I now felt convinced that I was surely lost and that forever, and justly, too. I had now reached the point of keen despair where I could no longer pray, but gave up to be lost. Never can I forget that day. As I was plowing in the field that spring morning, a day that was bright, pleasant and clear, yet for a while it was the gloomiest day to me of all the other days of my life, for I felt not only lost and undone forever, but felt also sure that the Lord was going that very day to strike me down suddenly in death and swiftly send me down to eternal ruin and misery. I was alone in the field feeling that I had not a friend on earth nor in heaven. I was so miserable and sad in heart that all nature seemed to look sad too, and to be sorrowing over me. The sun though it was shining brightly, seemed sad and dim, the trees looked sad, and the singing of the birds was intensely sad, and I was looking and expecting every moment to drop down dead in my tracks, when all at once the scene was completely changed. The burden of the heavy burden of guilt, condemnation and woe, was gone, and I felt as light as a feather. There was joy and gladness in my heart, for I felt that God for Christ's sake had forgiven my sins, and that he was my friend all the while and I did not know it, and that Jesus was *my* Saviour. From my heart I felt to love God, his people and everybody. A new song was in my mouth, a song that had never been there before, even praise to God for the great things that he had done for me. All nature now looked lovely; the sun looked glorious, the trees looked glad, and the birds, it seemed to me sang sweeter than I had ever heard them before.

seemed, too, that my troubles were all at an end forever. I wanted to tell everybody what the Lord had done for me, and thought when I got home I would be sure to tell mother; but after awhile something seemed to ask, "What is all this about? You think this is religion, but it is a mistake; it is nothing but the mere imagination of your own mind." I believed it enough to be greatly distressed and troubled in mind about it often, from that day to this. I may be deceived, I thought I; it may all be a delusion. Feeling thus, I earnestly prayed the Lord to undeceive me if I was deceived. Many are the times that I have prayed that prayer, and I cannot say now that I have ever received a positive answer to it; doubts still assail me. When the burden of doubts came upon me I had no desire to tell any one, not even my mother, what was on my mind. For nearly two years I was struggling with my doubts, and had come to the conclusion that I was deceived sure enough, when all at once I was made to feel a desire to be baptized. That desire grew upon me, though I tried my best to overcome it, feeling so unfit for baptism, until it became an irresistible longing, and forced me to the church for relief, where, after telling in a confused and, to me, unsatisfactory way the exercises of mind in part of what I have written, I was received and baptized. But in baptism, while I was relieved of the burden to be baptized, I did not feel that joy and gladness that I have seen and heard of in others. I felt oppressed and burdened with some inexpressible something I could not tell what, but something seemed to say to me, "just as you have been put under the water so you will have to put others under it." I felt, too, that perhaps I had deceived the church, and that made me sad. The thought that I was deceived in myself was bad enough, but to think that I had possibly deceived others, especially the *Church of Christ*, was a serious trouble to me. On the day I offered myself to the church for membership after I left the meeting house on my way home I felt troubled in mind, fearing that I had done wrong, and the trouble so increased that I sought out a lonely place in the woods that afternoon, and falling prostrate with my face to the ground I lay there for an hour or two begging the Lord to show it to me if I had done wrong so

that I might tell it to the church and not suffer them to baptize such a deceived and unworthy creature but no satisfactory answer came to me, only I felt that I *must* be baptized, unworthy as I was. So from the day of my baptism on I have not been free from burdens. Doubts, fears and a keenly felt sense of unworthiness made up one burden, and then impressions of mind about preaching, beginning as I came up out of the water, made up another burden; and the two together made me so gloomy that I had but little enjoyment of any kind long at a time. The world had no charms for me, and I was not fit to be with the people of God. I longed for some of the old members to talk with me, and encourage me if they had confidence in me, but they did not, and this rather confirmed me in the belief that I was too unworthy to be with such good people; so I reached the conclusion that I was nothing but a miserable hypocrite, and that it was my duty to confess it to the church and have them exclude me, and I went to a conference meeting fully determined in mind, I thought, for that very purpose; but when the time came for me to make my case known to the church something seemed to ask me, Do you not *love* these brethren and sisters who have received you into their fellowship? Yes, was the answer that came from the very bottom of my heart; yes, I love them and cannot help it. Then the enquiry went on, "Can you, then, give them up and go back into the world and by that conduct give the lie to your heart and say that you do not love them?" That was a hard question, and I did not know how to answer it. Then the next question was, "Do you not love Jesus, you Saviour?" To which I was again compelled to say yes and then, Can you feel to give up Christ and go back to the world and in that way say that you do not love him? Have you done anything that can make you worthy of heaven? Can you do anything to make you worthy of a place there? No, no, was the answer. Well then, if you cannot make yourself worthy of heaven do you think that you can make yourself worthy of church membership? Where is your worthiness for heaven? Jesus, I said, is my worthiness for heaven if I have any worthiness at all. Well, then, if Jesus is your worthiness for heaven is not he your all-sufficient

worthiness for church membership, too? Upon this such a heavenly light and feasting seemed to fill my soul that I was content to remain in the church as long as they could fellowship me and bear with me. From that day to this the subject of church membership has never troubled me. My only trouble in that direction is to know of a truth whether Jesus is my worthiness for heaven, and feeling to hope and believe that he is, my whole trust is in him, and him alone, as my worthiness for church membership. Along about that time, and in my 19th year, I was sent to the Jefferson Medical College, in Philadelphia, Pa., and remained there till I graduated in medicine. Returning home I began my career as a doctor of medicine. I soon became cold as a church member, and my mind was taken up with the desire to rise high up in the medical profession, and to make money, and get rich. As I grew in coldness on church matters doubts of all kinds assailed me. I doubted the reality of the religion of Christ; I doubted the genuineness of the Bible, and went so far in this temptation of skepticism as almost to doubt the very existence of God. I was in the midst of thick darkness. At times I was in the light of revelation it seemed, but soon was in darkness again; still, *love* for the people of God never left me. It seemed to be the only link that bound me to them. Then at times the impression that some day I would have to preach came on me with much force, but feeling that it was a mere whim of the brain I would pass it by as speedily as possible. While in this cold and declining condition the war between the States came on, and I saw that if I did not go into it voluntarily I would be forced to do so, or I thought so, and preferring to go as a volunteer rather than as a conscript I entered the Confederate Army as a soldier in the spring of 1862. But having no desire to run the risk of my life as a soldier, and being opposed to the war as a needless measure for perpetuating our rights under the Constitution, and wishing also to keep up my profession as a physician, I sought for and obtained a commission as Assistant Surgeon, and held that position to the end of the war. A three years' army life was not very well calculated to give a cold, doubting, skeptical church member much spiritual warmth and comfort, yet at times I seemed to

have both, and my faith seemed to be strengthened to trust more and more in God for protection and care over me, especially when a prisoner in the hands of the enemy. To add to my indifference in church matters the church at home, the church of my membership, got into confusion and disorder in regard to secret institutions and alien immersion; and the labor of the Association to remove the disorder failing, the church was dropped from the Association. This was the state of things when I returned home at the close of the war. I made an effort to get the church to acknowledge her error and return to the Association, but they refused. This condition of things led them at last to unite with the New School Baptists, against which I labored, but finding that I could not influence them to do as I wished them to do, I very foolishly made up my mind to go with them and share their lot, whatever it might be. For eight years I was a prodigal in wandering away from my Father's house. Then I came to myself, and waked up as it were out of a long sleep; no more worthy to be called a son, I came back to my Father's house willing to be as one of the hired servants; and since my return I have had to endure several times the taunts and the sneers of the home son, but feeling that I do not deserve any better treatment I do not wish to complain of it. I feel to rejoice in the hope and belief that the Father has received and welcomed home the wayward prodigal. If so, that is enough. In returning I had to go twenty miles or more to find a Primitive Baptist church, the nearest to me, where I joined and was received on confession of faith. There I was liberated to preach, and obtained a letter of dismission, and finding a few Old Baptist members holding letters we called for a presbytery, and were constituted a church of the Old School Baptist order and faith. In about a year after, I was set apart to the full work of the ministry. My first impression about preaching was at my baptism, in my 18th year, but I felt so sure that it was not of the Lord that I felt it to be my duty to resist all such impressions that came on me, with increasing power, from time to time. I had no desire or inclination to be a preacher, though when under strong impressions to preach I would think and feel that I would not mind being a preacher if I could only preach.

with great ability, as I had heard some do. If I could be just such a preacher as Elder A or B, thought I, then it would be delightful to be a preacher, but as I could see no possibility of such a thing in me I tried to banish all thoughts of preaching from my mind. Once the church of my early and first membership, before she lost her identity as a Primitive Baptist church, liberated me to preach, and I flatly refused to submit, believing that my impressions were not of the Lord, and that it was my duty to refuse, and determined that I never would submit till I felt that God had called me to the work. But after playing the prodigal, and getting back home, the impressions that I would be compelled to preach came on me with greater power than ever; so when I was liberated the second time I felt afraid to refuse, dreading the judgments of God. And the first time I tried to preach, which was in August, 1875, I had a great dread of it, fearing that I was about to attempt something that I ought not to do, and for which I felt no qualification or ability at all, but to my surprise and joy I had good light and liberty both in speaking, so much so that I thought I would never dread it any more. But in this I was greatly mistaken, for my dread was greater the second time than the first, because my mind was completely shut up, and I made a miserable failure. Then great trouble of mind followed, and I felt sure that the Lord had never called me, and there was my failure as the evidence of it so plain that there could be no mistake about it; and after a most painful exercise of mind over it a whole night and a good part of the next day I determined never to attempt to preach again unless I was positively compelled to it, and that I would confess to my church that I was deceived in the matter and had unintentionally deceived them, and ask them to forgive me. At that moment something seemed to say to me, "Yes, you can quit, that is for awhile, but quit if you dare, for the moment you do so the severest judgments of God will be sent upon you, and the very first stroke will be to take your little and only daughter from you." To which my response in heart was, "Lord, if that be so, let every time be a failure rather than that. Let me ever be abased, and be kept in humble submission to the Divine will rather than that my disobedience should

bring suffering upon others, especially on my own family." From then till now I have been afraid even to *try* to quit preaching, though I have often desired to quit. I soon had the care of four churches, and endeavored to attend them regularly and at the same time keep up my business that I had been in for some years, viz., the practice of medicine, merchandizing and farming. My business at that time was fairly prosperous, and I had begun to accumulate some in property, and as the churches I served were very weak, both financially and numerically, I fondly hoped that I could continue to prosper in my business so that I could attend the churches at my own charges and expense, and for about five years I managed to hold out pretty well, though I had ceased to accumulate any, but after that time I began to lose rapidly in business, and many who justly owed me would not pay me, and among that number there was more than one *professed Old Baptist*. This put me in debt for a considerable sum, and the thought was suggested, now as you have been defrauded out of what was justly due you, and out of enough to more than pay your debts, make over what property you have to your wife, and in that way pay your debts, and legally defraud your creditors. The thought and suggestion was so abhorrent to me that I said, no, not for a moment would I think of such a thing; that all I had was subject to my debts, and that every dollar, without any compromise, that I owed *must* be paid if it took the last bit of property that I had in the world, and put me and my family out of doors without a home to shelter us, for my creditors had sold to me in good faith, looking upon me as an honest man, and they depended upon my *honor* to pay them. So honor being dearer to me than all I had I held all subject to the payment of my debts, and had my creditors then, at that time, *forced* and *pressed* me to a full settlement, and my little property had been put under the hammer, it would in all probability have taken all, about, to have paid me out of debt, but my creditors were kind and lenient with me, so that I have paid the greater part of my debts without having to sacrifice my property in home and land. By the mercy of God I still have a home for my family.

(Concluded in next.)

DEAR BRETHREN—Some time since I received a request from Brother L. B. Powell, of Texas, that I should furnish some comments for the MESSENGER upon the 6th chapter of Luke. While the chapter is too long and contains too much for an attempt to write upon the whole of it, I yet feel like responding to our brother's request so far as the first half of the chapter is concerned. This contains what is generally called "The parable of the unjust steward."

There has been much diversity of opinion in all ages of the church with regard to the meaning of this parable, and much has been said and written with regard to its design. Where so many able, thoughtful men have not been able to see eye to eye, it becomes us all to speak humbly, and to seek wisdom from above. I would not be understood here as speaking of the parable and of my view of it, as though I had no respect for the views of those who may differ. Such an attitude becomes no man at any time; much less does it become us when discussing a theme which contains, confessedly, many obscure things. Let me remark here, though a little aside from the theme, that unless we are prepared to accord full measure of respectful hearing to the view and the reasons alleged for it of the one who differs from us, we have no right to expect respectful hearing for ourselves. And furthermore, I do not see why any personalities should have place when we are discussing the theme of the religion of Christ. I want to love my brother just as well, and be just as tender of his feelings, and speak just as gently to him when I differ from him as when I agree. And furthermore, should there ever such a radical difference arise that we should be compelled to part asunder, I do not see why we should not still respect one another personally, and only regret that we were compelled to part company.

But to return to the consideration of this parable. Jesus had been speaking to the scribes and Pharisees who had found fault with him for receiving and eating with publicans and sinners. He had used several parables, as recorded in the 15th chapter, in which he had rebuked their arrogance and selfishness. Now he turns to his disciples, and addresses them especially. Among his disciples were some of these very publicans who

were so much hated and despised by the Jews. Matthew was one of that hated number. Their business was to collect taxes of the people, for the Roman government. Let us suppose, for a moment, that some power, England for instance, should subjugate us, and should send men among us to exact a yearly tribute, a tax which should not be intended to benefit us, but to enrich our masters, and suppose men among ourselves should accept that position, and for our enemies' gold should exact upon and oppress us, and we can imagine the hate and the loathing which Jews then felt for these publicans. Now Jesus had received and eaten with such men as these. And in the preceding chapter we see how well he had justified himself for so doing.

Now, to these publicans, there would be one temptation, arising out of their very calling—a temptation to put gold before God. Having power, they could easily oppress and rob others, and amass riches out of the needs of others. And so he speaks this parable, the whole gist of which is that they could not serve God and mammon. This is the Saviour's own summing up of the matter, and all else that the parable contains must be subordinated to this; all else bears upon this. He that will devote himself to sordid gain, making self his god and gold his good, cannot be a servant of God. On the other hand, he that will serve God must use the "unrighteous mammon" not as a god to worship, but as a creature of the true God, and to be held at his call alone. This is using the world as not abusing it, using it not as mammon worshipers but to the glory of God.

Verse 1: "There was a certain rich man (this I believe is God himself) which had a steward" (this represents a disciple of the Master.) Now this steward was accused unto the master that he had wasted his goods, that is, that he had wrongfully kept back from the master that which was his due. And so in verse 2 the master calls him to account, informing him that he has heard evil of him, and calling upon him to render a final statement, because he will no longer suffer him to be a steward. From all this we learn that we are only stewards of even the temporal things of this life. Gold, houses, lands, whatever we may possess here, all belong to God. It is not ours. To him must every disciple account for his use of his Lord's goods. In this view

f the matter, what a solemn thing it is to possess even a portion of this world. We are tenants, and our owner and master is God. We learn also from these two verses that there is such a thing as the use and misuse of this world's goods. We may hold them as a trust solemnly committed to our charge that we may thereby glorify God, or we may use them with an eye solely to our own gratification and pleasure. What a good thing is the first! This is using the world as not abusing it. What an awful thing is the latter! It is a perversion of a holy trust, and a wrong against heaven. We learn also from these two verses that no one has a right to call us to account but God. Whether the estate committed to our charge be large or small matters not; we all are stewards of the manifold grace of God.

In verse 3d the steward, having learned that his crime is found out and that he is about to lose his place, is represented as reasoning with himself. What shall I do? In substance he says, "I am about to lose my office; how shall I live afterwards? I cannot dig, that is, I cannot perform labor to which I have been unfitted by my former life, and I am ashamed to beg." Taking the case of the steward in the parable literally, we all can see how natural this is. Any one about to lose a profitable situation would be perplexed in the same way.

Now, in the next four verses he shows his wisdom and his dishonesty by saying, "I know what I will do," and by effecting a compromise with his lord's creditors, which was unjust to his lord, and which was a pure robbery of his goods. We see in this how one sin leads on to another. He had done wrong. The consequences of his wrong are about to fall upon him, and to avoid this he commits still more and greater wrong. The first wrong was wasting his lord's goods. Deliberate wickedness may not be involved in this, but he may have been thoughtless and careless. Now he becomes deliberately wicked. It is but one step from pure idleness to crime, and this steward, sooner than face the consequences of his idleness and carelessness takes that step.

He calls his lord's creditors together in haste, and bids them in haste put down a less amount than they really owe their lord. He not only becomes guilty him-

self but he seeks to make others sharers in his guilt, hoping that they, having been thus benefited, will be grateful to him and so receive him into their houses, that he may not be compelled to dig, to beg or to starve. How rapidly a wrong once sown bears fruit! How true it is "if we sow to the flesh we shall of the flesh reap corruption!" This man had sown carelessness, ease, idleness, and now he is reaping fraud, chicanery, and conspiracy, as the bitter fruit.

Now we come to a part of the parable which has seemed harder to understand than any others to very many. "And the lord commended the unjust steward because he had done wisely."—Verse 8. Now notice first, it is not said that Jesus commended him, but Jesus, in the parable, says the man who called the steward to account commended him. Notice, in the second place, this lord did not commend him for his injustice but for his wisdom in making provision for himself in the future. He showed forethought, prudence and carefulness in thus looking out for his own interests. And though his lord had suffered wrong and must condemn his injustice, yet he was forced to admire his wisdom in thus securing his future.

Now Jesus says, verse 8th, "for the children of this world are wiser in their generation than the children of light." Who has not been compelled to admire the keenness and shrewdness of men of the world! They think of the world. They love the world. They seek the world. Riches, honor, friends are their ambition. They have no thought beyond the present time. They bend every energy to gain what they love. They do all this to obtain a crown which perishes, and which they themselves know must perish. They are wiser in their generation, that is, after the fashion of this world. And the Saviour said, "they are wiser than the children of light." Now the children of light know what the children of this-world do not know. The children of this world act up to the extent of their understanding. This world is their highest good, and they act as though it were. But the children of light know that thus use this world is to abuse it. They know that the approval of God is infinitely more valuable than any favor or applause of men. They know that what they have is not theirs, but God's. They know how he re-

ires them to use the portion of goods which he has committed to them. They know that to use these things rightly brings peace, and to use them wrongly brings trouble. They know all this, but yet how slow be wise! They know that there is a higher good than is unjust steward sought after by crooked ways, and that they so often neglect the higher good, and aim no higher than the world around them. A man may be very unwise in his choice of an object, while yet wise in the methods used to attain to it. This was the case of the unjust steward. He made this world his god. In this he was foolish, but he was wise in his measures to secure the world. But what shall we say of those who know the folly of seeking the world, of worshiping mammon, and yet act just like those who do worship it.

But what does Jesus mean in verse 9th when he says, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you to everlasting habitations." I confess the language is obscure, but let us remember that all such expressions must be interpreted in harmony with the general tenor of revealed truth; and the first truth is that God is to be worshiped and his approval sought and not man's, and that we cannot serve God and mammon. It is so, that there is a way of using this world that God will approve and bless is also revealed in the scriptures. Let us remember also that without the favor of God nothing is a blessing. If God be our enemy nothing is our friend. But united to him in love, all things work for our good. The question, then, is how can a disciple of Jesus make friends out of the riches of this world? And in the view named above the answer would be simply as he uses them in harmony with the will of God, and as he has commanded. The unjust steward had led them so as to make friends for himself who would receive him to their temporal homes and guard him from want in time to come. This was wise after his fashion. Now let the true disciple be equally wise after the same fashion. Instead of being entangled in riches and making them his god, let him so use them that he may be blessed of God. Even riches, that deadly foe in most cases to the true welfare of a disciple because used in most cases, may be made a friend of; that

is, may be so used as to bring down blessings on him who possesses them. Now the Saviour's exhortation is that they should be so used. This would be the wise course. The expression the "mammon of unrighteousness" is another form of saying the "unrighteous mammon," as in verse 11th, and means the false, deceitful, uncertain riches of this world in contrast with the "true riches." "That they may receive you into everlasting habitations" is just a Hebrew form of saying "that ye may be received into everlasting habitations." And this is in contrast with the temporal home gained by the unjust steward. This verse is just another way of saying what Paul says in the last chapter of 1 Timothy. Let us read it carefully. He says, "Charge them who are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold upon eternal life." This last verse contains the same thought as the "everlasting habitations" in the parable. And this is the only way in which a disciple of the Saviour can make friends, real friends, friends to do him good, of the mammon of unrighteousness.

It seems to me that the words of the Saviour in the 10th, 11th and 12th verses of this parable bear out the view which I have been trying to present. "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much." Certainly this is a principle recognized among all classes of men and in all the affairs of this life. Now Jesus proceeds to say that this principle is equally true in the kingdom of God: If therefore ye (disciples) have not been faithful in the "unrighteous mammon" (that is in this world's goods) who will commit to your trust the true riches? If a child of God makes bad use of that which is his providentially, how can he expect to have higher interests committed to his charge? In fact, they are not, and will not be. We have only to look around us to see the truth of this. Where is there a disciple of Jesus who is foolish and imprudent, who makes unwise use of that portion

his world's goods committed to him, who uses what he has for self alone, and at the same time has much committed to him pertaining to the affairs of the kingdom of God? "And if ye have not been faithful in that which is another's ('man' is supplied), who shall give you that which is your own." This world belongs not to us, but to God. If therefore we do not use our world's treasure with honesty, industry, frugality, liberality and to his glory, how can we expect that he will bestow upon us the enduring riches? In the scriptures his world is presented as not being ours except in a transient sense. But heavenly things are our everlasting inheritance. But if we abuse the things that are loaned to us for a little season, can we expect an abundant entrance to be ministered to us into the everlasting kingdom?

Now Jesus sums this all up by saying "no servant can serve two masters;" ye cannot serve God and mammon. The whole design of the parable has been to set his truth forth and enforce it. The disciples were taught that either they must use this world in subjection to the will of God and as he commanded, making it completely subject, or else it would be master. By the grace of God they must either rule the world or else it would rule them. They could not serve God and at the same time follow the world as their chief good. The spirit of the world and the Spirit of God are opposite. The children of this world are wise in this, that they do not try to serve two masters. They have an eye single to the world. But are we who profess to be disciples of Jesus as wise as they? Are we not trying to have one eye toward God and the other toward the world? The end is, if this be so, that we shall find ourselves cleaving to the world and forgetting God, obeying the behests of the world and despising the word of God, until by bitter experience we learn our folly and come to ask simply what is the will of God? How slow ye are to learn that "covetousness is idolatry," and that "they that will be rich fall into a snare and into many hurtful and foolish lusts, which drown men in perdition and which pierce the child of God through with many sorrows!" Would it not be well for the solemn lessons of this parable, thus briefly sketched, to be more constantly pointed out and enforced among us?

In the verses following it is said that the Pharisees, which were covetous, heard these things and derided him. They loved the world and they professed to serve God, and thought that they had succeeded in both. To them his words were foolish. And he said to them, "ye are they which justify yourselves before men, but God knoweth your hearts." They had given themselves up to the world and its delights, while at the same time professing to serve God. They were violating his law at every turn when it seemed most profitable to them to do so. One instance he mentions in verse 18th, "marriage and divorce." In this they gratified their own will and pleasure, and Jesus makes it an example of the general tenor of their lives. How many millions it is to be feared, occupy the same dangerous ground to-day. Does it not become us all to ask ourselves the question solemnly and searchingly, "Lord is it I?"

I leave these reflections with the Texas brother and all who read the MESSENGER. May they do good and not harm. I remain as ever your brother in hope of life.

F. A. CHICK.

DISCIPLINE.

In all matters pertaining to discipline, how careful we should be that we may follow the scriptures, both in the course pursued and in the spirit we act under. If we are in a striving spirit, we are so apt to be led by our prejudices and by the traditions of men, instead of by the Spirit of God and what the scriptures teach!

The scriptures teach us how we should proceed in matters of discipline, both as to private trespasses and public offences. In private trespasses, individuals should settle the matter without carrying it to the church, if they can; and they generally can, if they will follow the rule given in the scriptures; for God's children are teachable, and capable of being persuaded, when approached in the right spirit. But when private trespasses cannot be settled privately, they should then be carried to the church, when in a sense they become public offences. But all public offences, such as drunkenness, fornication, adultery, covetousness, idolatry, heresy, &c., should be carried directly and promptly to

church to be disposed of. The church, in church capacity, is the only authorized body that can deal especially in disciplinary matters. It is evidently out of order for individuals to be declaring non-fellowship against any one, intending or expecting for their acts to be denied or recognized in and by the church. Neither can the church legalize such an act of an individual by endorsing it. If such an act is to be done at any time, it must be done by the church as a body, and be done in honor to the command of Jesus, and not done to satisfy an individual or in deference to the views of any individual. The church must be satisfied for herself on such points. It is true she may be taught by the minister of the gospel on such points, by having the scriptures properly expounded to her, but then she must receive the teaching in faith, understand it, and follow it conscientiously. If she should act upon the teaching of the minister without receiving the same in faith, then she would be following the minister as a man, and her act in such a case would virtually be the act of the minister. If the declaring of non-fellowship against individuals against any, even though they may be guilty, must be recognized, truly we would then have anarchy, and the church would probably crumble to pieces so far as organization is concerned. But we do not so understand the scriptures to teach, and we have not so learned Christ. Disciplinary keys have been delivered to none save the church in a collective sense, acting in church capacity. If this be so, and I do not think it will be denied by any scripturally informed reader, then is it out of order, not only for individuals to be assuming to themselves the prerogative of declaring non-fellowship against any in a way to have their acts recognized by the church, but it is none the less out of order for Associations, Conventions or any other body besides the church, to assume such a prerogative. The man of God is thoroughly furnished with instructions in the scriptures, to all good works. And there is no authority to be found in the scriptures for any other body save the church to deal in disciplinary matters in an official way. If we have drifted from the true position here let us return to it. It may be that much of our confusion arises from our departure here. If we hold Associations or Union Meetings, let us have

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them for the worship of God, and to cultivate Christian intercourse, and not to discipline the churches. If they depart from the order that God has set up in this particular, and set up an order of our own, we may expect to be filled with our own ways, and suffer the judgments of God.

And while the church alone has the right to deal officially in disciplinary matters, she herself has a right to do so only in a scriptural course and manner. In all grave matters pertaining to discipline, much patience must be exercised, as well as caution and wisdom. Haste is required in but few and aggravated cases of dealing. Full investigation should be resorted to in all cases, and much time is sometimes necessary on that account. I mean no unkindness to any in writing this article.

T. J. BAZEMORE.

West Point, Ga.

And the Lord said unto Gideon, the people that are with thee are too many for me to give the Midianites into their hands, lest Israel vanquish themselves against me, saying, mine own hand hath saved me.—Judges vii. 2.

The same God who dwelt in the midst of his people in the days of Gideon, and who was able to discern the heart of man, with all its lust, pride and ambition, did then as well as in this day so rule and reign in the midst of the seven candlesticks as to reserve the glory to himself, saying, "*I am the Lord that is my name, and my glory will I not give to another, neither my praise to graven images.*"—Is. xlii. 8. Now it would seem very strange to the world's religionist to hear such a declaration as is proclaimed in my subject, that the people are too many for God to get glory through (the thronging multitude with their repeated prayers and cries, groans and shouts), but yet it is the word of the Lord that the people are too many. God is not praised by the multitude of shouts, and yet he must and will have that praise and glory due to his great name. For upon the occasion of Christ's riding into Jerusalem, while the disciples were ascribing praise to him the Pharisees said unto him, rebuke thy disciples that they hold the peace, and he said if these should hold their peace the stones would immediately cry out. But there seems to be danger of Israel's claiming the glory, to say nothing

of the proud world's claim. But the Lord is pleased to limit and prescribe the boundaries of his people, hence he tells Gideon to say to the people that constituted his great army that "whosoever is fearful and afraid shall not return and depart early from Mount Gilead," and there returned of the people twenty and two thousand; but there still remained ten thousand, and the Lord said unto Gideon that the people are yet too many; bring them down to the water and I will try them for thee here. So he brought down the people unto the water and the Lord said unto Gideon, "every one that lapped of the water with his tongue as a dog lapped, him will I set by himself; likewise every one that bowed down upon his knees to drink." Here is set forth a contrast, the works of the flesh and the manifestations of the Spirit; for men to kneel down to drink was very natural, but how contrary to nature it is for men to slake their raging thirst by lapping water like a dog. And this act, so very contrary to nature, is now to become the test; God had said the people are too many, and what say you, my Arminian friend; do you say they are not enough!

Keep silent all created things, and wait your Maker's nod,

My soul stands trembling while she sings the honors of her God.

This subject to my mind sets forth, in a figure, the great necessity of the people of God being truly tried by the peculiar scriptural tests before entering into the army of the Lord, otherwise the people will ever be too many for God to get the glory. The great work of grace is so contrary to nature that it leads its subjects in a way they have not trod and in paths they have not known. The lapping of the water was averse to the natural way of drinking it; but to bow down to it was not so. So while it is natural for men to conclude that they can work themselves into the favor of God by a round of duties that they call doing good, their failure to do so is as signal as the bowing down of Gideon's men at the brook to drink water was to make them fit subjects to render to God that glory that he positively declares he will not give to another. Those three hundred that lapped the water as a dog did the lapping themselves; Gideon did not teach them to lap for lap for them, neither did they lap for each other, but each one lapped for himself. The world's Gideon,

so-called, laps for his men; and worse than all, he so laps as to set them all aside for the battle; there are none to be sent back; none fearful or afraid. The prophet said there were no bands in the death of the wicked, they are not troubled as other men are. It is only the chosen few that are favored with the test sign and proper subjects of the heavenly march at the command of the Lord to meet the enemy, and cry the "sword of the Lord breaking the empty pitchers." No gun was fired by one of them, not a spear was thrust by one of them at these natural enemies, but they could only at God's command cry the sword of the Lord. Nor can one of God's chosen ones by prayers, cries or groans or penitential tears destroy one of his carnal passions or put away one sin; no, but that sovereign and reigning grace, independent of the will of man subdues his inordinate passions and prepares him for rendering unto him the glory due. Paul says the foundation of God standeth sure having this seal, the Lord knoweth them that are his. The Lord, my dear brethren, will not recognize such as bow down to drink; in other words, he will not own any one who cannot bring forward the true evidences of a work of grace, though it be father or mother, wife or child. Our fleshly ties and natural affections can never make a spiritual subject nor add one more to the number of God's elect. May God give grace to his people. Yours to serve in the bonds of the gospel.

J. V. TIPTON.

Horns' X Roads, Ga.

EXPERIENCE.

Dear Brother and Kindred in the Blessed Redeemer, a. I humbly trust—I will try and relate my past and present state, and what I hope the Lord has done for sinfu me. My mother, the wife of Thomas Strawn and daughter of Mr. and Mrs. John Holliday, died September, 1871, and left me a babe of four weeks old to the kind and loving care of my uncle and aunt, Mr. and Mrs. Jonathan Nixon, who tried to keep me from many evils, but I was disobedient, and thought I knew best. It was often my thoughts, let them do as they desire and I will do the same; I can get religion when I wish, but I am in no haste. I journeyed along quite

content, thinking not of eternity, but all of worldly enjoyments. My uncle and aunt, always in my younger life, took me to the Old School Baptist church with them, and when I became older I thought I would not go with them to church, but go where the church was grander and congregations larger. In October, 1884, Elder Struble preached here, I not attending except Sunday night. My aunt so kindly asked me if I would go to church with her that night, and if I would not go she would have to remain at home, I, O so un-willingly, went. I saw I was not living the life I should, but dear reader, I was going to do better, but I made a complete failure; I only sunk deeper and deeper into evil. My aunt, who is a dear mother to me, told me if I would not go with them to church to go to some other denomination, even to the Catholics, if that was my choice. So there was where I attended. But certainly I would have gone where I desired to go if my aunt had not given me permission; it was not her desire I should go there. What I fancied in their way of worship I know not; I went with a lady neighbor but she died, and I then thought I was alone, and this thought came to my mind, "Now that goes to show you are not to be a Catholic." I seldom went after this lady's death. I concluded I would go next to the Methodist church and Sabbath school; but I found no enjoyment there for weary me; in the Sabbath school when the classes were reciting their lessons all seemed so happy, and how I wished I was in the open air, in some secret place! I then began the practice of praying, which practice I continued for awhile, little knowing (as I now think) that I was blaspheming the name of the Lord by calling upon him for blessings when I deserved his curses. As I received no benefit from the words I repeated (I will not again call them prayers) I ceased the practice. March 25th, 1887, my dear and only sister was called by death from this vain world, and her departure left a lasting impression on my mind. O, I thought our heavenly Father knew she was prepared to go to her peaceful rest. I thought as much of my eternal welfare as of my sister's repose. I hope some day to dwell with the blessed Jesus. When my Saviour calls I must go. Grant me patience, O my God, to not murmur at the thorny road I journey in this world.

Death cannot make our souls afraid if God be with us there. I remember of often taking the Bible and going to a secret place where I thought no one would see me reading, for I felt so miserable, and did not want any one to know my thoughts. But alas! to my surprise many knew my desires. I have in time past thought and felt I had not a friend on earth, and O, was Jesus my friend! I felt neither fit to live or die. The second Sunday in November, 1887, Elder Ruffner preached at Lexington; I attended Sunday, and the dear minister did tell my feelings so plain I at first thought some one had told him my feelings; but no, I had never told any one. If ever I received a hope I think it was that day. I have never felt since that I could do anything to save myself, but if saved it is by the grace of God. Salvation is of the Lord. That was the first sermon I had ever heard with an understanding heart. I never before could see any beauty in the preaching of the gospel. My dear ones, I always disliked, no, I just hated the Baptists. All the works of the Lord are good, and he will give every needful thing in due season. I have been made to love the things I once hated, and hate the things I once loved.

Love is the sweetest bud that blows,
Its beauty never dies;
On earth among the saints it grows,
And ripens in the skies.

Whereas, I was blind now I see. March 10th, 1888. I presented my sinful self to the blessed church and was received, and by my Elder, L. T. Ruffner, was buried beneath the yielding wave the evening of the same day. My soul was filled with a sweet peace, a calm, trusting repose in my Saviour. I am glad that I am born to die. O, I thought my trials, troubles and fears are all gone forever, that joy and peace would ever be mine; but I find a warfare which often brings me low. I do hope I have not deceived the blessed people of God, and pray I may live to the glory of God, but when I would do good, evil is present with me. Lo I am with you always, even unto the end of the world, is a precious promise.

When in sickness or in sorrow,
When all human aid is vain,
May this sweet and blest assurance
In every trial me sustain.

He seeth from everlasting to everlasting, and there is nothing impossible with him.

An interest in your prayers I crave,
That we may meet beyond the grave.

Your little sister trusting in the Lord, if a sister
all. MARY J. STRAWN,
New Lexington, O. Aged 16 years 5 months.

Wherefore by their fruits ye shall know them.—Matt. vii. 20.

This scripture, I understand, carries a two-fold meaning, that is, that the church and the world are both to be known by their fruits. The same God who saw the end from the beginning and declared that his counsel should stand and he would do all of his pleasure, is the same God that sits as judge to-day; and has seen fit to give us his law, the scriptures of eternal truth, by which we shall be judged by the great Judge. Hence, the declaration therein that a Son should be born and his name be called Jesus, for he shall save his people from their sins. And he came according to the prediction of the prophets; and the Judge declares that he had a people a long time before he was born of the virgin Mary, and I understand that he was speaking of his spiritual children, hence he could agree with the Father to leave the shining courts of heaven and come into this sinful world and bleed and die for them, which thing he did. This is what I understand that the Judge in his law says was the redemption price. The question might be asked how had he a right to redeem them if they had not belonged to him before? And it is said that he came not to do his own will but the will of the Father that sent him, and that will was, of all that he had given him that he should lose nothing, but should raise it up again at the last day. We see that redemption implies prior ownership, and then the question might be asked, will any of this people that Christ died for be lost? and what does the law say or scriptures say, but that all the Father hath given me shall come into me, and him that cometh unto me I will in no wise cast out. Then has man the power within himself to come to Christ? The scriptures plainly teach that no man can come to Christ except the Father which sent him draws him, and how are they drawn but by

the love of God; and that love is made known by the power of his Holy Spirit upon the hearts of his people. This is the way that I understand the Lord calls all children from nature's night to the light of the gospel of the Son of God. It is by the Holy Spirit that the work is accomplished, and his people brought to the path of obedience before him. And how are we to know the people that are led by his Spirit? and the scriptures say in the language of the text, By the fruits ye shall know them. If we find them obeying the precepts of their master; this is what we understand to be the fruits of the Spirit of Christ. Having the witness within they are commanded to follow the Lord's example in going down into the liquid grave and around the communion table and to the washing of one another's feet. We might say a good deal more about the fruits of the Spirit of Christ, but space forbids. But, says one, you don't seem to think that there is any conditional system? O yes, I do, but not in salvation. Notice that when the Saviour was in the world Satan carried him upon a pinnacle and to an exceeding high mountain where he could show him the kingdoms of the earth, and now comes the condition; says Satan to Jesus, If you will just get down and worship me I will give it all to you; but no promise of a blessing unless he would get down and worship first. Now I may be wrong, but I have often thought that I could see that same spirit, or the fruits of the spirit, in the world now; for do we not often hear said, by teachers, too, to the carnal man, that if you will come and get down and worship at this altar that you will not obtain the blessing; now is that a conditional system, or is it not? We are to know them by the fruits. The Saviour told his beloved people not to believe every spirit but to try them, whether they were of God or not; for many false prophets are out into the world. Did the Saviour obey Satan? No indeed, but he commanded saying, Get behind me Satan, for it is written thou shalt worship the Lord thy God and him alone shalt thou serve. And just so with all who have been killed to the love of sin and made alive to righteousness by the power of his Spirit.

When these self-workers or conditional teachers come along teaching that it is by the good "do's" of the n

ural man to get himself into the favor of God they will say, Get behind me, self-worker, for it is written it is by grace ye are saved through faith and that not of yourselves, it is the gift of God, not of works, lest any man should boast. All who have been taught by the Holy Spirit have been shown the fallacy of self-works and man's ability to bring himself to Christ; for we are taught by the sacred law that no man can please God in the flesh. Then there must be a renovation, and how is this done but by the power of the Holy Spirit, which is the only power that can subdue the carnal mind and give a desire to follow the Master's bidding. This power gives a hungering and thirsting after righteousness and a desire to come to Christ and to obey his commandments. How are we to know this class of people from the world? The text says, it is by their fruits ye shall know them. Those who honor the King in Zion by observing his laws and precepts are the ones that give evidence of the fruits of the Spirit of Christ. The carnal mind cannot do this because it is enmity against Christ and his law that governs the spiritual kingdom. Then to detect false worshipers notice the Saviour's admonition to his blessed people, Beloved, believe not every spirit but try them, whether they are of God; for many false prophets are gone out into the world; and has he not said that without me ye can do nothing? Then shall we say to the carnal man that he can do all things to the honor and glory of God? And if we do, that will be the fruits of the false spirit. Did he not tell his blessed people that when you give your alms give not in public to be seen of men as do the Pharisees and hypocrites? Do we not see here that there was a people making public displays of their so-called benevolent work when the Saviour was here on earth, and we can see what he called them; then how are we to know them now? It is by their fruits we are to know them. When we see professors of Christianity making such public displays by way of contribution or almsgiving, as they term it, is that not the same fruit that the Pharisees bore, and that is what I understand to be the fruits of the false spirit. The Saviour told his people not to do like them, but when you give your alms give them in secret and he that rewardeth thee will re-

ward thee openly. He has told his people that his Spirit will guide them in the way of all truth; that what he has bid his people do, the Spirit directs or guides, or in other words gives a desire to do. But the natural mind is always to the opposite, and to this spirit the Saviour says, Wo unto you Pharisees, for you love the uppermost seats in the synagogues and the greeting in the markets. I have often thought of these uppermost seats when I am thinking of costly church houses with fine pews in them, and wonder if the Saviour ever took a seat in one; and when I see a professor of Christianity going around his poorer brethren and going all the time where the pot boils the strongest, I wonder if Christ was fed on the dainties, and then I wonder if this is what was meant by greeting in the market; if so, this is all forbidden by the Saviour. And when we see preachers saying to the church that you must give a stated salary or I cannot plead your cause this year or next year, as the case may be, I am reminded of the lawyer that approached Jesus when he pronounced a wo on the Pharisees. The lawyer said to Jesus, thus speaking you reproach us also, as much as to say we like that system very well; and just so all that is not true is of the same spirit, for that that is not true is false. Yours in love of the truth,

W. S. FERGUSON.

Hickory, Miss.

OZARK, DALE COUNTY, ALA., June 13, 1888.

ELDER J. R. RESPESS—*Dear Brother in Christ*:—I have just returned from a tour in Indiana and Kentucky, and had many requests while gone to give a short sketch of my tour through the dear MESSENGER. I left home April 4th under great gloom and barrenness of mind, leaving my dear little daughter suffering greatly, and everything seemed against me, yet I felt compelled to go. I went, realizing my utter helpless condition, feeling that it was death any way; but while gone I had many happy seasons, and as I trust refreshing showers from Jesus. I was blessed to speak from once to twice a day with some light, while I had my dark seasons; hence I traveled through mixtures of joy and sorrow. I traveled through eight different Associations, and found many precious Baptists indeed who are devoted to the cause, and met many sound preachers, such as Elders Parr, Sawin, Richards, Thompson, Bartley, Jones, Wright, Tharp and others, who are contending earnestly for the faith and simplicity of the gospel, and working for peace and fellowship, and it seemed that more love was existing among the brethren than for years before, while there was some little inconsistencies in places, but they are putting that away. E. H. Burnham has been in places endeavoring to introduce his Sunday schools and missionary plans, and some few followed him, but I think his race is about run among us, yet he is causing

trouble among some of the weakly ones. But I learned that he was discarded in places, then in other places he can get no hold. Some have received in time alien baptisms, but they are ridding themselves of all such. I was sorry to hear of some claiming a home among us that were identified with the Masons. The church is the highest organized body, and that is enough for the church.

The larger portion I visited never have been contaminated by any of the new theories, and were in peace and love the truth. I also met some tear ones who had been suffering greatly on the account of the eternal spiritual family doctrine. They say there is no change from the cradle to the grave, and the Christian loves sin as good as ever, and say we do not belong to the church; that the church is composed of spirits and sinners who were not chosen in Christ. Again, they say there is not a scripture addressed to any of the family of Adam.

That seems to be one of the most absurd theories I ever heard of. The hope that I have is that Lee Hancks was quickened, mourned, hungered and thirsted, rejoiced, joined the church, was baptised, and now he loves the people of God. Whereas, he once was blind *he* has a hope that *he* can see. We had better take the language of the Bible and not go off into vain speculation. The Bible makes it firm enough. These troubles are driving the sound ones nearer together.

I arrived at Ozark June 6th, having been gone 64 days. Since my arrival I have been feeble, owing to the incessant heat. I had the pleasure of seeing my dear old mother, who is past her three score and ten, come to the church last Sunday and tell what she felt the Lord had done for her, and was received. Bless the Lord.

I traveled a distance of perhaps over 3,000 miles on my tour, and had the presence of Jesus many times, I trust. I desire to be remembered by all the family of grace. Yours unworthily,
LEE HANCKS.

Will you please republish your article on the "Old and New Man?" I think it will be beneficial, for I spoke of it on my tour many times, and many desired to see it. They have shut their doors on Elders Durand, Lester, Chick, Purington, Francis and the Eastern brethren in the Licking Association for believing the "man is born again," but the Smoot party is greatly in the minority; the sound ones stand with us. The Eastern brethren stand firm.

I was requested to write out a short sketch of my experience and have it and my picture put in the MESSENGER, but I presume I am too young, and I know I feel too unworthy.

HOPE.

We are taught in the scriptures that which is indispensable for the children of God to realize from day to day—the hope of a blessed immortality beyond the grave. The apostle tells us that "tribulation worketh patience, and patience experience, and experience hope;" then how indispensable to the Christian's hope is tribulation; and the blessed Jesus said, "in the world ye shall have tribulations, but in me ye shall have peace;" so when the poor tempest-tossed child of God has to meet with the sore conflicts of this life, being tempted, persecuted and afflicted, he can only hope in the grace

of God for the glorious resurrection of the dead. Ye dear child of God, tribulations are necessary even if they seem hard to endure, yet they work a great good for they work patience, the sweet fruit of the Spirit that is so needful; for, said the apostle. "ye have need of patience, that when you have done the will of God ye may receive the promise." "And this is the promise which he hath given to us, even eternal life, and that life is in his Son." And in possessing that sweet fruit of the Spirit, patience, we are prepared to learn of him (Jesus). We experience more of the tender mercies of God, and learn to trust less in the flesh and more in him who said, "my grace is sufficient." And when we experience the goodness and mercy of God in delivering us out of the many trials of this sinful life, which to the patient in spirit is an every day experience, it gives hope, "and hope maketh not ashamed, because the love of God is shed abroad in the heart;" and that "hope is as an anchor to the soul both sure and steadfast." And it is through much tribulation the saints (who are sinners saved by grace) must enter the kingdom of heaven, and hence like the saints of old they are but strangers and pilgrims on the earth; "and they that say such thing declare plainly that they seek a country; for here they have no continuing city, but they seek one to come." In the hope of a blessed immortality, they can "count all things but loss that they may win Christ and be found in him, not having their own righteousness, but the righteousness which is of God." And they can feel that blessed assurance "that if this earthly house of our tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens." Then, dear child of God, lift up your head, for though the way is long and dreary Jesus, our Captain, has gone before us; he has suffered for us in the afflictions of this life; for "in all our afflictions he was afflicted; the chastisements of our peace were upon him, and by his stripes we are healed." And may his grace abound to his afflicted saints.

Langston, La.

LEWIS H. STUCKEY.

Why do Christians do more than others?

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,.....EDITORS.

THE CONTRAST.

There is a striking contrast set forth in the scriptures between the spirit of the world and that which is of God; and all men in every age or clime, who make any pretensions of worship, are prompted by one or the other. Those whose religious profession is prompted by the spirit of the world are in deadly conflict against those who are prompted by the Spirit of Christ, and each is known and distinguished by such marks of character as the word of God has placed upon them. Our Saviour said to his disciples, "Verily verily I say unto you, that ye shall weep and lament; but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy; and ye now therefore have sorrow; but I will see you again and your heart shall rejoice, and your joy no man taketh from you."—John xvi. 20.

In the above text there is a very marked contrast between those who are of the world and those who are of God. The one is rejoicing in worldly glory and joy; the other is filled with sorrow, weeping and lamentation. That which brings pleasure, joy and gladness to the one, brings sorrow, distress and mourning to the other. Each is governed in worship by a principle as distinct the one from the other, as sin and holiness, or Christ and Satan. One is from beneath, the other is from above; one is of the world, and the other is of God. The two cannot blend together; the one is counterfeit, often most glaring, but sometimes hard to detect, but still it is spurious; but the other is pure and genuine, though marked by penitence, sorrow, weeping and lamentation. "Ye shall weep and lament," says Jesus; "but the world shall rejoice." And if the world shall hate those who weep and lament over their sins, it is no more than has been written of them, and has been retold by our blessed Lord. "If the world hate you, ye know that it hated me before it hated you." "If ye are of the world, the world would love his own; but because ye are not of the world, but I have chosen you

out of the world, therefore the world hateth you." "If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."—John xv. 18.

As natural men and women the Lord's people are of the world precisely as other people are; they are born into the world of corruptible seed or parentage just as others, and they have the same natural features, appetites and passions. But in their religious views and principles when called of God with a holy calling, they are separated from the world, not by their own choice nor by works of righteousness which they have done but by the choice of God, according to his own purpose and grace which was given them in Christ before the world began. The world by all its combined wisdom of science, philosophy, benevolence, morality or religion does not know God as a "just God and a Saviour." And in receiving a knowledge of God as a Saviour of sinners the child of God "has not received the spirit of the world," but the Spirit which is of God that he may know the things that are freely given to him of God.—1 Cor. ii. 12. The children of God are not of the world in their faith and hope in the Lord Jesus. The world with all its wisdom, learning, pomp and glory has never yet given one sinner true penitence or conviction for sin before God. It has never yet made one to see the corruption and depravity of his own heart nor caused him to mourn over his sins because they are offensive to God, nor has it ever caused one soul to thirst after God as the hart pants after the cooling water-brooks. Neither the world nor its religion can impart one holy desire or one fervent prayer to God nor can it shed abroad the love of God in the heart, nor give any understanding of the truth as it is in Jesus nor can it bring peace and joy to the soul in believing in the Lord Jesus Christ.

In that noted and pathetic prayer of Jesus just before his crucifixion he says of his chosen people, "I have given them thy word, and the world hath hated them because they are not of the world even as I am not of the world; I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil; they are not of the world *even as I am not of the world.*"—John xvii. 14-16.

Twice in the above short sentence the Immaculate Son of God emphatically says of his disciples, "They are not of the world even as I am not of the world." Could any language be stronger to show the contrast between the religion of the world and that which is of God? Christ is not of the world, nor did he claim to have even a place where to lay his head in its affections. At his very birth "there was no room in the inn" or hotel for him. The world with all its varied plans and methods of reconciliation, atonements and worship never once thought of, or originated the plan of salvation through our Lord Jesus Christ, as a "Child born, a Son given, whose name should be Wonderful, Counselor, The Mighty God, The Everlasting Father and the Prince of Peace." As God manifest in the flesh, or as seen of angels, or as preached unto the Gentile sinner, or as believed on in the world, or as received up into glory, He is not *of the world*. As having power over all flesh that he should give eternal life to as many as the Father had given him, he is not of the world. It is not of the world nor by the wisdom of the world that all the fulness of the Godhead dwells bodily in Jesus, nor is it of the world or its religion that in all things he shall have the pre-eminence.

But it is presumed that all men will admit that Jesus, the Son of God, in his character and work as Redeemer and Saviour, is not of the world; but can they as readily admit that there is a sense in which his redeemed people as manifested in the world are not of the world *even as* Jesus is *not of* the world. In their experience, conflicts, trials of faith and temptations, they are no more of the world than their blessed Lord is of the world. In their relation to, and connection with the world, they now have tribulation, sorrow, lamentation and sometimes bitter anguish of spirit, but the world is joyful over its own works. In this earthly tabernacle the children of God groan, because they often feel burdened with sin as with a body of death; but they also have a fervent inward desire to be clothed upon by their house from above, that mortality should be swallowed up of life. And blessed be God we have the word of promise from Him who cannot lie that their sorrow shall be turned into joy. And indeed has it not already even in this time world and in the midst

of the fire of trial, often been turned into joy and gladness of heart? "Sorrow may endure for a night, but joy cometh in the morning." Ye sad, sorrowful and mourning pilgrims, ye cannot bring the morning, but remember that morning cometh at a set time, and remember also that He who hath said that "I will see you again and your heart shall rejoice" is faithful to his word of promise, and with him will come the morning, and with the morning that joy which no man taketh from you. Remember also that there is a glorious, bright and everlasting morning now soon to dawn upon us where darkness and sorrow never can come.—M.

I ROBBED OTHER CHURCHES.

Elder T. M. Neal, of Texas, desires our views of the following text: "I robbed other churches, taking wages of them to do you service."—2 Cor. xi. 8.

From the general principles and order of the gospel we cannot think the words "robbed" and "wages" are used in any offensive or criminal sense in the above text. The church at Corinth was infested with a class of religious teachers whose preaching was very corrupting to the infant church. They are described in this chapter as "False apostles, deceitful workers, transforming themselves into the apostles of Christ." In another place this deceptive class of teachers is spoken of as "teaching things which they ought not for filthy lucre's sake."—Titus i. 11. Filthy lucre is the sole object, aim and design of these artful teachers, and when they fall among unsuspecting churches they subvert whole houses or churches from the faith and order of the gospel. Paul says of them that their "mouths must be stopped" from this kind of teaching; and the most effectual way to stop the mouths of those who "teach for hire and divine for money," or preach for filthy lucre's sake, is to withhold the filthy lucre from them and they will soon stop of themselves and seek some other branch of business.

But suppose that Paul had insisted upon and claimed what was his right to claim of the church at Corinth. He well knew that under the circumstances then existing, that these filthy lucre teachers—these false apostle

and deceitful workers, would cite his example as a plea to get filthy lucre for their deceptive work. In order therefore to "cut off occasion" for them to cite his example in receiving anything from the church, he was chargeable to no man." In this particular the church at Corinth was "inferior to other churches." Circumstances made it necessary for the time being that it should be so, in order that filthy lucre teachers, who claimed to be ministers of righteousness, should be found out and their true designs made known. "What is it," says Paul to the church, "wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong."—

Cor. xii. 13. It is the duty of the church which has the faithful labors of a faithful minister, to help bear the burden of his temporal support. This should be done cheerfully and freely; and any church that fails to do this according to the gospel rule is in that particular inferior to all other churches that bear that burden with their minister. And any minister or pastor who labors faithfully, as he may think, for the good of the church and yet fails to see that fruit of his labor abounding to the account or credit of the church, lacks that evidence of his labors being appreciated, and lacks also the evidence that the church is abounding in the work of the Lord or is fruitful in every good work.

The particular sense in which Paul says "I robbed other churches, taking wages of them to do you service," is explained in the next verse. "When I was present with you, and wanted, I was chargeable to no man; for that which was lacking, the brethren which came from Macedonia supplied."—2 Cor. xi. 9.

It is evident from this verse last quoted that the apostle had been in want of temporal comfort and support while he was present with the church at Corinth and ardently laboring in the gospel ministry. There were some things "lacking" in his financial ability to procure the plain accommodations and comforts of life; but as he had determined to keep himself from being burdensome to the church in this particular, and to be chargeable to no man at that place, the brethren which came from Macedonia, seeing and hearing that Paul's design was to cut off an occasion for these false apostles to claim a temporal support from the church,

(3)

supplied Paul with everything that was lacking. In the noble-hearted, liberal-minded and unselfish conduct of these brethren from Macedonia, is an example worthy of commendation and imitation. The apostle was not then laboring for them at their home church; but they determined, freely and of their own accord, to minister to his wants according as God had prospered them, and thereby assist him in carrying out his good design of cutting off an occasion for deceitful workers to make a bad use of his example. All things which are lawful and right of themselves are not always expedient and proper to do. It is our right to do and claim certain things, but for the sake of others it may be best neither to do nor claim those things. If others in the Church of Christ would be injured, led astray or made to offend, we should refrain from even that which might under other circumstances be our right and privilege. In receiving contributions from brethren among whom the apostle was not then preaching, in order that he might do service to the church at Corinth, Paul uses the words "robbery" and "wages." Not, however, in any offensive or criminal sense; for in that sense robbery signifies to take from another by theft, violence and force. This Paul never did, though he was, as a minister of Christ, sometimes in peril among that class of men.—2 Cor. xi. 26.

As all scripture is given by inspiration of God and is designed for the profit and learning of Christians, we feel quite sure that something profitable to the church of Christ may be learned by the text we have been considering, when taken in its full connection.

About fifty years ago the Baptists divided on the modern mission and money question involved in institutions outside of the church organization. On one side the preaching was money! money, continually Money to support institutions, Theological Schools and Seminaries, Mission Societies and State Conventions money to make preachers and money to save souls The Old and Primitive order of Baptist ministers were so disgusted with this departure from Christ and his gospel that they warned the brethren against it so frequently and so zealously that they seldom urged them to help the minister or pastor in anything. And in some instances pastors have served faithfully for years

without being chargeable to any brother in the churches which they served. They, like the apostle, have been with the churches and been in want of temporal things, and in a few instances brethren from a distance, who did not have their labors, have freely and voluntarily contributed to them, and thus their heavenly Father hath supplied them.

Elder Neal asks, "What are the 'wages' Paul received?" It is not the salary of a hired preacher, but it is the result of faithfulness in a just cause, and verifies God's promise that these temporal things shall be added unto those who "seek first the kingdom of God and his righteousness."—Matt. vi. 33.—M.

ARTICLES OF FAITH.

ARTICLE THIRD.—"We believe in the doctrine of original sin." Thus this third article appears in the Minutes of the Conecuh River Baptist Association of the Primitive faith and order. And there is a significant bearing in these words, "Primitive faith and order." It is a great and good thing to be primitive in the sense of these words. All Baptists of the Primitive faith are firm believers in the doctrine of original sin, and why? Scripturally, because the following passages prove it, viz.: Rom. v. 12.—"Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." Ps. li. 5.—"Behold, I was shapen in iniquity, and in sin did my mother conceive me." Rom. —"For as by disobedience of one man many were made sinners." And Rom. —"For until the law (of Moses) sin was in the world, but sin is not imputed when there is no law, nevertheless death reigned from Adam to Moses." Spiritually, the Lord's children believe this for reasons expressed in our comments on the first and second articles of faith. So if the scriptures are accepted as the standard authority on this or any other divine subject, there seems to be but little occasion for argument on this point. But it may be asked, how is it, and why is it that the disobedience of one man affects the condition of all the race of mankind? We answer, Because the one man in his created existence embodied and

represented the entire race of his kind, and therefore his sin and consequent condemnation is theirs as much so as if each individual had sinned separately and severally. The term *man*, in the scriptures, as applied to Adam, implies all mankind. Adam was the seminal and representative head of all his posterity, and received the commandment for himself and them, and acted for them under the law of God, and hence the transgression is equally chargeable to each and every individual of his race; for they are Adam in a multiplied state. This article, then, when interpreted implies that the entire race of Adam are equally involved by the transgression of the first commandment which God gave to his creature, man. Since the transgression and fall of the one man, his race has multiplied into many millions, and since the one single act of disobedience his offspring have ever manifested the same spirit of disobedience towards their Creator, and have multiplied their evil acts in the face of each and every expression of the moral law of God, which proves that they are the depraved descendants of Adam, and justly condemned. Therefore, it is useless for us to imagine our possible escape from divine justice by subsequent obedience to any given law, since the death sentence is already passed upon us. While there is a rule of action given us of God by which we should be governed as prisoners under sentence of death, it is folly to dream of our escape from the penalty of the law which we have already transgressed by observing the rules of this prison in which we are held in chains and fetters unto the judgment of the great day.

This original sin affects the future destiny of man, and it is the only act of man that does. Our evil actions do affect our interest and happiness here on earth, but do not change our attitude to the law that already holds us guilty and pronounces us dead. The stern demand of infinite justice is met and satisfied only by the atoning sacrifice that Jesus offered on the cross. His righteousness is declared "that he might be just, and the justifier of them which believe in Jesus." His blood cleanseth us from all sin, saith the Apostle John, and this includes original sin and all other sins of which the people for whom he shed his blood are guilty; it separates sin from them, and leaves them without sin, holy

and without blame before God in love. The choice and predestination of God secures to the elect this great salvation through the blood and righteousness of our Lord Jesus Christ. H.

ESTHER.—FIFTH CHAPTER.

ROYAL APPAREL.

Now it came to pass on the third day that Esther put on her royal apparel and stood in the inner court of the King's house, and the King sat upon his royal throne in the royal house, etc.

Esther put on royal apparel. Royal apparel signifies the official authority that kings, queens and rulers of men are vested with. The every day clothing of kings and queens is like that of other people; it is of finer linen and purple than is worn by common people, but not finer than is worn by rich people generally. The members of the church, when assembled as a church, may be said to be clothed in royal apparel. They are assembled to transact business that can only be done by church authority; such business as cannot be done lawfully even by members of the church in their individual capacity. The pastor of the church is clothed in royal apparel when he is set apart by the church, according to the laws of Christ, to preach, administer the ordinances, and take the oversight of the flock of Christ. His acts as such, are not individual acts, but official acts. A believer in Christ is clothed in royal apparel when he confesses faith in Christ, and is baptized into the church by church authority; he is then under a responsibility to God and his brethren, greater than he was under before, and is entitled to the benefits and privileges of the church to which he was not before entitled. These benefits, privileges and responsibilities do not and cannot pertain to unbaptized persons. Royal apparel is such as pertains exclusively to the royal family; and others, however rich, may not clothe themselves with it, and to do it would be to assume royal rights in contempt of royal law, and would be insubordination to law and order. Each one when becoming a member of the church, takes an oath, so to speak, of allegiance to Christ, and renounces all governments of men for the government of Christ. Not that he re-

nounces family government, or civil government, but that he is bound by the government of Christ to be subject to civil government, and as such, is really under but one government, and that is Christ's government. The President of the United States is clothed with apparel that pertains exclusively to his office as the chosen head of the federal government. Before his election and inauguration as president, he could not have exercised the power of the president; to have done so, would have been an usurpation of authority and rebellion against the government. It would have been treason. After the expiration of his term of office, his name to an act of Congress would have no more authority than the name of any other citizen. His official name is not simply Grover Cleveland, but is Grover Cleveland the President. He is the President of the whole people; of Democrats and Republicans, of believers and unbelievers, and of poor and rich. As President, he cannot know one section of country to the hurt of another section, or one class of citizens to the injury of another class. He is bound to serve all, of every class and party and section—North and South—and secure to them the rights and privileges of the government of which he is the head. His personal feelings as a man are, or should be, swallowed up in his official obligations and responsibilities. And so it is in the church; personal and partisan feelings and interests should never sway the minister in his official acts, nor the church in her acts. They are acting for Christ, and are bound to adhere strictly to his law, both in letter and spirit. Mere feeling is not their guide, but they are to try their feelings, or the spirit they are under, by the word or law of Christ. There is danger lest we be governed altogether by our feelings, and thus make them or the spirit we are under, the sole test of our fellowship, which is an error. We are commanded to try the spirits to see whether they are of God or not; and if they lead us to violate the law or word of Christ, we may be sure they are wrong. The word is the test of our feelings, whether they are of God or not. There could hardly be a greater delusion sent upon us than for us to reject brethren who comply with the law or word of Christ, simply because our feelings do not accord with their acts; if their acts are according to the word, it is not our province to

judge and reject them by our feelings, for our feelings are often an unsafe guide.

Esther, when clothed in royal apparel, was no longer Esther the Jew, and the King's wife and the cousin of Mordecai, but she was Esther the queen. She was elevated above fleshly influences, and freed from fleshly trusts. Her personality was, so to speak, swallowed up in her official character. She would not have presumed to stand before the king in her own righteousness or personality as a Jew, or the wife of the king, as he sat clothed in majesty upon the royal throne in the inner court. That would have been to seek his favor from the fleshly relationship she bore to him. But as queen, she could neither desire nor seek favor of the king as his wife merely, nor favor for Mordecai and the Jews merely as her kinsmen; but as queen, she sought justice for Mordecai and the Jews as the king's subjects, upon the same footing as other subjects of the king; and not for them, to the detriment of any other class of the king's subjects. If Haman's charge against them, that it was not for the king's profit to suffer them, and that it was for the good of the empire to destroy them, was true, then let them be destroyed. But, if on the contrary, they are faithful subjects of the king, and Haman's charge against them was false, then let them be secured in the rights and privileges of the king's government. This was the issue. As queen, this was Esther's duty, apart even from any fleshly relationship she bore Mordecai and the Jews. It was her duty to seek the good and well-being of every class of the king's subjects, whether Jews or Persians; and however much she loved Mordecai and the Jews, she durst not, as queen, seek favors for them to the hurt of the throne. If the Jews or any class of the king's subjects were, to her knowledge, oppressed, it was her duty, however poor and despised they might be, to seek relief for them against their oppressor, however great and potential he might be. This, Haman, had to her knowledge, done against the Jews; and therefore, prompted by the spirit and word of Mordecai, and a sense of duty to the king as his queen, and of obligation to the Jews as the king's subjects, and of love to them as her brethren, she approached him solemnly into the inner court, clothed in royal apparel, as he sat in awful state upon the royal

throne, the judge of quick and dead, of Jew and Syrian, of saint and sinner.

It was death to approach him presumptuously, or to seek that which was forbidden, and hence Esther, with the consciousness that though clothed as queen she was still but a poor Jew under the decree of death, could only do it impelled by an irresistible necessity. It was death to do it, and death not to do it. As the high priest approached God before the mercy seat, within the most holy place, so Esther approached the king. Into that holy place none might enter, save the high priest only and alone, and he not without preparation. Blood was shed for him and for Israel, whom he represented before God. To enter within the veil, he must be clothed with the holy vestments pertaining exclusively to his office, so that he entered not merely as a man, but as the high priest of God, and could therefore, no more accept or present an unclean offering for his wife or son than for any other Jew; for as God's priest he no more knew his own wife before God than any other man's wife. He stood before God in Israel's stead, and before Israel in God's stead, and could accept nothing of them that God would reject and offer nothing unclean from them to God. His vestments were holy, and the sinful man was lost or hidden in the holy priest. But as an individual, in the bosom of his family, with his every-day clothes on, so to speak, he was the same as any other Jew; he had the same fleshly love and care for his wife and children, and the same depraved nature to contend with as any other man. A nature that was overcome only when clothed in the holy vestments of God's priest. But as God's priest, he cared alike for all the family of God, and as he did for his own family in God. He could not prefer in the Spirit, one above another, and was bound to condemn sin in his own son, as he was sin in another man's son. It was for a violation of this law that the house of Eli was cut off from the priesthood, "because his sons made themselves vile, and he restrained them not."—I Sam. iii.

God's people, under the gospel, are all priests in Christ. They are a chosen generation, a royal priesthood, a holy nation, a peculiar (or purchased) people, that they should show forth the praises of God, who

alled them out of darkness into his marvelous light. They are a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.—I Pet. ii. They are, all and each, priests clothed in holy vestments, and may each say:

“Tis Christ instead of me is seen,
When I approach to God.”

as it was the queen in royal apparel, instead of the Jew, that was seen when Esther stood in mute supplication before the royal throne. Thus clothed in Christ, the sins of God's people are covered, and they, so to speak, take Christ's place and he takes theirs, and may say in faith:

“Thus, though a sinner, I am safe;
Christ pleads before the throne,
His life and death in my behalf,
And calls my sins his own.”

But, Esther, though queen, and clothed in royal apparel, had not lost her identity as Esther the Jew; she was still Esther the Jew, as well as Esther the queen, as God's people are when clothed with the spirit—they are still in the flesh. It is the same man that now has faith, who once did not have faith. It is not two men, but one man with two natures, and the one contrary to the other, as it was with Paul, when he said: “Now, I do that I would not (two I's), it is no more I that do, but sin that dwelleth in me. Sin is still there, as the body of death.” Christ was made sin for his people, that they might be made the righteousness of God in him. Esther could not prevail against Haman, as Esther the Jew; she could overcome only in Esther the queen. The king did not love and choose Esther because she was a Jew; he did not know her as a Jew; nor did God love and choose his people because they were sinners—sin was not the cause of his love for them. And Haman's sin was that in unrighteously decreeing the destruction of the Jews, he decreed the destruction of the queen, and thus attacked the king upon the royal throne; as people do to this day in condemning God's people, they attack the throne of God itself, and will be judged for it instead of being judged for disbelieving the gospel.—R.

We again say to subscribers, that we cheerfully correct all mistakes when notified of them, and that a brother's statement, who *knows* there is a mistake, always taken. And we would, also, say that any subscriber in arrears, who could spare the money, would do us a favor by sending it to us, as we are very short at this season of the year and much pressed. Also, we ask brethren and friends, who believe the MESSENGER useful to the brotherhood, to get us subscribers where they can conveniently do so. Also, we present a new Hymn book to any old subscriber who will send us the cash for a new one.—R.

OBITUARIES.

ELDER GREENVILLE L. TUGGLE

Was born in Patrick county, Va., October 11th, 1834, and united with the Primitive Baptist Church at Jack's Creek, Patrick county, Va., on Saturday before the fourth Sunday in May, 1854 (was baptized by Elder Daniel Conner), where he remained an orderly member until Saturday morning, near 8 o'clock, February 8th, 1885, when the summons came for our dear brother to leave this sorrowful world and join the train that fills the Temple. Elder TUGGLE was licensed by the church to preach wherever God might cast his lot on Saturday before the fourth Sunday



in July, 1858, and on Saturday before the fourth Sunday in August, 1859, he was ordained by a presbytery of Elders Joshua Adams, Daniel Conner and Claiborne Plaster to the administering of ordinances. He was the pastor of two churches at the time of his death. The churches were at West Fork, Floyd county, Virginia, he had served as their faithful pastor some 24 or 25 years; he had served the church at Jack's Creek, Patrick county, Virginia, near eight years with much faithfulness and prudence. He was a gifted minister of the gospel of the Son of God, and possessed an extraordinary gift as a disciplinarian. His manner was straightforward in what he believed to be in accordance with the will of God and turn neither to the right or left to court the favor or approval of any, and thereby got many enemies, and probably no one whom ever knew suffered more persecution for truth's sake than he did, though he seemed to bear it with much patience and Christian fortitude, and we believe was often made to rejoice that he was counted worthy to suffer shame for Christ's sake. Our dear brother also seemed posse

a degree with a spirit or gift of prophecy, many instances of which had been referred to all along through his Christian life, but we pass on those relative to his death. The first we will mention was on Tuesday fore he was stricken down on Saturday with his death sickness; he told the writer that there was something unusual going to take place with him very soon; that he was going to be taken from time or called to other portion of country, or something very unusual, he knew not what. On Thursday following he visited our aged brother in Christ, John Conner, who was rapidly declining, and expected in a very short time to be released from this house of clay. When Brother Conner spoke to Elder Tuggle the following words, "Brother Tuggle, I am almost gone, and when I am gone I want you to preach my funeral," Elder Tuggle made no reply; Brother Conner repeated the same words, to which Elder T. answered: "Brother Conner, when one of us is gone the other will be very close behind," and so it was; there were only some fifteen years between the deaths of those two faithful soldiers of Jesus. Elder Tuggle was the first to go.

On Saturday following Elder Tuggle was called upon to visit the house of mourning to preach on the occasion of the death of Mr. Gabriel Bowler; he left his home on that morning quite unwell; he succeeded in reaching the place where preaching was expected, but in a few minutes he was conveyed to a private room, and took his bed to rise no more. His younger brother (Brother C. S. Tuggle) informs us that he (Elder Tuggle) told him during his death sickness that it was revealed to him seven years ago that in the year of 1885 he would be laid beside his brother William, who had died several years before. The writer visited Elder Tuggle on Monday, February 2d, and either on that day or the day following asked him whether he thought he would recover, to which he answered that he might partially recover for a few days and be able to finish some unfinished business, or that he might leave it for others to finish. And further, said that if he did partially recover that it would only be for a few days, for his time was about out on earth, and just the way that the Lord would have it was the way he wanted it to be; that he did not feel uneasy about the churches of which he was pastor, that he believed that the Lord would have others to carry out what he had been carrying out. Two physicians were employed and did all that they could to arrest the disease, but all in vain. His disease was pneumonia, and his always weak lungs grew weaker, and on Saturday night near midnight, February 7th, he fell into a slumber for probably an hour, and when he awoke he extended his hands for assistance to rise up in bed, and that being done the writer noticed that his face wore a smile, and he said to him, you feel easy, don't you, to which he replied, "Oh, yes; just as easy as I could wish; oh, how grateful for such a calm and pleasant ending;" and then quoted the following text of scripture: "Great and marvelous are thy works Lord God Almighty, just and true are thy ways O King of saints." After repeating the above text he talked with a voice clear and strong for a few minutes, then asked to be laid down, and his strength seemed to go as fast as it had come a few minutes before. After a short time had elapsed the writer asked him if he still felt easy, to which he answered, "No, but it won't be long." A very short time before he breathed his last he raised his arms up over his head and tried to talk, but his tongue was so palsied in death that nothing could be understood but the last words, which were, "And glorify God in heaven Amen." Soon after this the writer asked if he still felt easy, and he answered, "Oh, yes;" the writer said, Nothing is disturbing your mind here, is there? and he replied, "No, no; nothing at all." As soon as these words were spoken he turned himself in bed and breathed some three or four short breaths, shut his eyes and mouth and thus passed

away into everlasting bliss, as we believe, without a single struggle
Well might the poet say,

“Jesus can make a dying bed
Feel soft as downy pillows are,
Whilst on his breast I lean my head
And breathe my life out sweetly there.”

Whilst our dear brother had many enemies, he also left many friends to mourn his loss. And may the God of heaven forgive his persecutors and enable the bereaved churches to cast their burden upon the Lord and follow him even as he followed Christ.

Acrostic by Sister Sarah R. Dallas, of Rockingham county, North Carolina:

Gone, gone is our brother, so noble and true,
Respected by many, fondly loved by a few;
Even now we are weeping, though tears are in vain;
Even now he is sleeping that sleep which is gain.
No winter, no sorrow, no persecution there—
Light not of the sun shines eternally fair.
Tossed often in tempest and comforters gone,
Unwavering for truth he went valiantly on
Giving courage to the drooping and cheer to the faint,
God alone knows the goodness of this heaven-born saint;
Loving and tender, yet shunning applause,
Enduring to the end in his blessed Lord's cause.

Signed by order of the church at Jack's Creek, Patrick county, Va.
April 25th, 1885.

DANIEL T. CONNER, Pastor.

JOHN W. DEHART, Assistant Clerk.

ORNAN WHATLEY

Was born in Morgan county, Ga., March 4th, 1810; united with the Primitive Baptist church at Beulah, Troup county, Ga., August 9th 1851, was baptized by Elder E. Brittain, and was soon chosen to fill the office of Deacon, which office he faithfully filled until released by death, which sad event occurred December 10th, 1887; he was therefore in his 78th year. Brother WHATLEY was one of the early pioneers of Troup county. Was united in marriage, first, to Matilda Pitts second, to Eliza Lovelace, and third, to Mrs. S. J. Haymer, who still survives him, to mourn the loss of an excellent husband. Brother Whatley was extensively known among the Baptists of the Beulah and surrounding Associations. As a citizen, so blameless was his life never a syllable was written against him. As an officer in the church, very few if any excelled him in discharging the functions of that high and noble calling, watching with that zealous eye that characterizes the faithful steward of the house of God every interest of the church. The poor pastor of his church was often made glad by his counsel and assistance. He deemed it a duty incumbent upon the deacons to look after the temporal welfare of their pastor, an example many deacons would do well to follow. Brother Whatley passed away in the full triumph of a living faith in Jesus, all of his children being present to see the last of him whom they delighted to call *father*.

The writer paid a short visit to Brother W. just one month before his demise. At parting he remarked to some one in the room, “I'll never see Brother Avery any more,” being fully conscious that the time of his departure was near at hand. His words were true. The next time I looked on that venerable form it lay cold in the icy arms of death. The man who had led such a long life of usefulness now no more. How can I but weep with those that weep, when I call to mind the unfeigned faith he had in Jesus, and that salvation by grace alone was his theme and song on earth! Then we do not sorrow as those without hope, but should rejoice that he is now freed from all the cares, trials and sorrows of earth, and is now rejoicing, that the victory is won; the banks of Jordan have been leaped, and is now reaping a rich reward, singing the

anthems of heaven with the church of the first-born, that innumerable company of angels, the spirits of just men made perfect.

After short burial services, conducted by Elder J. C. Jackson and the writer, he was followed to his last resting place on earth by a large concourse of relatives and friends and laid quietly away in the family cemetery by the side of his departed loved ones. There his body awaits the resurrection, when it will be called home and be forever with the Lord. While the family, the church and community mourn, let us continue steadfastly in the doctrine and practice our dear old father adorned, and hope to meet on the shores of eternal bliss.

Called in pain awhile to part,
A source of grief to every heart;
True, we will meet on earth no more,
We hope to meet on Canaan's shore.

W. R. AVERY.

JAMES W. CARLISLE.

Died January 19th, 1888, Brother JAMES W. CARLISLE, at the residence of his son, in Chambers county, Alabama. He was born in Jackson county, Georgia, February 24th, 1802, and at the time of his death was in his 83th year. He had lived in Morgan county, Georgia, almost from infancy till he attained the age of 25 years, after which he moved to Long Cane, Troup county, Georgia, where he remained until 1834, at which time he moved to Alabama. His home from that date till his death was in the counties of Chambers and Tallapoosa. He was received into the fellowship of the Baptist church over 60 years ago, and when the division in the denomination came upon the question of Modern Dissensions and humanly devised institutions he steadfastly continued in the apostles' doctrine and in the fellowship of all who strictly adhered to the "old paths" and walked therein. He was buried at Mt. Hickory church. The maiden name of his first wife was Pace, by whom he had several children. His second marriage was to sister Mary Barber, whose maiden name was Barron, daughter of Eld. Hiram Barron, deceased.—M.

MISS FRANCES S. HAYGOOD,

Granddaughter of Benjamin Haygood and daughter of B. C. and S. G. Haygood, was born December 24th, 1859, and died August 7th, 1887. She was sick but a short while, with nervous fever. She confessed a hope before she died and expressed a desire to go and join her sister, who had died but a short time before. She regretted she had not been baptized. She was a dutiful and kind daughter, a devoted sister. She never recovered from the shock of her sister's death, to whom she was devoted; it seemed to trouble her a great deal. She was gentle and kind in disposition, never offending anyone. Though young, death has called her away. The Lord giveth and the Lord taketh away; his will is done. Though it may seem hard to give her up, yet how consoling it would be to her dear ones to know that she was prepared and willing to go, for this gives good reason to believe that she has passed over the river, and is now numbered among the blessed of the Lord.

A FRIEND.

SARAH M. MITCHELL

Departed this life October 26th, 1887. She was born September 20th, 1820, in Dickson county, Tennessee, where she lived all of her life. She was never married. She united with the Old Baptist Church at Turnhill church, in Dickson county, on Saturday before the second Sunday of June, 1847, and was baptized November 11th of the same year. She remained connected with the same church until her death. She loved to read the MESSENGER.

GEO. O. MITCHELL.

Spencer's Mill, Tenn.

LUCIEN B. GRAY.

Died at his home in Summerville, La., on January 25th, 1888, LUCIEN B. GRAY, in the 44th year of his age, having been born July 24th, 1844, a short distance south of Monterey, Butler county, Alabama. Brother Gray confessed Christ in the army in 1863, and was baptized by Brother J. J. D. Renfro, and lived a consistent Christian life. He volunteered in Company "C," 44th Alabama Regiment in January, 1862, and was in the following battles: Manasses, Harper's Ferry, Sharpsburg, Frederickburg, The Wilderness, Spottsylvania C. H., Coal Harbor, Chicamauga, Gettysburg, Knoxville, Bean's Station, and surrendered at Appomattox in May, 1865. With him the final battle is now fought and the victory won.

J. F. BRUNER.

MRS. MARY GREEN

Was born in Georgia in 1801, and departed this life at her home in Coffee county, Tennessee, August 29th, 1885. She professed religion and joined the church (Primitive Baptist) New Hope, Bedford county, Tennessee, in 1818, and was married to James Green in 1821, whom she outlived many years. Grandma had been feeble and declining for several years, and had all necessary attention and medical aid to restore health, but death's summons had to be obeyed; and O what a peaceful departure, passing away as calmly as an innocent babe falling asleep. How sweet to die the death of an humble Christian! Grandmother was a very devoted and spiritual-minded woman; had read the scriptures attentively, and was much blessed of the Lord with good understanding of them. It was her delightful theme to speak of her Saviour, and to dwell upon the great things he had done for her and his chosen people. She certainly adorned her Christian profession by a sound faith and an humble, pious and orderly life. Her children, grandchildren and many friends, as well as the church of which she was a devoted member, deeply feel the loss. Since the death of her husband, which occurred November 17th, 1833, she has remained a widow indeed, continuing in supplication and prayer. She was the affectionate mother of thirteen children, five of whom survive her. She loved the Lord and loved the church, and long and much will she be missed at New Hope. For almost 86 years past, without any conflicting testimony either as a wife, mother, neighbor or member of the church, never a word has been heard against her. May God sanctify, comfort and bless the bereaved children and church. By her granddaughter,

CARRIE STEPHENS.

Haley, Tenn.

ELDER CHARLES S. TATE.

Died March 5th, 1888, Elder C. S. TATE, at his home near Dunlap, Morris county, Kansas, in the 77th year of his age. By a note from the bereaved wife and now lonely and disconsolate widow of Elder Tate we learn that he was born in Bedford county, Virginia, May 18th, 1811, and was received into the fellowship of the Baptists before the division when he was about 22 years old.

It was, we think, about 1847 when we first met with him at Emory church, in Chambers county, Alabama, shortly after he had moved from Virginia to Alabama. Some of the brethren had learned by conversing with him that he had exercised in preaching a little before leaving Virginia, and insisted that he should go into the pulpit and preach, which he did, very satisfactorily from the text Heb. ii. 9. So after this he became a member with the brethren at Shawn, in Chambers county, Alabama, which church was then under the pastoral care of Elder Josephus Barrow. Some time after this he moved and became a member of the church at Hephzibah, in same county, and by request of sister churches for his pastoral services, he was ordained and had

for a time, the pastoral charge of two churches. But being poor in the world and a tanner by trade, he had to move about to get work, and thus his ministerial work became more transient and unsettled till finally he landed in Kansas, and for the last nine years of his life was greatly afflicted until he became exceedingly feeble both in body and mind, and for six months previous to his death he did not seem to know anything except for a moment or two while any one would be talking with him. He had to be fed and cared for by Sister Tate almost like a feeble infant, till at last he fell asleep to wake no more in this mortal state forever.

We trust our bereaved Sister Tate feels a clear conscience in waiting so long and tenderly upon this poor afflicted old brother and servant of God, and that now in her old age she may find grace to help her and other friends to minister to her comfort till she, too, will be called to go to that "long home" from whence no traveler ever returns. Brother and Sister Tate had lived together for many years, but never had any children born unto them.

In notices of this kind we are compelled to be brief, but will say that we had quite an intimate and personal acquaintance with Elder Tate for many years, we regarded him as a sound and consistent minister, and so far as we know, he was so regarded by brethren generally, and not only sound in doctrine, but he was faithful, zealous and orderly in his department.—M.

WILLIAM R. MARKHAM,

son of Elder and Mrs. W. J. Markham, died on May 1st, 1888, in Lincoln county, Tennessee; aged 13 years, 8 months and 11 days.

It is always painful to bid a last farewell to our children, but what must be the anguish of loving parents when they lay to rest their boy, who has been snatched as it were from them under such sad and heart-rending circumstances?

This son, "Willie Bob," as he was familiarly called, had left his home in the early morning with an older brother to attend to his duties on the farm. In the course of the day it was found necessary to have his plow repaired, and it is supposed that he had undertaken to ride his horse and carry the plow, and that he was thrown. He was found dead by his father, and his body bore every evidence of having been dragged some distance, the plowstock being about three hundred yards from home. Willie Bob was a favorite in the family, and while he had made no profession of religion his mind inclined in that direction, being ever ready to attend meeting, and to join in the singing. Among the many things which his loving parents recall was his singing the religious songs which he had learned at home, and especially do they remember to have heard him for several days before his death singing "How firm a foundation," &c.

The writer attended his funeral at the residence, where a large congregation of the brethren, sisters and friends of the family had assembled. To relieve the distress of the father, mother and relatives on account of this dispensation of Providence, nothing more can be done than to assure them that the Judge of all the earth does right, and that they have the heartfelt sympathy of all who know them. May the bereaved family be inspired with the hope of meeting their son in a blessed immortality beyond this vale of tears, is the prayer of all Christian friends of our dearly beloved brother and sister Markham.

Fayetteville, Tenn.

J. G. WOODS.

WILLIAM EVANS

died at his residence in Milam county, Texas, December 6th, 1887, of heart disease. He was born in Coosa county, Alabama, July 17th, 1837;

moved from there with his parents to Pontotoc county, Mississippi (at what date I am not informed), where he lived till 1870, when he emigrated to Milam county, Texas. He joined the Primitive Baptist church at Laodicia, in Mississippi, in 1859. As a Christian he was humble and modest; and though he was a cripple, having lost a leg in the civil war, such was his energy and perseverance that he made good living as a farmer. He was twice married. By his first wife was born unto him five children, all of whom survive him. For several years before his death he seemed to be weighted with much trouble and expressed a desire to die, if it could be God's will. In his death is the loss to his family of a kind and affectionate benefactor, and to the church a worthy member, and to the country a good citizen. The Lord bless the mourning ones.

J. C. DENTON.

THOMAS B. JOHNSON,

Son of Elder Alfred Johnson, was born August 27th, 1856, and died July 2d, 1886. Was united in marriage to Julia Ann Farmby, daughter of Brother Moses and Sister Rebecca Farmby, on the 20th of February, 1878. Although THOMAS never made a public profession of Christianity by uniting with the church, yet he obtained a hope some years before his death, as was manifest by his Christian-like walk and pious conversation, for truly he filled the measure of a noble citizenship in its varied relations of husband, father, neighbor and Christian sympathizer, but alas! he is gone, and while we were dropping the tear of sympathy in behalf of his dear companion and five orphan children and other dear relatives and friends, we little thought that in so short a time we would realize the afflicting circumstance of the great loss of his dear Julia Ann, whose death occurred on the 29th of April, 1887. Julia was all in all as a neighbor, as a wife, as a mother and as a devoted, meek and humble follower of our glorious Redeemer, being a member of the Silver Creek Primitive Baptist church, adorning the high profession she made with a meek and quiet spirit, which in the light of God is of great price. Thomas and Julia Ann were united in marriage by the unworthy writer on the 20th of February, 1878. They lived happily together, and were soon parted to be reunited in spirit, as we hope, to vie with the millions of the blood-washed host in praise and thanksgiving to God for that love that is sweeter than life and stronger than death. Dear parents, brethren and sisters, we sorrow not as those that have no hope, for if we believe that Jesus died and rose again, them also that sleep in Jesus will God bring with him.

L. C. D. PAYNE.

SUSAN REBECCA BROOM,

Of Floyd county, Ga., wife of John W. Broom, was born December 15th, 1844; was married February 12th, 1871; was baptized by the writer into Rocky Creek church, Gordon county, Georgia, on the third Sunday in June, 1887; died the 17th day of May, 1888, and was buried the following day at Floyd Springs. The writer tried to comfort those present, using the 3d, 4th and 5th verses of the first chapter of II Cor. We were much comforted of God in hearing Sister Broom tell the dealings of the Lord with her, and of her abiding hope; also, to behold her humble walk. Her zeal was manifest to all by her devotion to the cause of her Master and to her brethren and sisters. She had been baptized eleven months. She would say to her husband that she felt like they had been just married (he being baptized the same day.) I seemed to be a new life to her. She always met those she loved with a smile on her face. She will be much missed at our meetings and by the sick, by her husband and children. She was an affectionate wife and a good mother, and we loved her, for she Jesus' image bore.

Rome, Ga.

W. C. BRYAN.

PURDUE.

Our dear brother D. B. Purdue and family have recently been called upon to mourn the death of their two youngest children, the first a little son of two years, who died May 22d, 1888, and the other a little infant of a few hours, in less than two days after the death of the little son. And besides this, the mother of these little children when last heard from was prostrate and in a very critical condition. At this writing (June 5th) we do not know what the condition of the family is, but hope health has been mercifully restored to them. Brother Purdue is a worthy member of the church at Mt. Olive, Lee county, Alabama.—M.

MISS SALLY ANN CRUMPTON.

SARAH ANN CRUMPTON was born in Duplin county, N. C., March 31st, 1816, and died February 18th, 1888. She was the daughter of John Crumpton. Her mother's name before marriage was Mary Alderman, daughter of Daniel Alderman. They were all of Duplin county, N. C. Her parents moved to Bullock county, Ga., when she was quite small, and they both became Primitive Baptists a long time prior to their deaths. Sister Crumpton united with the church at Upper Lotts Creek, Bullock county, Ga., when a young girl, and was baptized by the late James R. Miller. She was convicted for sin in early life, and became to be in great trouble about her soul, so that she had no peace day nor night, and while in this awful condition this scripture came to her mind, "And you hath he quickened who were dead in trespasses and sins." At another time she felt to be without hope and without God, and this promise presented itself to her, "Rejoice and be exceedingly glad, for great is your reward in heaven." She was the only one of her father's family that never married and the last of the family to bear her father's name in this country, the rest having died and married. There were only three left of thirteen children. She spent her last days at the residence of her nephew, Mr. Asbury Bland, where she was cared for in every particular by him and his kind wife and mother, Mrs. Jane Jones, sister to Sarah Ann. She had been afflicted many years, and was at length confined to her room for several months, but she bore her afflictions with great patience and Christian fortitude. Aunt Sallie Ann, as a great many of us called her, was a good woman in the community where she lived, and a dear sister in the church. She was firm in the faith of God's elect until her death; therefore we do not mourn for her as those that had no hope, for surely she must be singing praises to the great I Am.

ELDER H. TEMPLES.

Blüch, Ga., June 11th, 1888.

MRS. EMILY CALDWELL.

Died April 5th, 1888, MRS. EMILY CALDWELL, consort of John Caldwell, deceased, at her residence in Floyd county, Ga., in the 69th year of her age. Sister Caldwell was baptized into the fellowship of the Primitive Baptist church near fifty years ago, and lived an ornament to her profession; and while she, together with all living, could testify to her many sore trials of life's journey, yet a sufficiency of the grace of God was commensurate thereunto, and thus in meekness, humbleness and in a true devotional manner a long and useful life was spent. And it is a happy thought to look back upon her pathway of life and see it so copiously strewn with the precious evidences of the fruits of the spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Her acts of kindness and conversation proved that she loved the house of God, which is the church of the living God, and it was her chief joy to dwell there to hear them that preached the gospel of peace and bring glad tidings of good things." No sufferings

were too great for her to endure, reasonable, to meet at the house of God and join in the solemn worship with his people, gently greeting them as a token of her joy therein. Her goodness or kindness toward the church, or people of God, was an evidence of her faith in the Lord Jesus Christ and of that love she had for his people. Meekness even in her severe bodily affliction in her last illness was wonderfully manifested, not a word of complaint was heard, but telling all present that she must die, giving instruction in regard to her funeral, she quietly and peacefully fell asleep in Jesus, as we believe and hope, to awake in his likeness and ever be with him as a joint heir in his glory. Weep not, then, dear children, for your mother, "but weep for yourselves and your children." Remember that she is gone, and you, too, must soon go. Remember her order and follow her examples.

Remember her sufferings are all over,
Remember her trials are no more,
Remember her joys are full and complete,
Remember she sits in praises at Jesus' feet.

Adairsville, Ga.

F. M. CASEY.

AARON BRYANT.

AARON BRYANT was born September 22d, 1818, and departed this life October 6th, 1887; aged 69 years and 14 days. He professed a hope in Christ in the year 1844; united with the Primitive Baptist church at Smyrna, Collin county, Texas, about five years ago; was baptized by Elder S. W. Webb; lived a consistent and orderly member until death. He leaves a wife and several children, all grown, with many friends to mourn their loss; also the church at Smyrna, where he is missed. His seat was always filled at their meetings when not providentially hindered. May the Lord give us all grace that we may say from the heart not our will but thine be done.

J. G. WEBB.

Gober, Texas.

MRS. ELIZABETH HOLLAND,

Wife of Jordan Holland, departed this life May 11th, 1888, in Tattnal county, Georgia. She was born January 17th, 1857; was married to Mr. Jordan Holland December 8th, 1880, and was the daughter of Elde Solomon Kennedy, of Tattnal county, Ga. She leaves a husband and five children. She was taken down after her baby was nine days old and was sick 37 days, and was kindly attended by Dr. Jasper Kennedy her brother, and Miss Amanda Kennedy, her sister, and other relative in her sickness. But all that a kind husband and a beloved physician and a loving mother, kind sisters and brothers could do the hand of death could not be stayed, for God saw fit to remove her out of this world by death, but not without a hope. She professed to have a hope for the last five years or more but never united herself with the church but was a faithful attendant to preaching of the Primitive Baptists. She expressed to the unworthy writer a few days before her death that she had a well grounded hope in the blessed Saviour, and her daily deportment went to prove that she loved her blessed Saviour, but on account of unworthiness she could never take up her cross in following the dear Saviour in his commandments. May that blessed Saviour constrain those of her brothers and sisters that have obtained a like precious hope to deny themselves and take up their cross and follow him through their few remaining days on earth with a well ordered walk and a godly conversation. Dear Sister Kennedy, weep not for your loving daughter, but look up, and cannot you by an eye of faith behold your precious child, together with your loving husband that went before, if they were what they professed to be, in that angeli-

ost clothed in white and singing praises to him that sat upon the throne, saying who has loved us and washed us from our sins in his own blood.

BAZIL JONES.

C. L. PIPKIN.

On the 11th of December, 1887, CASSIE LEE PIPKIN died, the daughter of J. J. and L. A. Pipkin, being 2 years, 7 months and 21 days old, thus passing from under the law into the care of a risen Saviour, where no sorrows can ever trouble her. Dear father and mother, weep not that our hope of natural joy is changed into one of eternal joy. Strive to enter there with her by obedience to your Saviour's command, who has said, Suffer little children to come unto me, for of such is the kingdom.

Weep not that she is gone,
And dry up all your tears,
She has entered at the throne,
And yet you have other cares.

DANIEL H. PELLUM.

WILLIAM PRESTON,

son of Marion Preston, was born July 31st, 1861, and departed this life March 31st, 1888, at his father's residence in Rockdale county, Georgia; aged 26 years and eight months. He leaves a father and mother, four brothers and four sisters and a host of friends to mourn his loss. He was a great favorite with all who knew him, and those who knew him most loved him best, as he always had a cheerful face and a turn to suit everybody. He had the misfortune of losing his left arm in September, 1886, while working in a gin. He was sick three weeks with typhoid fever, and the deceased was not a member of any church, though he said he was not afraid to die. At 12 o'clock the day he died he called all of the family around his dying bedside and asked them all to join him in singing the hymn, "On Jordan's banks," &c., and told them good-bye, and asked them to meet him in heaven. His funeral was preached by Elder John F. Allman. He also requested them to sing this hymn at the grave:

Why do we mourn departing friends,
Or shake at death's alarm?
'Tis but the voice that Jesus sends
To call them to his arms, &c.

We would say to father and mother cease your weeping, for Willie is not dead, but sleeping that blessed sleep from which none ever wake to weep.

N. A. L.

Jefferson, Jackson County, Ga., May 5th, 1888.

WILLIAM BOTTS.

On October 27th, 1887, he passed this office in his spring wagon going to Sedalia, and when in a mile of town two boys came behind him running their horses, which frightened his horses, and they sprang forward, overturning the wagon and throwing him on his head. He was taken up, and was in a few minutes unconscious. He was taken to town to a hotel and doctors were called in and the family and relatives informed, and we all got to the bedside and did all we could. He remained unconscious and died the morning of 29th October, 1887. He was brought to his home, and the remains were carried to the Walnut ranch church house of Regular Baptists, where he was a member, and Brother Ogle delivered a very able discourse, after which the remains were laid in the cemetery near by. He left a wife and five children, all about grown, and two brothers, one sister and the church had many friends to mourn the loss. Yours in hope.

Pauline, Mo.

DANIEL M. BOTTS.

SUSAN V. ADKINS

Died at her home in Coosa county, Alabama, on the 24th day of February, 1888, of neuralgia. Sister ADKINS was a daughter of Elder R. W. Carlisle, and was married to A. G. Adkins in 1868, making him a dutiful obedient and loving wife up to her death. She was the mother of seven children, and to them all that could be desired from a mother. They lived happy together as husband and wife, and she was a devoted wife and mother. She was a strong believer in salvation by grace, and professed a hope in Christ and was received into the Primitive Baptist church at Mt. Pleasant, Coosa county, and baptized by her father, R. W. Carlisle, in September, 1878, and was an orderly member, beloved by all that knew her; as a Christian her light was always shining by her daily walk and conversation. She became afflicted for months before she died. She bore her afflictions patiently, never murmuring, but perfectly resigned to the will of her Saviour. Just before her death she called her sister that was waiting on her and told her that she had seen that glorious world, and called her husband and children to her bed and told them how she wanted them to live, and began to sing "There is a land of pure delight where saints immortal reign," and asked God to bless her friends and neighbors and her sister, who had been so kind to her, and to bless husband and children. She then seemed to doze off to sleep, and lay in that condition for four days, and then passed quietly away without a struggle. May God bless the dear children and husband as he did her. Blessed are the dead that die in the Lord. O, Brother Respass, thank the wonderful love of God that can make death so easy! Bless the Lord, O my soul! Praise his holy name.

JOHN A. SUTTLE,

Rockford, Coosa Co., Ala.

Brother-in-law to deceased.

J. W. JACKSON.

J. W. JACKSON was born April 13th, 1862. His father, W. P. Jackson died in the war, having never seen his son after birth. J. W. grew up in health and strength to manhood, respected by all who knew him was quite affectionate to his mother and stepfather (Bro. B. H. Lassiter). In 1885 he married Miss Mary J. Foster, with whom he lived happily until his death, June 13th, 1887. For more than a year before his death he experienced a hope that God for Christ's sake had pardoned his sins and expressed a desire to unite with the church, but postponed it with the hope that his wife at the first opportunity would go with him. During his sickness he had a vision of a superbly beautiful place with enchanting music, and told his wife he wanted to go there and help them to sing the praises of God, and up to the time of his death he continued wanting to go home and help them to sing. May the Lord comfort the bereaved ones, is the prayer of a friend.

J. C. S.

Rock Mills, Ala.

J. C. CARVER.

Little JACK COLEMAN CARVER, son of James C. and Mary Carver, departed this life May 5th, 1888; age 10 years, 3 months and 23 days. Jack was a kind, lovely and obedient child, with a more than common gentle disposition. His suffering was long and severe, and his little body sank under its burden of three weeks' sickness; then the imprisoned spirit was set free to return to the God who gave it. Dear parents, 'tis hard indeed to give up such a precious child; but thank God, we do not mourn as those who have no hope, for we know that your darling boy is with Jesus. His life, though short on earth, has been lovely and pleasant; he was a favorite with all who knew him. Farewell, Jack! We regret to part with thee, but "God moves in a mysterious way his wonders to perform." He knows best. God bless the bereaved.

Rock Hill, Texas.

L. Q. C. ASKEW.

MRS. MARTHA R. TRUETT

as born in Hancock county, Ga., April 22d, 1812. She was the daughter of John and Sarah Chapman, of said county, and lived with her parents in the parishes of Monroe, Upson and Talbot, where she was married to Brother Lonaga Truett April 9th, 1835. In 1849 they moved to Harris, and in 1876 they moved to Chambers county, Ala., where they lived only one year, and moved to Randolph county in 1877, where she quietly breathed her last March 16th, 1888. She was paralyzed March 15th, at ten o'clock A. M., and lingered only about 24 hours, during which time she never spoke. She was buried in the cemetery at Darien March 17th. She never annexed herself to any church, but claimed the Methodist as the church of her choice. She died to be 76 years old, lacking six days. She leaves an aged husband (84 years) and five daughters to mourn their loss. Her two sons died in the late war. Brother Editor, I was present when mother Truett passed away and witnessed the cold stream of death, we hope, to a brighter and happier home beyond. Brother Truett was absent from home when this sad event occurred and was sent for, but failed to reach home in time to see her breathe her last. Four of her daughters were present, who drank deep of the dregs of that bitter cup. To the grief-stricken husband and daughters we condole, and hope that they may meet their loving companion and mother here parting will be no more. Your brother in Christ,

W. A. WELCH.

JOSEPH SPOONER.

JOSEPH SPOONER departed this life April 15th, 1887, at the home of his daughter, Sister Fiveash, in Decatur county, Ga. He was born in Screven county, Ga., November 17th, 1798, and was at the time of his death 88 years and 5 months of age. He was raised to manhood in the county of his birth, and was married to Elizabeth Roe, who survives him. He joined the church at Little Ogeechee, in Screven county, and was baptized by Elder Moses Call in Little Ogeechee river January 31st, 1831, where he lived two years, after which time he moved to Early county, Ga., and joined Macedonia church, at Blakely, by letter, where he lived until the year 1847, when the church split on the question of missions, &c. Those who were opposed to the institutions of the day withdrew and constituted a church at Butler's Mills, and called the same "Antioch." Among those who withdrew was Joseph Spooner. He then removed to the church at Olive Grove, Decatur county, Ga., where he remained until March 14th, 1868, when he was dismissed by letter to enter into the constitution of the church at Union, Miller county, and there he remained until his death, in 1887. Brother Spooner was, indeed, a meek and lowly man, of amiable disposition and an even temper, always ready to help the needy as much as he was able; was a kind neighbor, an affectionate husband, an indulgent father, and an honest man, "the noblest of all!"

Brother Spooner being one of the early settlers of this county, he was deprived of a great many advantages we have in this day, especially in the way of schools, &c., though he always taught his children and his neighbors' children to be honorable and upright. He raised a large family of children, grandchildren and great-grandchildren, who now mourn his loss. The number of his children is 12, 7 of whom are living; 60 grandchildren, 45 of whom are living; 101 great-grandchildren, 90 of whom are living—making in all, 153 children, grandchildren and great-grandchildren, 173.

He lived through the most exciting period of the church, and although chastened so heavy, stood fast "by the doctrine once delivered to the saints." And now, dear brethren and readers of the MESSENGER, is not his record that should be published? Surely it is; and let each of us who follow this good old man, strive to emulate his virtues; let us all (who are his children in a sense) strive to follow his teachings, that when we shall come to die we can look over our past life, and with the consolation that the grace of God only can give, say in our minds, "I have fought a good fight and have kept the faith, and henceforth there is a crown of glory laid up for us which the Lord shall give." And now to his dear children in the flesh, who are some of them old people, we desire to say you weep not as those who have no hope, for your loss is his eternal gain; but hope to meet him in that bright, immortal land where sickness, sorrow, pain and death never come; where the wicked cease from troubling and the weary are at rest.

Blakely, Ga.

E. B. BUSH.

A STANDING REQUEST.

As the most of my time is taken up in traveling and preaching, so that I am at home but little, I request that all who desire to write to me direct their letters to me at *Furman, Wilcox county, Ala.*, and my wife will forward them to me wherever I may be at the time. In this way the communications of correspondents will reach me without much delay, and will be attended to with pleasure. It is a part of my enjoyment, comfort and encouragement to receive communications from the saints of God along the route of my preaching tours. Their words of cheer and comfort are of great value to me, and I highly prize and appreciate them. So write on, dear brethren and sisters, and do not let my being away from home keep you from comfort you have in your hearts away from me. I greatly feel the need of your comfort. Affectionately,

J. H. PURIFOY

Furman, Ala., June 14, 1888.

I wish to say to Brother A. B. Morris that we wish to see him at our Union Meeting; and not only to see him, but to hear him tell of the goodness of God to his people. It is to be held with Bethel church, 12 miles northwest of Baldwin, Prentiss county, Miss., commencing on Friday before the fourth Sunday in August, 1888. All cordially invited, especially ministers. Those coming by railroad will be met at Baldwin, by dropping me a card.

Gecville, Miss.

JAMES L. OLIVER

ECHICONNA ASSOCIATION.—Those coming to the Echiconna Association (convening on Friday before the third Sunday in September, 1888, with Mt. Carmel church, Crawford county, Ga.) will be met at Culloden or Knoxville on the Atlanta and Florida railroad, by addressing J. O. Holmes, Culloden, Ga., or Joel N. Mathews, Knoxville, Ga.

B. F. MATHEWS

THE WHARLEE ASSOCIATION will convene with Mt. Horeb, Gordon county, Ga., on the East Tennessee and Georgia railroad, on Saturday before the third Sunday in September, 1888. Get off at Miller's Station, near Mt. Horeb church. All invited.

J. A. MIMS

THE MOUNTAIN SPRINGS ASSOCIATION will commence on Friday before the second Sunday in August with Mt. Zion church, eight miles north of Lone Oak, on the Memphis and Little Rock railroad, Lone Oak county, Arkansas. Those coming by railroad by addressing Mr. Blackford, at Lone Oak, Ark., will be met with conveyance.

J. M. HENDRICKSON

THE LOUISIANA PRIMITIVE BAPTIST ASSOCIATION will convene with Bethel church on Saturday before the second Sunday in October, 1888, six miles southeast of Dubberly Station, on the V. S. & P. R. R. Those coming by railroad will stop at Dubberly, and will be met with conveyance by writing me.

S. W. JONES

Dubberly Station, Webster Parish, La.

SHILOH, GA.—DEAR BROTHER RESPASS:—Two or three years ago it looked as if our little church at Fellowship would die out, and I almost got my consent to dissolve, and thought that when you and Brother Cleveland came to ordain a Deacon, that it would be better for us all to call for our letters and dissolve; yet I could not do it. In 1885 we had 24 members, 12 of whom were widows; but I hope and believe the Lord has visited us, and since that time 15 have been added to our number. We now meet regularly and are preaching by our beloved pastor, Mr. W. C. Cleveland, whom we believe the Lord sent to us. We are in peace and love abounds. Yours in hope,

W. D. MORAN

NEW HOPE, MO.—DEAR BROTHER RESPASS:—I enclose \$2 for Elder Hassel. I am glad to see so many Baptists coming to his relief, and hope they will continue to do so until he is fully relieved. As ever, your unworthy sister

V. A. PRIEST

RESURRECTION.

The only book devoted to this crowning glory of man's salvation. 100 pages, plain print, well bound; 75 cents, post-paid. All who read it will feel richly rewarded. Address D. BARTLEY, New Castle, Henry Co., Ind.

Vol. 10.

No. 9.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

—••—
PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

SEPTEMBER, 1888.

—••—
*All Letters, Remittances and Communications, should be addressed
J. R. RESPESS, Butler, Ga.*

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

*Any one sending us Five Dollars for five new subscribers, shall have
a copy of the Messenger for one year free.*

GEO. W. JONES.

Brother GEORGE W. JONES departed this life December 10, 1887, of heart disease. He was born in Johnson county, Ind., in 1831, grew up to manhood, and in July, 1851, married Miss Rachel E. Stricher, and to them were born eleven children, six of whom survive him. They, with his mother and family, moved to Jasper county, Ills., in 1851, united with the Hickory Creek Primitive Baptist Church in 1856, was baptized by that dear old Soldier of the Cross, Elder A. B. Nay. In his church relations he was always found at his post. I have been a member with him for more than thirty years, and can testify that he and his dear companion have done more to sustain and bear the burden of the church than any other one. In his social walk he was always affable and kind, loved by all that knew him. His course through life was such as in ages has characterized men of kind and noble qualities; but he has gone to that bourne from where no traveler returns. We believe he lived the life of the righteous and died their death. He leaves a companion, six children, one brother, three sisters, and a host of friends to mourn his death. He was a loving husband, a kind father, a good citizen, but our loss is his eternal gain. He has only gone on before us to enjoy the glories of that heavenly land to which we are all fast approaching, there to meet with that general assembly and church of the first born whose names are written in heaven; there to sing the song of Moses and the Lamb forever and ever. Their dear mourning friends, dry up your tears, and sorrow not as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Blessed are they that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Farewell. Yours in hope of eternal life,

Flomouth, Ills.

A. P. BRODERICK.

PRISCILLA CLAY.

It is seldom that we are called upon to chronicle the death of one more highly esteemed, or more dearly beloved than the subject of this notice. Sister PRISCILLA CLAY was born July 10, 1870, professed a hope in Christ, and joined the Primitive Baptist Church at Flat Creek, Bedford county, Tenn., and was baptized October, fourth Sunday, 1884, and lived a devoted and upright life, beloved by the whole brotherhood, old and young, until her death, which occurred September 22, 1886. It does seem strange to us, that one so dearly loved for her many noble qualities; whom are seen so many of the gifts, both of nature and grace, to make them useful in this life in so many ways, as appeared to be in Sister Priscilla, that they should be snatched away from us by the ruthless hand of death so very young, and cause all to mourn their great loss. But such is life and its trials. The members of the church mourn her absence, and look with a sorrowing heart to her vacant seat, and then think of her sweet home in heaven, where she has gone to rest with Jesus, whom she so much loved to serve while here. Her schoolmates look in vain to find her in the school room, and burst out in sad bereavement on remembering she is not here. She has gone to her long home. "No," says the sad heart, "Priscilla will not be here to-day." She is not coming here any more. She is dead; no, not dead, but "sleepeth." "Sleep in Jesus." Asleep in Jesus! O, blessed sleep. And there are others still who weep for her; to whom she was dear. Brothers and sisters, they have seen their dear father laid away in the cold, cold grave; and in a few short years, their precious sister. Oh, how sad, to part with those we love, never, never, to meet again. Oh, could you hear her angel tongue praise God in heaven, you would long to be with her. Yes, you can, through grace, meet again—meet in glory. Oh, that heart-stricken mother, who is bereaved of her earthly companion—her head and stay—and so soon called to part with her lovely daughter, who was just beginning to be able to share with her the labors and trials of life, and through sunshine and cheer along her pathway in the home circle, and read to her in the Bible, and talk about blessed Jesus. But she must part with her loving child. O sister, may God help you. You have ties in heaven; you have on earth. Let this thought cheer you on your pilgrimaged way.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 9. BUTLER, GA., SEPTEMBER, 1888. Vol. 10

BIOGRAPHICAL.

ELDER JOEL P. SAYERS.

I was born March 23, 1812, in Green county, Georgia. My parents, David and Elizabeth Sayers, (my mother's maiden name was Elizabeth Philips) moved when I was four or five years old, to Morgan county, Ga., where they lived five years, during which time I attended school part of one year, and learned to spell and read well in the spelling book. I had but little educational opportunities after that time, going to school only at intervals of two or four weeks at a time. I was the oldest son of my father, consequently had to aid him in all the work to raise a large family until I was in my twentieth year. My father taught me three very important lessons, viz.: to be honest, truthful and industrious, which I have tried to keep almost sacred up to the present time.



On the 23d December, 1833, I married Martha Ann Phillips, daughter of Henry and Nicy Phillips, of Merivether county, Ga. We were both Baptists at the time of our marriage. We had born to us seven sons and three daughters, of whom two are dead, one son and daughter.

At the age of about seven or eight years, I had seri-

ous thoughts about death and hereafter, and I, as other children, thought that all good people after death went to heaven, and that the bad or wicked people went to hell. I was then conscious that I was not a fit subject for heaven, which gave me great trouble and concern at times, and I promised myself when I became older that I would do better and get religion. At the age of twelve or thirteen I promised myself that I would commit all the sin that I intended to commit by the time there was to be preaching at my father's house at night by Elder John Landers, an aged and very respected minister of the Yellow River Association. The text he used was, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," and although the text is as fresh in my mind now as it was then, yet I cannot tell anything he preached. If I then thought anything about my former promises that I would get religion, I have no recollection, yet I had serious reflections at times, and thought I would at some future time get religion. About these times I heard the Methodists preach often, and they would preach that the Spirit would strive, and if an individual would yield he would be saved, but if he resisted, the Spirit would take its everlasting flight from him, and damnation was sure; and I really believed it. Also, at a class-meeting a class-leader came around and put his hand on my head and told me I was a free agent, and also I believed that. I understood the definition of the term "free agent" to be this: that I could get religion and go to heaven, or refuse and go to hell, and I believed that. I then went to Rock Bridge Church, Gwinnet county, Ga., a Baptist church, Elder Luke Robinson pastor, also clerk of the Yellow River Association. His text is still as fresh in my memory as it was then, and as precious; and a great portion of his preaching is as fresh in my feelings to-day as it was then; and it looked like he preached all day to me, and I could not help crying. At conference several came forward and joined the church, and it seemed that all cried and I cried. It was a day full of joy to the church; I cried and desired to be a Christian. I still believed I could and would get religion at some future time. I had not gotten my fill of sin. I set a time to go to a camp-meeting and there I intended to get religion, as I still believed it.

could, and went into the altar believing right then and there I would get religion; but oh! instead of getting religion I went off feeling worse than ever, and all my former impressions of getting religion left me, and I could not even pray; and I left there in a worse condition than when I went there. Still believing I could get religion, I went to a Campbellite camp-meeting for the purpose of getting religion, and went to the altar and came out as before, still thinking and believing I could get religion when I pleased. I now come to the conclusion that there was time enough, and I decided that I could get religion on a dying bed, if I did not get killed, or die suddenly. I was settled down right here firm in that belief. Just two years from the time I was at Rock Bridge Church I went there again—still I had been there frequently in the meantime—the same preacher was there, and took my case and told my impressions, promises and failures better than I could possibly have told them up to that time. When he got there he stopped for some time and then said: “*Now, sir, you don’t intend to turn to God; you think you intend to turn, but if you intended to turn you would be turning.*” Now it seemed impressed on my mind that he told the truth, and there I felt determined to try, and as I walked home I thought that I would try to pray after I arrived at home, and went off to find a place to try to pray, but I never knelt to try to pray. I still believed I could get religion when I pleased, and wanted to be the next one to get religion, but the next day I returned to meeting with this resolve, that if the minister offered an opportunity I would ask him to pray for me. The opportunity was offered and many went up, and I started to go up, and just before I reached him it seemed something said to me, “It is too late now, the day of grace is passed; you have committed the unpardonable sin;” and I then and there saw what a great sinner I was, justly condemned, and could not see how God could remain just and save such a great sinner as I was. I went on and gave him my hand, and it seemed like he never prayed for me; he seemed to pray for the rest of the people, but not for me. After I left there, every opportunity I could get I read the Bible when no one knew it, for I did not want any one to know I was reading the Bible. Wherever I read in

the Bible I could see my own condemnation just and right in the sight of God, and that God could not remain just and save such a sinner as I. In this distressed condition I tried to pray, and my prayers looked like they sunk to the earth, and that God would not hear me. Then I saw my fate was sealed. I tried to pray to God to keep me from sinning any more, and if I went to hell it might be for the sins I had already committed.

I now could look over at the young people and wish they could know my condition, and that if they did know my condition they would turn to the Lord before the day of grace passed. I was at that time about seventeen years old, and thought when I became free from my father I would travel through the world and tell the young people how I had sinned away the day of grace, and admonish them not to do as I had done, but to turn to the Lord in the days of their youth. While walking alone in this condition, meditating upon my lost and ruined state, and how miserable I must be forever, and without any hope of ever being delivered, a voice spake inside of me and I thought it was God who spake to me, and said, "Jesus has lived and died, and therefore you can be saved." In my mind I saw that Christ had come into the world and had lived up to the law in every point and died that I might be saved, and now for what Christ had done God the Father could remain just and save me. Then all the burden of guilt and condemnation left me in a moment, and I felt as free from sin as if I had never committed a sin, and of all the thankful beings, I felt in my soul to thank God for this glorious work that he had wrought in me, a poor sinner; and I still feel to trust that I thank God for it. I never expect to have language to express what I saw and felt at the time; still at that time I did not think it was the Christian hope, but thought that God could be just to save me, and would save me at some future time. The next thing was, I wanted that burden back that I might repent of my sins, but I have never been able to get that burden back, nor feel guilty for the sins that I had committed before that time. Often before I joined the church I would try to take new starts, but could never go on to the place of deliverance. In that condition I now felt willing to do anything that God might require of

me. Now the impression to preach came upon me, and I thought it was from God; I felt at that time I was willing to try to preach if it was God's will. After reflection it came into my mind that I was a sinner, and God would not require such a sinner to preach, and that it was from Satan; and I tried to pray to the Lord if so to deliver me from preaching. These impressions and suggestions continued upon me till I went to the church in that condition. I have never been diffculted about which was the Church of Christ; and when I saw the Baptist Church meet together it was the prettiest sight I ever beheld, and I loved the church the best of anything I ever beheld; and I loved them because I thought and believed them to be the people of God. The reason I did not go to the church any sooner was my unworthiness. I was fearful I was not a fit subject to be baptized. Twice before I joined the church I found myself partly rising from my seat to go and join the church. On Saturday before the fourth Sunday in April, 1833, I went before the church at Bethlehem, Meriwether county, Ga., and related a portion of what is above written, and was received in full fellowship, and was the next day baptized by Elder Creed Caldwell, pastor of this church. At that time there was but one Baptist denomination in the country. When the difficulty came on and a split among the Baptist, I had no trouble about which side I went with, and have none yet. After joining the church the impression to preach still came on me so heavily that I felt compelled to preach; then the suggestion would present itself that Satan was trying to make me preach, and I tried to pray the Lord to deliver me from it, but these impressions and suggestions continued to follow me, and an exercise of mind as I now exercise in the pulpit, and in my mind there appeared to be a congregation before me, and often in sleep I would wake and find myself trying to preach. While having these impressions I tried to pray God to shut my mouth and not suffer me to speak, if not in accordance with his will. I occasionally did exercise some in trying to sing and pray in public, and the brethren began to talk about it and say I had to preach, and I quit, and thought I would not exercise any more publicly. While in this condition, in the absence of the minister one day at meeting, the

brethren were singing, there was a power in me that shook my whole system, and I burst into tears, that every one saw it, and I could not help it. I tried to pray God if this was of him that it might rest on the church; that the church might feel it. I then felt an ease and thought I had been relieved of it, yet I felt a sense of duty. In a short time a brother visited me to notify me that at next conference he intended to bring that matter before the church to have me liberated to exercise in public, which he did, and at the next conference the church liberated me to exercise in my own church or any sister church, when invited by them or an ordained minister called on me; and this was on Saturday before the third Sunday in April, 1846, by Walnut Creek Church, Meriwether county, Ga., and on the 27th March, 1847, the same church granted me license to preach wherever my lot might be cast. In 1849 I moved and settled in Tallapoosa county, Ala., and became a member of Ebenezer Church. Sharon and New Fellowship Churches called for my ordination, and on June 29, 1855, I was ordained by Elders R. W. Carlisle and Ebenezer Nelson, presbytery. I then took charge of those two churches. Since then I have served from two to four churches to the best of my ability, with the exception of one year, in consequence of moving (1870), then I had charge of only one church. During all this time of my ministry there has occurred but two difficulties of any note in the churches I had charge of, and there would not have been those difficulties if the churches would have carried out gospel discipline. I can further say I have never sought the care of any church or churches. I have endeavored to be faithful in all my official church duties, from moderator of church to moderator of Association, and have never joined any secret organization.

Yours in hope of eternal life,

Salter, Coosa Co., Ala.

JOEL P. SAYERS.

That noble servant of Christ, Ignatius, gloried in reproaches for his Lord; "I verily delight to suffer for Christ, but I know not whether I am worthy to suffer." Every Christian's Patmos, is his way to paradise.

AUTOBIOGRAPHY.

ELDER J. H. PURIFOY.

(Continued from Page 348.)

For the first five years of my ministry, I struggled hard to serve churches and at the same time keep up my business, but in serving the churches and attending associations, in addition to that of taking from one to two tours of preaching away from home and in other states every year, caused me to be away from home so much, that I could not give the personal attention to my business that was necessary to make it successful, but I hoped and believed that as that time was given to the service of the *Lord's people*, that my affairs at home would be so blessed of the Lord, that I would sustain no loss in my absence; and when I was brought to realize my sad situation, it was a terrible shock to me, and my bitter and murmuring thoughts were: "If I had neglected my business to gamble, to loaf and tramp around, and spend my time in drunkenness, and upon lewd women, I could not expect anything but disaster to my business, but to give so much time to serving the Lord's people, and then have to suffer as an evil-doer, was more than I was prepared for; and it made me have hard thoughts against God, and to feel in heart that He had deceived me, or else that I was under an overpowering delusion of mind, that was leading me on to ruin; or, that Satan himself had me in his power, and that soon I would be down in the lowest depths of poverty and misery. Then it was that I felt that I could not speak any more in the name of Jesus; that I must, in duty to myself and family, give up preaching, and take hold of my business again in person and work out of debt. But, 'quit if you dare,' rung in my heart as it did at the time already mentioned and every other time that I seriously thought of quitting. To add to my distress, and the belief that I was in a deuded state of mind, or under the destroying influence and power of Satan, I was deeply impressed that I must give up all—business, home, and all else of this world—and give myself and all my time to traveling and preaching. It is impossible for me to describe in words the agony and bitterness of soul which followed that impression. Deeply in debt, my business once

prosperous, and the support and comfort of my family now ruined, and the impression that I must give up all to travel and preach continually to a people that had very little sympathy, if any, for such a course, made up a bitterness of soul that I cannot describe. In my distress, I wrote to a precious brother, who had devoted a great deal of his time to traveling and preaching, hoping to get some comfort and encouragement, but instead of that, he wrote in substance that if I did give up all to travel and preach, and my experience in that should turn out like his did, that it would only get me deeper in debt, and that the brethren would be the *first* to condemn me for being in debt, and the *last* ones to help me out of debt. This only added to my distress, so I said to myself I *cannot*, and I *will* not do it. I was willing to give up all my churches but my home church, to preach to that and revive my business—as I was still afraid to try to quit preaching altogether—get out of debt, and then if I could be so prosperous as to have a good property—annual income above expenses, and the support of my family—so that I could travel and preach at my own charges, and not feel and be dependent on others; and besides, be able to help destitute brethren and sisters; and thus go ministering to others—both in spiritual and temporal things—that would have been gratifying indeed, both to the spirit and the flesh. I was willing to go in that way. But to lay down all in the condition I was in, was more than my fleshly nature could submit to. So, in my great and exceeding bitterness, I desired to die, and earnestly begged the Lord to kill me, and in a little while after, that prayer was near enough answered by a serious accident, in being thrown violently backwards to the ground on my head out of a wagon, off, and together with a high seat on the back end of the wagon box, or body, on which I was sitting, and which went over with me, that brought me to the very door of death. As I came to myself, I thought I was dying, and, though suffering so intensely with pain, and gasping for breath, I rejoiced in the thought that the Lord had heard my prayer, and that in a little while I would be out of all the troubles of this world, and especially the thought occurred to me that all trouble about traveling and preaching would soon be over. The only regret I felt, was that of being

carried dead to my family, and the distress it would give them; but, my own distress was so great, that it outweighed all else, and it seemed sweet to die. But as I revived more and more, and saw that it was not death, this thought came: It is the Lord showing you how completely you are in his power, and how severely he can punish disobedience, stubbornness and rebellion, and how he can compel obedience, and the question, as though a voice had asked it, came into my mind: "Which had you rather now do, or be done to you, give up all and devote all your time to traveling and preaching, or be paralyzed and thrown upon your family a helpless cripple and invalid the rest of your days?" "Lord, anything rather than that," came as a reply from my heart. For about a month after that, I was confined to my bed, and during that time I was made to feel as dependent on the Lord for my daily bread as I am for the salvation of my soul. I was made to feel more and more, too, that *necessity* was laid upon me by the Lord, to give all my time to traveling and preaching—not only among the churches, but in destitute places—relying on the promises of God for support while thus engaged. And while it was, and still is, sorely trying to the flesh to be away from home and family so much; to see my business, under which and by which I lived and prospered so long, and had a comfortable living in sight all the while, now gone, and perhaps forever, then felt *compelled* to go forth with nothing in sight but God's promise, or to sell all that I had, pay my debts, and then if there was anything left, live on it as far as it would go. Yet I went, trembling, depending on the promises of God, and he has not failed me, though at times it seemed there would be failure. Neither have I nor my family lacked for anything that was absolutely necessary to us, but he does not make pets of us, for he has put me on a course that is extremely mortifying to the flesh. I have been made acquainted with sorrow, grief, hardships, crosses, losses and many disappointments. To go and see nothing in sight but a *promise* of support, is something that my nature is so unaccustomed to; and to be made dependent on others, through whom God carries out his promise, looks so uncertain, and is so humiliating to my fleshly nature; and then to feel that I am altogether

a most unprofitable servant, and can see but little, if any, good that I am doing; and then, too, to meet occasionally with coldness and downright opposition from brethren, and see them in places harbor and believe false reports concerning me, that some malicious and injurious person has industriously circulated ahead of me; all this and more too, that might be mentioned, make up a heavy burden to one who has sacrificed all that is dear in this life, naturally to labor alone for the good and happiness of others—especially, for the household of faith. If I had the *general sympathy and encouragement* of our people, as *the church and people of God*, in what I feel *compelled* to do; if they felt about it, and saw it as I am *made* to feel and see it, then they, as a *people*, would help me bear the heavy burden that is so heavy at times that it seems it will crush me to the earth. Still, everywhere, nearly, I go, I find *precious true and tried* brethren, and many of the churches, that do most willingly and cheerfully stand by me. For such brethren, I do most heartily and fervently praise the Lord. But for such, I could not plod in hope at all; it would then be a life and labor of despair from beginning to end. So, in this way, the Lord convinces me that *all* my trust must be in him; that I must look to him and him alone for all things, for he alone can open the heart to feel for and minister to the wants of those whom he has sent forth to preach the gospel as their daily duty. It is singular and wonderful how the Lord works in this matter. Sometimes a brother whom I have never seen, and whose name I have never heard, perhaps, before, writes me words of cheer and encouragement, and encloses a contribution for my temporal support, and to aid me in traveling from place to place in preaching. And, sometimes, a brother or sister writes to my wife, sending her a contribution, to let her know that she too is remembered—that she is not forgotten entirely by those to whom I have ministered in spiritual things—and while I feel grateful and thankful to all such helpers, and appreciate it more than I can express in words, still my glorifying is in the Lord, for it was he who put it into their hearts to do what they did. In this way I have been convinced of the presence with me of the Lord, and his care over me and mine. With these blessings, together

with the help of a loving companion, who labors hard with her own hands with her needle, and a little rent from a two-horse farm, we still live comfortably, and have in a great measure paid out of debt.

“To God be all the praise.”

He has been my help hitherto, and he alone is my hope for the future—both for time and eternity. I have often told the brethren that if it were not for the Lord, that they could and would look on my devotion and sacrifices to them with complete indifference, and see me come to nothing in their service, and my family brought to want, and care no more about it than the enemies of God. In all my travels, I do not remember that I have ever heard one of our preachers tell the brethren from the pulpit, that they ought to do any more for me than to *help pay my traveling expenses*. I do not remember to have ever heard one say, that in helping along after a godly sort, to not forget that brother Purifoy and his family have to *live* like other people, and that as he has been compelled to give up all for the work in which he is engaged, that he needs more than enough to pay traveling expenses. They seem not to remember that at all, nor to think of it, but the LORD does not forget, and he knows that I need more than barely enough to pay traveling expenses. So he regulates that, and sometimes, where not a word is said publicly about contributions, just as much is given as when attention is specially called to it. And the Lord does not confine himself to the brethren alone in this matter. He sends some in many places, who do not belong to the church as visible members, and some of other denominations, who minister to me in temporal things. I hope they all are the Lord's in heart, and that I will meet them in heaven. Brethren often get careless and forgetful of their duties to one another, but the Lord, as the keeper of his people, never forgets his promise to them. Mothers may cease to love and forget their babes at the breast, “Yet will I not *forget* thee,” says the Lord.—Isa. xlix, 15. With the eternal God to stand by us, and his promise ever to be with us, and to supply all our necessities, never forgetting us, ought to be encouragement enough, and may be would be if we *knew beyond a doubt* that we were doing what

he required of us. But as we walk by faith only, and know only in part, we see more plainly our weakness, and that our real strength is in God. Affectionately,
Furman, Ala. J. H. PURIFOY.

EXPERIENCE.

DEAR BRETHREN :—I was born on April 17, 1846. At a very early age, I was taught that there was a heaven and a hell, and that one or the other would be my home after the death of my body, and that the soul would either live in perfect happiness or be forever tormented in flames of fire. This caused me uneasiness. I thought if I lived a life of obedience, I would go to the world of bliss, and if not, I would go to the world of woe. I thought it necessary to join the church, and live up to the requirements of God's law. I did not understand that it was by the grace of God I must be saved. I intended, when I was older, to join the church and do right, and go to heaven when I died. Sometimes I felt that I was a very good boy, as I was not profane like some I knew; I thought I had nothing to do but join the church, and I expected to join the Methodist, as they suited me best. I heard some say you must be born again, which I didn't understand. I went on in this way until in my twenty-first year, when I went to a Primitive Baptist Association, that convened near by. I arrived early the first day of the meeting, and I there witnessed the most beautiful sight that I had ever seen. I beheld with deep interest the love that Christians manifested toward each other; and as the servants of God preached the word, I thought it the best preaching I had ever heard. They taught that those who are saved are elected to salvation by the grace of God given in his Son. They made the plan of salvation plain to me, and I believed it for others, but not for myself. I went home from the meeting, thinking of the able preaching and the fellowship that was manifested, and I can say I loved them, whether it was the right kind of love or not. I could see a principle of love and fellowship that I delighted in. In a short time the New Hope Association convened in County Line Church in Carroll county, Ga., and I felt a desire to

attend, as I hoped to see and hear some of the same lovely preachers of the word that were at the Primitive Western Association. Some of the members of our family were going, and it being some distance (about thirty miles), it seemed that there was no chance for me, as all the conveyance was taken up. I tried to get my consent to stay at home, as I had attended one. So I went to my work, but I could not be satisfied; it appeared that it was important to me that I should go; that something depended on it. I became so anxious that I felt I must go, if I had to walk. I worked on until night, then went to see one of my associates, and asked him to go with me, and we borrowed a conveyance and started early next morning. It seemed to be a pleasure trip to my friend, as he was very lively, but the things that I once loved, I took no delight in; and that I once took no pleasure in, I now loved. I had begun to hate sin and all foolishness, notwithstanding my nature has often, to my sorrow, engaged in it to my hurt. I felt that I was undergoing some kind of a change, and I wondered if I was a mourner, but could not satisfy myself. I delighted to be in the company of God's people, and hear them talk about the doctrine of the Bible, and the dealings of God with his people, which they seemed to be interested. There was a neighbor (also a licensed preacher) whom it fell to my lot to sleep with, and he had been noticing my interest at the meeting. After we lay down, he began questioning me, and asked if I had a hope. I told him "I did not, that I felt myself to be a sinner." He said he had noticed that I had been interested. I expressed to him that there was a scripture that lay with weight on my mind—it was a portion of Christ's Sermon on the Mount—Blessed are they that mourn, for they shall be comforted. He told me the travel of the sinner from nature to grace, and how Christ gave his life for the sins of the world, and how one felt under the power of the Spirit of God. While he was talking, I hope that Christ appeared to me as my Saviour—there was a joy that I had never felt before; a peace that is inexpressible. I lay there and said nothing, but my heart was praising God, and my eyes shed tears of joy, that ran down the sides of my cheeks to my pillow. I then went to sleep and rested well, and when I awoke

the next morning everything appeared lovely, and nature seemed to be praising the great Creator of things. I went to the preaching, and could see, as I hoped, the shining light of the Lord in the face of the minister as he preached the word. After the close of the association, I returned home with a desire to tell my mother what had taken place with me, for I felt that I had entered a life of unmolested peace. I felt alright until I had expressed myself to her, but soon doubts entered my mind, and I feared I had deceived her. I soon found I was mistaken about continuing in this peaceful state. I had a desire to join the church and thought I would talk to the church at the first opportunity, but at times I feared I was deceived and thought I had better not offer, that I would not be deceived, for I believed the Baptists were faithful in receiving members, and had no desire to deceive them. On Saturday morning, of the next meeting at Sheeps Creek, the church where I had made up my mind to offer myself, I came to the conclusion that I would wait for further consideration and stronger evidence, but would go to preaching. My mind remained settled until the church was in conference, when, to my surprise, my brother, older than myself, gave himself to the church, and I could not stay back any longer. Almost before I had time to think, I found myself going up to offer *myself*. Brother and I were received, and we were baptized the day following. I think that in my baptism I felt the answer of a good conscience toward God. As there was joy and peace, there was nothing to trouble me. I had not the slightest idea of the warfare of the Christian's life. I was then enjoying a peace of mind that had no thought would leave me. I feel to hope I was enjoying the presence of the Spirit of God, and was not conscious of what the future would reveal, and if I were a child of God at all, I was in a very infantile state. I feel that I was just as unconscious of the conflicts of the Christian's life, as the natural born infant is of the trials and troubles that naturally await them. I think the one illustrative of the other, but I soon found that I still had the flesh to contend with—the struggle had to continue. I found Paul's words applicable to myself. When I would do good, evil is present with me, for I delight in the law of God, after the inward man; but

see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. Since I have started out to serve God, I have had many conflicts of soul, and also feel that I have lost many of the joys of the Spirit, and have been deprived to a considerable extent of a growth in grace by disobedience. I feel that in the midst of deserved wrath, that I have been greatly blessed, and that it is by the mercy of God that I am as well off even as I am. I feel that if I had been punished as I deserve, my punishment would have been greater than I could have borne, but the grace of God is sufficient for his people under all circumstances. While it has pleased God to take from me one that he gave me—a wife that was near to me—he has not forgotten to be gracious, for he has given to fill her place, one that is loving and kind. I have been afflicted in different ways, but I hope that it is good for me that I have been afflicted. I find when the rod is spared, that I go astray; that affliction causes me to think of my transgressions, and also of the goodness and mercies of God. I hope that the light afflictions, which are but for a moment, will work for me a far more exceeding and eternal weight of glory. At times I have a strong desire to live nearer the Lord in the discharge of the duties which are before me, but I know that if I am left to myself, that I will go astray. Sometimes I feel that I desire the Lord to keep me in the path of duty, if it takes heavy punishment, for it is so pleasant to live under the guidance of, and in obedience to the divine Spirit. For there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. In conclusion, dear brethren, I ask your prayers in my behalf, that I may live nearer the Lord in the discharge of my duties than I have in the past. Yours, I hope, in love,

J. T. LASSETER.

East Point, Ga.

Christian reader, when you come into the world, you do not but live to die again; and when you leave the world you do but die to live again. What is the grain the threshing sledge for the fan by which is winnowed, or the gold for the fire by which it is refined?

EXPERIENCE.

MY DEAR SON:—If I ever had any travail of mind, it began when I was a boy about fourteen years old, and I was a very rude boy. I was staying all night with one of my aunts, and had a dream. I dreamed that Satan approached my bedside, and we had a struggle together for some time, but at last I succeeded in overcoming him; and for some cause, I can't tell what, that dream bothered me for some time very much; and when I would go off with my friends, I could sorta get it off my mind for a time, but when I was alone it would return. So I got on in that way until I grew to manhood and married. In 1846 I became very much troubled, and viewed myself a great sinner, and it appeared to me I was bound to sink into despair and fall into Satan's clutches. I could see no way of escape, and thought my case the worst of anybody's. I went on in this way until 1852 when I seemed to grow worse and worse; I tried all my strength, and resorted to the silent grove, and got down on my knees and begged for mercy, but it seemed in vain; I could find no place of rest. One day I was in my cotton patch on my knees at prayer, and it seemed I heard a voice saying, "Arise and be baptized; thy sins are forgiven," and I arose rejoicing. It seemed to me that I wanted to tell somebody my feelings, and laying off my sack (in which I put the cotton) I started to the house to tell your mother, and just before I got there something suggested to me that I must not tell it, and I paused a few minutes and then doubts arose in my mind, and I got a drink of water as an excuse, and said nothing about it to your mother or any one else. I returned to the same spot in the field where my burden left me, and tried to get back again, thinking maybe I could tell better how I went off. So I journeyed on with these doubts hanging around me until in 1854 your mother went to the church and told her experience, and it seemed more than I could bear; but I felt too unfit. When she was baptized I met her at the water's edge, and taking her hand I lifted her up the bank, and felt that I would have been happy to have gone with her, but could not prevail over my unworthiness. I remained away for twelve months but in 1855 I went and told them my little story and

was surprised when it was received, for I was received gladly, and I could not see how they could do it. For some time after I was baptized I felt all well; but after while it seemed that I had done wrong, and had deceived the church and acted the hypocrite. It seemed that way to me; for if I was what I professed to be, I could certainly be a better man than I was; that I could not have so many foolish thoughts; and that my unworthiness superceded anybody's; and often thought I would ask the church to turn me out. In 1869 I left Jasper county, Miss., and took my letter from the church—the Mission Baptists—and moved to Scott county, with a view of never joining any church again. But I there found the doctrine that Christ and his apostles preached, and I feasted on it and loved the Primitive Baptists and desired to live with them, but unworthiness kept me back two years. But at last I ventured and was received and baptized, and am still a doubting, trembling sinner here in Texas. I have not yet put my letter in the church, as there is some disagreement here.

I have written you a poor letter, my son, but let it go, as it is the best I can do as far as it goes. I wish I could hear Brother Joyner preach; and if any of the brethren wish to read this, let them do so, as I am not ashamed of it.

Overton, Texas.

I. J. WADE.

LESSONS FROM THE LIFE OF DAVID.

In the oracles of God, written aforetime for our learning, are interspersed many mystic lessons that are very precious and comforting to our hearts, when led by the Spirit into their secret meaning, and permitted to behold in type the foreshadowing of gospel blessings, that answer to our experience as the heart of man to man. I have been thinking of David in the cave of Adullam, as the emblematic head of a peculiar people—as typical of the humiliation of Jesus, the Captain of our salvation, his drawing love that brought them to his standard, and his mild reign over them as his willing people, both in the kingdom of grace and realm of glory. The throne of David is, we might say, but another name

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for Israel's greatness, but there was "a day of small things" in the life of David, when he was low down in the valley of humility, and sore pressed with fierce and cruel enemies, resembling more a fleeing refugee than the heir apparent to the Jewish throne. In him and in his great anti-type the extremes of lowliness and royal greatness are seen to meet.

When the haughty Saul was rejected by the Lord from reigning over Israel Samuel was sent with anointing oil to the home of Jesse, from among whose sons the Lord had provided himself a king, to consecrate the man after God's own heart, to seal with holy oil as a witness of the Lord's decree, binding in one the office and the heir. But Samuel, although God's prophet, knew not how to choose the future ruler of the Lord's chosen tribes. His heart was pleased with the dignified and stately eldest-born, but the Lord seeth not as man seeth. His countenance and stature were as nothing to him who maketh men to differ as he will. He refuses the prepossessing Eliab, and again and again rejects the offered sons, until seven of them had contested their fitness for the dazzling honor. The Lord was here pleased to manifest his sovereignty, and the perplexed prophet was constrained to say, The Lord hath not chosen these. Are here all thy children? In answer to this it was ascertained that there was one son remaining, the youngest, who was apparently unthought of in this day of honor to the house of Jesse, but *behold, he keepeth the sheep*. No idler is he, seeking rest in the tents of ease. No sycophant striving for honor among his brethren, but a faithful shepherd boy caring for his father's flock, and it pleased the Lord to designate this ruddy stripling for anointment, for he would take him from the sheep-cote, from following the sheep to be ruler over his people Israel. But O, thou highly favored David, undesired of men, but chosen of God and precious! thou art not yet come to thy kingdom. Thou shalt be tried as by fire and the water floods. The archers shall shoot at thee with grievous hatred. Thy cross shall be heavy and severe, but the crown shall be sure, and through adversity, danger and distress, thy bow shall abide in strength, and thy arms be made strong by the hands of the mighty God of Jacob. The Lord's way is not man's way. His perfect

ion comes through suffering, his glory through tribulation. His way is first to bring very low before he raiseth up; to make poor before he maketh rich; and from the dust, from beggary and the dung-hill, he lifteth his elect to set them among princes, and to make them inherit the throne of glory.

David, though destined to high renown, must first earn these lessons of adversity; must be put under tutors and governors until the time appointed of the Father. As a weeping captive, he was made to pour forth his complaints by the strange waters of Babylon. He was made to realize that wrath is cruel and anger outrageous, and that before envy and jealousy none can stand. As the object of Saul's hatred and persecuting power, he sought refuge in the cave of Adullam, and here his history, like a sweet allegory, holds our poor hearts spell-bound with breathless, almost painful interest; for it was here in the day of his humiliation and suffering, that his brethren and all his father's house came down to him, showing that there are a few who choose affliction with this representative man, and who are willing to become identified with this lowly type of Zion's King. No more does the strong man armed hold their allegiance and their love, for they have become enamored with another leader, and one whom the nation at large may disclaim as their king, they regard as the true prince of Israel, whose right it is to rule. But they must go down to him, *aye down* where the weeds of sorrow shall be wrapped about their heads; down in the vale of adversity where they shall expect, with their leader, one day to perish by the hand of Saul. They must go down to the Lord's passover of unleavened bread and bitter herbs, and be ready, with their loins girded and staff in hand, to depart in haste.

But who was it that composed this peculiar army of the hidden prince? It was, in the aggregate, his brethren and all his father's house, and as individuals every one that was in distress, and every one that was in debt, and every one that was discontented. These were the strange, uncomely characters that gathered unto David. What an ill-favored, forbidding army! Distressed, discontented and in debt. Are not the kings of the earth brought together to compose a type

of the redeemed? And as such the history become truly interesting to all who claim to have followed the Son of Man in the regeneration. As those literally in distress, in debt and discontented gathered under Israel's lowly but anointed sovereign, so was it said of the true Shiloh of Israel, that unto him shall the gathering of the people be. And these chosen adherents and witnesses of the Son of Man and the son of Jesse were alike disallowed of men. They gathered no laurels from the world, and none were found to speak their praise. If the first was a band of insolvent debtors, a company of poor, distressed and discontented refugees, so in later days the fisher boats and the outdoor industries were the places where Jesus found his first companions. It was the blind and deaf, the lame and halt, the leper and the beggar, the sick and undone that were sought out by our spiritual David and gathered into his kingdom. Not many wise men after the flesh, not many mighty, not many noble were called, but the poor and needy, and to the unthinking multitude these were made as the filth of the world and the offscouring of all things.

David had first to learn or experience sufferings and trials, and sojourn in Adullam, which is literally Testimony; so the anti-typical David must first descend into the lower parts of the earth, where for the joy that was set before him he endured the cross, despising the shame. The corn of wheat must fall into the ground to bring forth much fruit. With wonder-working power the blessed Mediator, in his suffering Headship, draweth all men unto himself; according to his own declaration, "Every man therefore that hath heard and hath learned of the Father cometh unto me." But these, too, are brought *down* in sorrow. They shall come with weeping, and with supplications shall they be led to the Captain of their salvation. When the circumcision of the heart, made without hands, shall cut them off from their former hopes, and they shall see an end of all perfection in the flesh, being slain to every expectation of righteousness through the law; when the Lord shall search his Jerusalem with candles, revealing iniquity and bringing to light some of the ten thousand talent debts long concealed, then shall a time of discontent open before them and trouble fill their souls.

It will be the dawning of a day of new things, a translation from one kingdom to another. The Lord's wonderful work is wrought in the earth; a marvellous change from Saul to Paul, a change of allegiance from Saul to David. It is a day of separation. These tried souls have no more place in the parts that seemed before a habitation of peace and safety. They shall be brought out from the people, and gathered from the countries. They shall be taken one of a city, and two of a family, and brought to Zion. The Lord shall seek and save the lost, bring again that which was driven away, bind up the broken, and heal the sick. He will be their God, and reign over them in Mount Zion from henceforth, even forever. Thus shall Jesus be a captain over the tribes of his inheritance. Having been anointed with the oil of gladness above his fellows, he has in all other things the pre-eminence over them, in suffering as well as in power, greatness and glory. Although they partake of his sorrows, they can only faintly realize the anguish and sore travail that rent his bosom. He tasted death for them all, and in bringing many sons unto glory was made perfect through sufferings. And if they ever enter into his joy, and reign with him in glory, they must first suffer with him in time. If they live with him beyond the swelling tide of the river of death, they must be dead with him to the rudiments of the world, and know what it is to be storm-tossed on the troubled deep. They must be familiar with his yoke and his cross, and count all things but loss for the excellency of the knowledge of Christ Jesus the Lord. They must go forth, therefore, unto him without the camp bearing his reproach, and rejoice to be counted worthy to suffer shame for his adorable name.

And this shall be the character of every child of his love. His own word declares them to be an afflicted and poor people. Every one must be a partaker of chastisement, for this one mark of sonship that all must bear. The surprising feature in the history of these outcasts of Israel, is the suffering they endure without being destroyed. They are perplexed, but do not despair; persecuted, but not forsaken; bearing about in the body the dying of the Lord Jesus. It is wonderful that the bush should so burn and not be consumed.

David and his followers found help in every time of need. A stronghold was ready in every extremity. The wilderness, the mountain, the wood, the cave, each furnished a retreat that the enemy could not enter, and thus did trial and delivery alternate until the day of final triumph. And so it is in the kingdom and patience of Jesus Christ. Although safe as the choice of the Father, they are chosen in the furnace of affliction, and shall find the days of darkness to be many. Over all opposing elements they shall be brought off more than conquerors through him who hath loved them. They shall come *up* out of the wilderness, leaning upon the beloved. They shall ascend the hill of the Lord, and stand in his holy place. For him they shall hear the cry, Be ye lifted up ye everlasting doors, and the King of glory shall come in. The King of saints shall enrich with his presence the tabernacle of eternal glory, that shall never be taken down, and thither shall he take the blood-washed throng and present them spotless before his Father's face, and there shall they sing undying praise forevermore. Dear suffering saint, whenever you may be, let the imagined rapture of this great day of the Lord comfort you in sorrow and sustain you in the furnace. Fall in death you must, but death is shorn of its terror; it is now but a shadow, and fall when you may, or how you may, or as deep as you may, you shall find in the supreme moment that underneath are God's everlasting arms. To him be glory evermore, world without end.

S. B. LUCKETT.

Crawfordville, Ind.

“REVELATION AND INSPIRATION.”

DEAR BRETHREN: A few days since I received a request from Brother F. W. Bland, of Texas, for some thoughts upon these two words, pointing out the difference between them. I feel like writing a brief article in compliance with this request, as it is an interesting theme, and it is always important to know the meaning of Bible words and the difference between them, as far as we may. Every one who writes or speaks upon Bible themes should know what he is saying; that is, should understand the meaning of the words and

phrases which he is using. Words are, it is true, but the vehicles of ideas. They are the visible sign by which we strive to make known to others our thoughts. If we choose a wrong sign through ignorance of what is the right word to use, we fail to really present our thoughts, and may mislead others. It is commendable, then, to study language, or the meaning of terms. And it is good advice to any one never to use words that they do not know the meaning of. It is commendable in our brother to desire to know the difference between these two words; and it is commendable when any one enquires into the force and meaning of language to the extent of his opportunity and ability. Ignorance of itself is not a crime, nor anything to be ashamed of, but it is a sin and a shame to be WILLINGLY ignorant.

Of late I have been very deeply impressed with the wonderful fullness of Bible words. At the best we can only say of any word, we have seen but a little of its meaning. Take any Bible word and see if it does not keep growing in size. Does not the word "Jesus" mean more to us now than it did ten years ago? And so the word "love," or "faith," or "justification" is all the time opening and developing in our view new beauties and excellencies. At the best we can only tell a part of the meaning of any word. I feel as though I shall be able to but imperfectly express the meaning of the two words suggested by our brother, "revelation and inspiration;" and besides, I doubt not that our brother is better qualified than I am to perform this work.

I will say first that both are Bible words, and each has a different meaning. The word "revelation" occurs in the New Testament about forty times. It is from the Greek word "*Apokalupsis*," and signifies "to show forth," "to manifest," "to uncover," "to illumine," "to instruct;" all of which words are of the same general meaning. To reveal, then, is to make known what was not known before; and the revelation of God is what he makes known of himself to men; and it is expressly said that no man by searching can find out God. If we ever know him, it must be by his own act revealing himself to us. In the Scriptures we have the word of revelation—the record of what he has shown forth of his character, will, works and purpose. This is the same revelation that he still makes known unto his

people, so that saints to-day see, taste, handle and know for themselves the very things that are declared in the Bible. God began to reveal himself ere man was driven from the Garden as a just God, and also as a Saviour, and he still is thus revealing himself. He revealed himself to kings, and priests, and patriarchs, and prophets, and apostles in the olden time, and still he is revealing himself to the weakest babe in Christ, as we are as unto them.

The word "inspiration" occurs but once in the New Testament. It is found in 2 Tim., iii. 16. Its literal meaning is "divinely inspired." The Greek word is "*Theopneustos*." The first half of the word, "*Theo*," signifies simply God, while the last half, "*Pneustos*," signifies "the Spirit." When we speak of inspiration then, we mean that he who is speaking is moved by the divine Spirit. While the word "inspiration" occurs but once in the New Testament, yet there are other expressions that set forth the same truth. In 2 Pet., i. 21, it is declared that "Holy men of old spake as they were moved by the Holy Ghost." See, also, Luke, i. 70; Acts, i. 15; and Acts iii. 18. It is thus abundantly declared in the Word that the Scriptures are not only the record of the revelation which God has made of himself but they are the inspired record of that revelation. God himself has not only revealed his truth, but has caused the record to be made under the immediate direction and control of the Holy Spirit. "Men spake as they were MOVED by the Holy Ghost." Many men had a revelation of divine truth made to them, but not all were inspired in telling it. Of the Scriptures we have the satisfaction of knowing that they were so written under the control of the Spirit; that they contain no mixture of human error, which the best confession we ever make does contain more or less of. Perhaps enough has already been said to show the difference between revelation and inspiration; but I will try to state it more briefly in another form: "Revelation" relates to the making known of a thing to us, whether we ever speak it forth or not, while "inspiration" relates to the presence and dictation of the Holy Spirit when men tell forth what has been revealed to them. It is by revelation we KNOW the things of God, while by inspiration holy men of old were enabled to utter what

had been revealed to them exactly as it was revealed. Every child of God receives revelations from God, but only prophets and apostles were inspired to utter it so that their testimony should be infallible. Inspiration does not relate to the act of revealing, for men simply receive and are passive in the revelation, but then inspiration comes in and certain men by it are impelled to tell what they had seen. The revelation is TO us, while the inspiration is WITHIN the man. The revelation is the word which God speaks; inspiration impelled men to speak and to speak just what God had spoken to them.

One closing thought I will present: Inspiration has stamped its seal upon every word in the Bible. There is not a word there but what is profitable in its place. I do not say all is *alike* profitable at all times, but all is profitable, and the Holy Spirit dictated it all. Therefore, it should all be read with reverence, and with a prayerful spirit enquiring what is the lesson taught in each word. If God's servants spake in all the scriptures just as they were moved by the Holy Ghost, then we must believe that they put down nothing trivial; nothing that was untrue, and that all, as the apostle says, is needful that the man of God may be perfect, thoroughly furnished unto all good works. Therefore, let us read them with reverence, and seek to know their meaning. Do we remember that this is God's word to us, and that it is all truth and no lie is in it? And if we speak not according to that word it is because there is no light in us.

I trust that these reflections may be of some profit to our Texas brother, and to others, if published. May God bless his truth and keep us from error.

I remain, as ever, your brother in Christ,

F. A. CHICK.

Consider, Christians, that an unholy conversation trips off the rich ornamental jewels from the neck of the bride, the Lamb's wife. Sin indulged in a believer, is like a rent in a richly embroidered garment, or like a crack in a silver bell. A foul spot is soonest discerned in the fairest cloth. The world will sooner make an excuse for its own enormities than for your infirmities.

DISCIPLINE.

Nothing is of more value to the organized Church of Christ than a correct knowledge of gospel discipline. Nothing of deeper concern than to know how to take hold, when to take hold, and the judgment and discretion in executing it. Regarding it a matter of such great magnitude, I earnestly hope, dear Editors, you will pardon my calling the attention of the brotherhood to this subject. Who is it that does not know of churches, that for lack of faithfulness, judgment or discretion in discipline, are in disorder, hurtful and even killing to the humble child-God? Cast about in your mind and see the sorrow and distress accruing either from a lack of correct knowledge of discipline, or of discretion and moderation in its execution.

When we consider that "All scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, and instruction in righteousness," etc., we cannot be overcareful to have a "Thus saith the Lord" for every case of discipline requiring our attention. There is no trouble so bad or aggravating, but what if the Divine rule is properly executed, will remove it in exonerating the innocent and punishing the guilty. But there is such a thing as executing the letter of the law, and at the same time being void of the spirit of it. When Satan controls we are eager for the execution of the law of Christ only in the letter—not for the purpose of settling the trouble, but to prepare ourselves for the approaching struggle—and are uneasy lest everybody will not find out we are unblamable in the premises.

I remember, when a child, I was frequently getting into quarrels and fights with my two elder brothers, and when I knew I was in the wrong, I would hasten to my sainted parents to make my report, feeling assured that if the truth reached them before I did, I would have a hard time in proving my innocence; but if I was not to blame, (which, however, was seldom the case) I felt willing for the other boys to make their statement first, feeling sure I could acquit myself and prove my innocence. So it is among the Lord's children. The brother who is so fearful that the truth will not come to light, that he can't rest unless he is giving an account

of the trouble, is, nine times out of ten, in the wrong himself.

Offences will come, however much we deplore them; trials will present themselves in our pathway, and, hence, the necessity of being familiar with the directions of the Lord in these troubles—being cautious to obey the Lord, both in letter and spirit. When a hurt arises between brethren, if the offended brother could, from the heart, obey the Lord in the eighteenth chapter of Matthew, he could never fail to accomplish the best results in so doing. But, alas! how often envy and jealousy, which are “cruel as the grave,” frames his course towards the offender. He visits him not alone, as directed, but Satan is with him—not to “tell him his fault” only, but to punish him for it—and, of course, a settlement is impossible. He, now eager to obey the Scriptures in the letter, hastens to hunt up two more brethren and visits the offending brother again, and having failed a second time to settle the trouble, he is ready to ask the church to endorse his unchristian and irreverent conduct. Thus churches become involved in the difficulty by admitting it before the proper gospel steps have been taken. “Let all bitterness and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice, and be ye kind one to another—tender-hearted, forgiving one another, even as God, for Christ’s sake, hath forgiven you.”—Ephesians 4, xxxi, xxxii.

The foregoing Scripture sets forth the principle that should govern us in all difficulties with our brethren. We are admonished to forgive one another even as God, for Christ’s sake, hath forgiven us. Have we forgotten the manner in which we obtained forgiveness of our precious Lord? Do we remember to have done anything in payment of our indebtedness? Or, was it not rather when all hope of being recovered from sin, and at a time unexpected, our blessed Jesus appeared with mercy—free and unmerited—and spake peace to our troubled souls? Have we forgotten it? No! No! Such condescension and such forgiveness! Then, if we have not forgotten the manner in which we were forgiven, we should forgive one another in the same like manner. If any of my readers feel that they satisfied the Divine Law of God by their creature obedience, or

paid for all they obtained at the hand of God, then such (if there be any such) will not commit themselves by taking their brother by the throat and using the language of that wicked servant, saying: "Pay me that thou owest." But, if otherwise, we contract a great debt ourselves by demanding payment.—See Matthew xviii.

God be praised that we have such a lesson taught us—a heart lesson—a lesson so stamped upon our memory that we cannot forget it. There is no trouble, no hurt between brethren if governed by this rule, but it will settle, and settle aright. But, alas, how often our fleshly nature is aroused and we become self-important, and if a full payment be made, we are slow to give a receipt. Satan tells us that though a payment has been made, the offender was forced to do so, he did it grudgingly, etc. Sometimes we hear brethren say, "I can forgive, but can't forget." When one says so, he has not forgiven at all at heart. It hurts me to hear such talk. "I, even I, am He that bloteth out thy transgressions for mine own sake, and will not remember thy sins."—Isiah xliii, 25.

That brother who has not overestimated himself in the household of God—whose fleshly pride and ambition have not been intensified by the allurements of Satan—feels unworthy, even though he may have been wronged, for any child of God to come and bow at his feet and make confession to him. And he cries, "Lord who am I, or what am I, that thy poor child should thus honor me."

We are admonished in Ephesians, fourth chapter, not to "give place to the devil;" and but for this, I could not account for the present disturbed and distracted condition of bleeding Zion.

Almost in every locality may be found brethren, good brethren, humble children, standing severed from the church of God, and when we enquire into the cause, we find a large per cent of them are yet standing in the faith of the Son of God, but feel that unjust discriminations have been made against them in matters of discipline, and hence their exclusion. Brethren, we should be careful that this plea be not truthfully alledged against the church. Let us be sure we have faithfully discharged our duty toward them, and have used every

lawful effort to save them. And when all this has been done with no avail, let us not treat them, or speak of them as enemies. Oh, where the necessity of that spirit of *forbearance*, so often spoken of by the apostles, if not in such cases as this? The Lord grant it may abound more and more among his people.

Love to all the little ones.

A. V. SIMMS.

Nankin, Ga.

Thank God for such manifestations of love to God and the brotherhood, as is manifested in the following act of Pleasant Grove Church.—R.

GOLDENDALE, W. T., July 16, 1888.

J. R. RESPESS—*Dear Brother* :—I was appointed by the church here, called Pleasant Grove, in Klickitat county, Washington Territory, to receive and forward such amount as the brethren saw fit to donate to Elder Hassell, to relieve him of his embarrassment, incurred in preparing the Church History.

I will now send in Post Office Money Order \$5.50 for that purpose, as you receive and apply. I will send to you. I will also send \$1 to renew the subscription of Brother Wm. J. Hess for THE GOSPEL MESSENGER. Address as above.

I think that Elder Hassell should not lose on account of his labor, performed for the benefit of the churches, and the old Baptist cause in general. Yours truly,

T. G. FLANARY.

DEAR BROTHER RESPESS :—Enclosed you will find \$1, which I desire to be applied to the relief of Brother Hassell, on the Church History. I think it the duty of all the brethren and sisters, who are in circumstances to render assistance, to do something for the benefit of one who is so worthy of their aid. And it is my earnest prayer that the desired amount will be raised and forwarded to Elder Hassell very soon. I remain, your unworthy sister,

MATTIE MOORE.

Valdosta, Ga.

ERRATA.

DEAR BROTHER RESPESS :—There is a mistake in my communication, which I wish to correct, in August number, volume 10: "That the church is composed of spirits and sinners, who were not chosen in Christ," should read: "They believe the church is eternal, or composed of spirits, which some advocate as being a family of God's, and do not believe that 'sinners of Adam's race' were chosen in Christ before the foundation of the world." Again, "They have shut their doors, etc.," should be, "I learned that a portion of the Licking Association have shut their doors on those brethren whom I mentioned, for believing the 'sinner' or 'man,' is born again." Some of them hold that the church was ill born before the foundation of the world. Brethren, *that theory* has caused trouble wherever it has been, and we should shun every appearance of evil, and be faithful in keeping such out of her pulpits. For Primitive Baptist have ever held that "sinners" are the subjects of salvation, and they are the ones who join the church. Brethren it is you that belong to the church, and not something else. Yours in love. *Watch!*

LEE HANCKS.

BEAN'S CREEK, TENN., July 10, 1888.

ELDER J. R. RESPESS :—Will you please give the following a place in the MESSENGER : Dear brethren and sisters, who may see these lines, ask those of you who are blest, so that you are able to do so, to assist me a little. I am sorely afflicted with Stricture of the Bladder, Diabetes and Asthma. I regret that I am in such a condition as to have to call on you for aid, as would rather give than to receive, if I had it to give.

ANDREW WOODS.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,.....EDITORS.

THE LORD REPENTS THAT HE MADE MAN

Sometime in March, 1887, Brother S. W. Williams, of Texas, requested to hear from us on the text in Gen. vi 6, which reads: "And it repented the Lord that he had made man upon the earth, and it grieved him at his heart." Repentance, when ascribed to God, does not signify that he is changeable, or in any way liable to err, or make mistakes, or do wrong, and is thereby sorry for his wrong as men are when convicted of sin but it signifies a change in the administration of his government outwardly in some particular case by which the penalty due to transgressors is visited upon them. God's ways are just and equal; man's ways are unjust and sinful; and though the Lord is long-suffering towards man, His judgment lingereth not, and their damnation slumbereth not. In due time—the time which God has appointed—he will visit the penalty and pour out his wrath upon them. This is sometimes called repentance because it is a change in the outward administration of his government toward man from what they had before been enjoying by the long-suffering and tender mercy of God. It is a change in the condition of erring men from a state of ease, peace and prosperity to a state of distress, adversity, pain, anguish and death. In this way repentance is ascribed to God because he adopts the administration of his law to the nature of the case. And though it is a great change in the condition of men to be suddenly stopped in the height of their earthly glory, and brought down to the depth of degradation, shame and death, yet it is no change in the nature and purpose of God. He is still

working all things after the counsel of his own will according to his own eternal purpose. He is still the same unchangeable God yesterday, to-day and forever, without variableness or shadow of turning in his purpose. "He is of one mind, and none can turn him."—Job. God is not double-minded, like man, but he moves along in the administration of his government by his own fixed, settled and eternal purpose. Wicked men who take pleasure in sin, do not seem to think any change or distress is coming upon them. But the Lord sees it all the same. Men may and do say, "Doth God know, and is there knowledge in the Most High?" but till the Lord seeth that their day of anguish is coming.

In the immediate connection of the text we are considering it is written that "God saw the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually." And as this is the state or condition of men, the very next verse following our text explains, to some extent, what is signified by the Lord's repenting. He saith, "I will destroy man whom I have created, from the face of the earth; both man and beast, and the creeping things, and the fowls of the air, for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord." The end of all flesh had come, according to the will and purpose of God, except of those whom he had chosen to reserve from destruction. This destruction is expressive of God's grief and wrath against sin.—M.

THE OLD AND THE NEW MAN

This article is re-published by request of Elder Hanks and others, as was when published in 1883.—R.

We have never professed to know the deep things of God, or to be able to explain them; and to define precisely the change in the man by the new birth is doubtless far beyond our ability. We know but little more about it than the blind man when he said, One thing I now, that whereas I was blind, now I see. But that there is a change in the man by the new birth the scriptures early teach, and in what it consists is our present inquiry. The scriptures abound in figurative expressions that were never designed to be construed literally;

and to so construe them would involve us in inextricable confusion. For example, the words of Jesus in John iv., saying: "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Now, we know that Jesus did not refer to natural water, or natural thirst or natural wells, only so far as they represented spiritual thirst, and spiritual water and wells, which they can at best only partly represent. He did not mean that there would be an actual well of natural water in a man, but he meant to represent by natural thirst spiritual thirst for heavenly grace, and by natural water, that grace as given by him in the gift of eternal life, and by the well of living waters, the unfailing character of his grace as unlike natural wells—going dry in summer, and failing in time of greatest need—but like the living water his grace would be affected by no changes of times and seasons, but always—in summer as in winter, wet or dry—the same and sufficient. The spiritual people of God are called Zion, and it is said when Zion travailed she brought children; and we know the church and Christians are meant by Zion, and that no church ever brought an actual child of flesh, blood and bones; but that she does conceive by the Lord we all believe. She sorrows in mind, deplores as Hannah her barrenness and deadness, and cries unto the Lord as a woman of sorrowful spirit, and that spiritual joys are born to her. And not to be too tedious, the Saviour, in John viii. said to the scribes and Pharisees who boasted to him of Abraham as their father, that they were of their father the devil; but we know he did not mean that was not their fleshly father, or that the devil was their fleshly father for the devil never had a fleshly child; but that he meant that in their opposition to the truth taught by Him, and believed in and loved by Abraham, that they manifested the Satanic spirit of hatred to God and his truth that has ever characterized the devil, and were, in that sense, the devil's children and not Abraham's. *Old* and *New* man are New Testament figurative expressions; such as Ye are the temple of God; a spiritual house; and lively by stones; the outward and inner man, etc. The words "old man" are used in the Old Testament, but only in their litera-

sense, and refer to the years of a man's natural life, as when Zacharias said to the angel: "I am an old man," etc. The old man there being the real old man of flesh and blood, and not the *old* man we are charged in the scriptures to "put off;" nor is the *new* man we are told to "put on" a real man, a distinct person, but the works prompted by the new nature, and commanded in the word. But whilst the figurative *old* and *new* man are not used in the Old Testament, the Christian warfare was well known to the ancient saints; for Christians have been comforted and encouraged in all ages by the struggles and triumphs of faith recorded in the sacred pages for them. Could we find a man who had never sinned, but was as good as Adam before he fell, we would find a man with no *old* man or *new* man either, but simply a good creature of God. Our blessed Redeemer had our nature, but not its depravity, save by imputation; and whilst, as his children, he had two natures in one person—the nature of God and the nature of man—he had no *old* man in his own person to contend with, as we have. It is this depraved nature, that is conceived in sin and brought forth in iniquity—not so much the man, but the nature, because conception and birth are not of themselves sinful, man having been commanded to increase and multiply, and it is not therefore sinful to marry wives and beget children; but, being depraved our offspring is conceived and brought forth sinful. When a man is born again (we would not say born over) he, the man, becomes a new creature, but not a new creature in flesh and blood—or, so far as flesh and blood are concerned, he is the same creature—but as woman in pangs of travail is delivered by birth, so he is delivered by faith, and rejoices in the truth. He is born of the Spirit—for God is a Spirit. He is new in spirit, new in hope, faith and love, and the works of faith. He is new in his views of truth, of God and himself; old things have passed away, and he is one spirit with the Lord, and hates what God hates, and loves what God loves; and hates what he once loved, and loves what he once hated. The *old* man is still, however, left; but the Christian man—the man himself as a Christian—lives by faith. It is the same man who is thus changed, who has now a spirit partaken of the divine nature; that now has

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struggles and hates his own depravity who once had no such struggles. It was the same Paul who, after his change loved unto death the same truth that he before hated unto death. If it was not Paul himself who was it? It was the same Gadarene who, one day was a fierce, wild and ungovernable savage, that saw the next day meekly at the feet of Jesus as a little child. He was the same man of flesh and blood—the same in size, features and stature—that he was the day before, but not the same in spirit; yet he had the depravity of nature to contend with until the struggle should end by death. He was a new creature; and what sort of a creature? Why, he was a “wonder from the Lord of hosts; a man with two natures—the *old* man and the *new* man—such a being as no man could be who had never sinned and been born again both a creature and a child, both created and begotten both of God and of man. The warfare is itself an evidence of new birth; that the new reign has begun in the man; that the change has taken place; that the very identical man in whom this conflict is going on is a child of God and an heir of heaven. He is the one the lost sinner, who is interested in salvation; we know of no other man, or creature, or being, interested in salvation. A man once said to us “that if you get to heaven it will not be John Respass,” to which we replied that “if it is not John Respass, it had as well be Bill Smith, as far as we are concerned,” and it had; for it is this very person, John Respass, who longs for eternal life; this very sinner who hungers for holiness and this very one who hopes to realize it and praise God for redeeming grace—for saving a poor sinner. With all due deference to others, we cannot construe the scriptural expressions in reference to the *old* and *new* man literally, and make of them two distinct men when in fact they are (the *old* and *new* man) more properly two natures or spirits in *one* man or person. It has been said (Elder T. P. Dudley’s famous Circular) “Whence these various distinctions between the *old* and *new* man, if indeed there are not two men?” And “Two distinct births of two distinct elements necessarily produce *two distinct beings*.” Now to argue from such a premise as this, will confuse the minds of God’s feeble children and cause estrangement and contention. Bu

we would say that two distinct births in God's children no more necessarily produce two distinct persons in them than the birth of Christ of the seed of Abraham necessarily produced two distinct beings in Him. But no one believes that he, the adorable Redeemer, had two persons, but that he, like his children, had two natures in *one* person—the nature of God and of man. Therefore, we do not understand that God begets in sinners, even his chosen people, any actual children, or that there are any actual fleshly children of the devil; but that the *old* man is the corrupt nature of fallen man, and the *new* man, the new nature begotten in him of God; so that instead of being two distinct persons, he is one person with *two* natures. And though there are two distinct births, they are altogether different in character, as much as the natural water and natural well differ from the spiritual water and well; and it would be as sound reasoning to make the spiritual well alike in shape and form to the natural well, as to make the spiritual birth like the natural birth. The spiritual birth is designed to represent the change in spirit and character, and no being is brought forth by it any more than a being or person is brought forth by the travail of Zion.

But the meaning of the *old* and *new* man is clearly defined by the apostle in his letter to the church at Ephesus, 4th chapter, and also in his letter to the church at Colosse, 3d chapter. He writes to the church: That ye put off concerning the former conversation (or conduct) the *old man* which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the *new man*, which after God (or of God and like God) is created in righteousness and true holiness. In this sentence Paul speaks of both the *old* and *new* man—the one to be put off, the other to be put on—as if we were putting off one coat and putting on another in its place; and it is not, therefore, a person to be put off and put on, but a life to live. The church was composed then of Gentiles by nature, and hence he said to them: "I testify in the Lord that ye walk not as other Gentiles;" that is, as Gentiles who had not been made Christians, and "who walked in the vanity of their mind; whose understanding was darkened, and who were alienated from the life of God

through ignorance that was in them, because of the blindness of their hearts; who being past feeling, had given themselves over unto lasciviousness with greediness," meaning that they, as Christians, were not to live as others, or as they had formerly lived themselves, but to live now as Christians, or children of God, those of another spirit; and in that way put off the *old* man and put on the *new* man. Because they had been taught better; they had learned Christ, "if so they had heard him, and been taught by him as the truth is in Jesus." "Wherefore, putting away lying, speak every man truth with his neighbor; let him that stole steal no more, but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you," [this is the *old* man,] "with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake forgave you. [This is the *new* man.] "Be ye, therefore, followers of God as dear children; and walk in the love as Christ hath loved us and hath given himself for us; but fornication, covetousness and all uncleanness, let them not be once named amongst you, as becometh saints, neither filthiness nor foolish talking nor jesting," etc. To live this way is to put off the *old* man, and to put on the *new* man. And what a warfare it is! And to accomplish it how necessary that we should every man be in his place in the camp, with the whole armor of God on! because that which the Spirit prompts, and the word requires will find more or less opposition in our corrupt nature—the one being contrary to the other—so that we cannot, of ourselves, do what we would. Therefore, the idea that the "old" and the "new" man are two distinct beings, is not scriptural. It has also been said by gifted brethren that, as living souls were created in and simultaneously with the first man, Adam, and being born of him necessarily partake of his nature, so were all quickened spirits created in and simultaneously with the last Adam (Christ), and that they (quickened spirits) all being born of him, and necessarily partake of his nature, etc. If we get the

idea the language conveys, it means that Christ was created as Adam was, and that these quickened spirits—whatever they are—were created in him, and that in the new birth they are born again and not the man. But the scriptures say, “the man must be born again,” not quickened spirits. And if Christ is a creature of God, and not God the Son, it would be idolatry to worship him as God. We know it is said that we are created in Christ Jesus unto good works, but that refers altogether to the work of Christ in our hearts. And the elect of God, those redeemed and saved sinners, will have something to praise God for in heaven that no unfallen and unsaved being could possibly have. But we are not yet perfected, but wait for the final change; we see now through a glass darkly, and know only in part; but the time is fast coming when we shall see him face to face and know as we are known, and shall attain to the full stature of men.

Now we press forward to the future, and shall at last be crowned with fullness of joy at his right hand. So our new nature is not a distinct being, but it is our God given nature as our faith, hope and love, and is evidence that we have eternal life and shall come off more than conquerors through Him that loved us and gave Himself for us. Bless His holy name! Like the leaven hid in the meal until the whole shall be leavened, so shall His people be saved. Nothing of them will be lost but their sins and corruption. “If the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”—Rom. viii. What is written is written in the interests of the truth of God and the peace of his regenerated people, and may the blessings of God rest upon it.—R.

STRANGER—Who is that well-dressed man standing over there on the corner?

HOME MAN—Oh! that is one of our saloon keepers.

STRANGER—Who is that shabbily dressed, miserable looking man standing near him?

HOME MAN—One of the saloon keepers patrons.

PERVERSE THINGS.

We have positive prophetic and apostolic testimony that even among gospel ministers and elders of the church, men will arise speaking perverse things, their chief object being to lead a party and draw disciples after them. "Therefore, *watch* and *remember*."—Act xx. 31. So certain was the Apostle Paul that there would be defection and corruption in the ministerial ranks, and thereby gender strife, coldness and confusion among Christians, that he not only calls upon the beloved elders to "watch and remember," but also tells them that he had not "ceased to *warn* every one, night and day, with *tears*." O, what a spectacle to see this faithful, beloved and persecuted apostle of Christ weeping over the corrupting influence of such ministers who should want to head a party in the church and make themselves a name by drawing away disciples after them. And should not all faithful ministers and lovers of gospel truth and fellowship also weep and *warn* their brethren constantly, night and day, against doing or saying anything that tends to gender strife, or sow the seeds of discord among brethren? It is a hazardous and fearful thing for any minister or other brother to be engaged in; and in our observation of near half a century, whenever any gospel minister has become a little puffed up to think he is something when he is nothing, and think that he can see just a little further and understand and explain things a little better than any of his brethren, if he does not soon meet with a check, he will not only confuse and distress the church by getting up contentions about men rather than principle, but he will greatly impair if not entirely destroy his own usefulness in the church as a minister.

And now, beloved brethren, "knowing that the Spirit speaketh expressly that in the latter times some (not all) shall depart from the faith" which they had once professed to believe, and shall "give heed to *seducing* spirits and doctrines of devils," does it not become us all to take heed to the warning to "Watch," "Remember, and "Beware of men?"—1 Tim. i. 4. When a beloved minister who has stood in high esteem among his brethren, departs from the faith by introducing some speculative theory as a test of soundness in the faith

or by putting some strained construction upon certain texts that they may appear to favor his pet theory, he will generally find enough brethren to agree with him to create confusion and form a party or parties in the church. Many good brethren are drawn into this snare and have much more respect for the *name* and former reputation of their favorite preacher than they do for his new theory, or the strength of his arguments to maintain it. They have, perhaps, unsuspectingly become committed to his corrupting positions, and they cleave to the man rather than to the speculative things which he advocates. It is in this way that carnal divisions spring up, and some are for Paul and some for Apollos. We should not know any man in the Church of Christ after the flesh, or bear with or follow after him because of his carnal zeal, his worldly attainments, or because of any kindred tie or personal relation in the flesh.—M.

Our little church at Butler had the great favor of the company and able preaching of those beloved ministers, viz., Elders Sylvester Hassell, of North Carolina, and F. M. Casey, of Adairsville, Ga., and B. Stewart, of Georgia, at our yearly meeting embracing third Sunday in July. Our health was so poor that we could only attend a part of the time, but we felt thankful that the Lord sent us these good and wise brethren to teach and comfort us.

Our dear brother, Elder Hassell, is being remembered by his brethren and sisters who have it in their hearts to relieve him of the debt he has incurred in preparing the Church History; and when money becomes more plentiful, in the course of a month or two, we have no doubt the debt will be rapidly cancelled. The readers of the MESSENGER could easily do it themselves and never miss it; fifty cents apiece from them would probably more than raise double the sum.

Brethren and sisters, remember me in your prayers, for my health is very poor, being now unable to get out and see the brethren.—R.

OBITUARIES.

SARAH F. WALKER,

Died 10th May, 1888, at the residence of her parents, John O. and Lydi P. Walker, after an illness of about ten days. Sister Sarah was a dutiful child, a pleasant sister, of a meek and quiet disposition, even temper and kind to all. Her deportment was such that she became endeared to all with whom she was acquainted, and was the centre of affection of father, mother, brothers and sisters. No doubt the anticipations of her parents were pleasant concerning the future, temporally, of their daughter; but the crowning glory of her earthly career is that she was a Christian whose walk was orderly in every respect. She was an ornament to the church as well as society. She expressed entire resignation to the will of God, saying she was perfectly willing to die; that she had a home in heaven, and had no desire to remain on earth to contend with its many temptations. She desired to talk with her parents, but they were so overcome with grief they could not talk. After asking mercy and blessings on her attendants in affliction, and giving some directions concerning her burial, she quietly fell asleep in Jesus. One of her attendants, who had witnessed her calm resignation throughout her afflictions, and her triumph over the last enemy, as manifested in the heavenly joy that pervaded her countenance even in the moment of death, gave vent to her feelings and rejoiced in the power of faith, telling the parents of the deceased to rejoice that their child had gained heaven. The unworthy writer tried to speak words of comfort to a large congregation of sorrowing relatives and friends, from Job xiv. 14 "If a man die shall he live again?" May the Lord comfort the mourner and give them sustaining grace in every time of trouble, is my desire if it can be his will.

E. W. COMPTON.

EXPERIENCE OF SARAH F. WALKER.

I was born the 2d of August, 1872, and of course, was born in sin, a was all of Adam's fallen race. I had my fancies of an acquired salvation, and built vain hopes of heaven on my own works, fully believing could work out my own salvation at any time. I continued under this delusion until about the middle of May, 1883, at which time I hope the Lord showed me that salvation was not of man; for as I was going to the field one morning, all at once I was seized with a feeling sense of my sinful condition before God, and here all my former hopes and fancies were taken away from me, and I was left hopeless and helpless. I now tried to pray as I never prayed before, though all to no purpose for the more I prayed the worse I got. Thus for three weeks I wrestled day and night with sin in all its weight—a mighty load—until finally one day while at the wash place my case grew so desperate that I thought I would go and try to pray one more time, and leaving my little sister I went a short distance and fell down at the root of a chestnut tree, and it was here that all hope fled and I was left in miserable despair. As I rose up my eyes fell upon a leaf that was trembling under the influence of a gentle breeze, when in the twinkling of an eye my burden was gone, I knew not how nor where, and I was made to rejoice in Jesus as my own dear Saviour. I was immediately impressed to a discharge of duty, but resisted my impressions until the Saturday before the fourth Sunday in November, 1886, when I related the above to an arm of High Shoals Church, extended to Woodall's School House, and was baptized on the fourth Sunday in March, 1887, by Elder E. W. Compton. Here again I was made to rejoice in the answer of a good conscience toward God and a glorious realization in soul of that blessed rest promised to all that follow Jesus.

JOHNSON L. BARTLEY.

My dear younger brother, JOHNSON L. BARTLEY, peacefully fell asleep in Jesus at 10 p. m., July 7, 1888, at his home near Willow Hill, Jasper county, Ills., in his sixtieth year. His disease was consumption. I visited him early last month, and preached at his house, by his request. His confidence and trust in the Lord Jesus was full of assurance and peace, and he was raised above all doubts and fears. He was not only reconciled, but even cheerful while arranging his affairs for his departure, and counseling his young sons. About thirty years ago he and my older brother, Amos, were baptized by dear old Elder Simon Billings in the faith, hope and love of Christ. He was an humble, orderly, worthy Primitive Baptist. His end was peace. His wife Elizabeth, died in the faith of Jesus three or four years ago. He left one daughter and five sons, one sister and five brothers, many relatives, friends and neighbors, the church and brethren to sorrow, yet not for him, but for themselves. His funeral was very largely attended at Brockville, Sunday, the 8th inst., at which Elder Lanter preached. I was not permitted the sad privilege of being present. May the Lord comfort and save the dear orphaned children, that they may also die in Christ as did their father.

New Castle, Ind.

D. BARTLEY.

DEACON JOHN OSTEEN,

Was born January 23, 1832, and was raised in Pierce county, Ga. In 1866 he was married to Mrs. Sarah Allen, who died September 3, 1880, after which he was married to Miss Delilah Lane. He leaves a wife and eight children and five step-children to mourn their loss. The step-children praise his name for the fatherly care he gave them. He joined the Primitive Baptist church at Providence, Ware county, Ga., September 13, 1873, and was ordained Deacon April 12, 1874, by Elders R. Bennett and J. M. Mullis, where his membership remained until his death, May 22, 1888. He was a faithful and humble Christian and Deacon, and ever willing to discharge his duties as becometh all true followers of Christ. He has aided his armor by, we hear his voice no more, and we believe and hope faithfully that our loss is his never-ending gain. He was dearly loved by his brethren, highly esteemed by all that knew him. We, the Primitive Baptist church at Providence, Ware county, Ga., beg leave to state that we realize in the fullest sense that we have lost a precious jewel, and cannot express our appreciation of him, and the regret we have in his death. May the blessings of God comfort the bereaved widow and mourning children, and friends.

J. R. DICKERSON, }
B. W. JAMES, } Committee.
J. H. MILLER, }

ELDER A. G. ODEN,

Was born September 25, 1822, and died February 3, 1887, aged 64 years, months and 8 days. He obtained a hope in the Lord in 1844, and united with the church at Hepsiba, Kemper county, Mississippi, in 1848, and in a short time began to exercise his gift in the church. In 1859 he was set apart to the full work of the gospel ministry, by the following brethren to wit: Elders William Allen, Gilbert Joiner and W. H. Crawford. In a short time he moved to Leake county and settled near New Bethel Church, was called to the care of it, and served there until his death. Pa. at the time of his death, was living with his third wife. He was first married Eliza J. Ware, who died in 1867; he then married Lucinda Oaths, who departed this life in 1871. His third and last wife was Corlia Pace, who still survives him. Pa. was afflicted about eighteen months, and was confined to his bed about three. He said all the time that he never would get well any more. All his desire was that he might

see his way clear before he left this world. And, thanks be to God, he surely did have a bright manifestation of God's presence some time before he died. He talked as rational two or three hours before the breath left him as he ever did, and was perfectly composed, and from his talk, certainly was happy. Some four or five hours before he left us, he called Elder J. R. Willis and asked him and Brother Reagan to pray for him, which they consented. After they had finished, Mr. Horton, a friend, came in and he asked him also, and Mr. Horton led in prayer; after which he gave us all the parting hand, and for each and every one he had a word of exhortation, as though it was the breaking up of a good meeting on this earth. Elders J. R. Willis and J. S. McCauley preached on the funeral occasion from Zech. xv chap., 6 and 7 verses: "And it shall come to pass in that day, etc;" after which his body was borne to its last resting place, there to lie, as he said, "until the morning of the resurrection," when, I believe, he will come forth with a spiritual body, to praise God forever and ever. He leaves a wife and nine children to mourn his absence, but we mourn not as for those who have no hope. And I hope that we may be enabled, by the grace of God, to meet our dear old father in heaven, where all is peace and happiness.

WILLIAM A. ODEN.

MRS. E. C. SCOGINS.

MRS. ELIZABETH CAROLINE SCOGINS was born July 20, 1826, and died April 24, 1888, aged 61 years, 9 months and 4 days. Her maiden name was Thornton. She was happily married to Mr. H. G. Scogins in 1844, with whom she lived seven years, when she was bereaved of her loving husband and left with one daughter, now Mrs. J. P. Owens, one child having died in infancy. Among the good women who have lived in this community, none have ever excelled the deceased. Her moral character was without reproach, while her Christian life was every way exemplary. She obtained a hope in Christ many years ago, and she has been a firm believer in the doctrine of Salvation by Grace for a long time, though she did not put on Christ by an open profession until September 6, 1877, when she, together with her son-in-law, J. P. Owens, and daughter, united with the church at Emmaus, Troup county, Ga., and were baptized by the writer. From the time she made a public profession of her faith in Christ, she has been a devout Christian, always filling her place at church when in her power. At home she was a model mother; with her neighbors she was a favorite, beloved by all who knew her; even the colored people all liked her. So I can truly say that a great woman has fallen in Israel. "She hath done all that she could," and is now sweetly sleeping in Jesus. She leaves one brother, Brother Willis Thornton, a precious daughter, Mrs. J. P. Owens, and two grandchildren, together with numerous friends to mourn her loss. Indeed, this whole community feels bereaved of a noble lady. Sister Owens requests all the dear children of God, who may read this notice, to bear her up at a throne of grace. Affectionately,

A. B. WHATLEY.

Hogansville, Ga.

S. W. CLAY.

BROTHER S. W. CLAY died April 26, 1887, aged 80 years and 7 months. He was married twice, and was the father of nineteen children. Brother Clay has been a member of the Primitive Baptist Church fifty-five years, and has never had a charge brought against him, and has always filled his seat on conference day, unless Providentially hindered. He leaves many relatives and a host of friends to mourn his loss, but we do not mourn as for one without hope. Blessed are the dead that die in the Lord. Yours, in humble hope,

J. H. BARTLETT.

Narkeeta P. O., Kemper County, Miss.

JAMES M. WRENN.

DEAR BROTHER RESPESS :—My father, JAMES M. WRENN, was killed on January 16, 1888, at a steam mill. He was sawed open from the crown of his head to the lower part of his stomach, and his brains fell into the saw pit; his heart was sawed open and was picked up five feet from his body; both hands were cut off near the elbow. Brother Respass, he was in one mile and a half of his home when he was killed. His youngest son was present with him, and he sent for his mother, who came immediately, and had the body of her husband picked up and carried home. My father was born October 19, 1823, and was married to Sarah Capp April 4, 1844, and in July, 1845, professed a hope in Christ, and were both baptized July 13, 1845, by William Williams. His membership was at Foxbay, Reedy Creek, Tattnall county, and where he remained until his death. He was a strict member and tried to obey the commands of our Lord. He has left many friends to mourn the loss of a good man.

And art thou gone, my father dear;
Gone to thy peaceful rest above?
Could'st thou no longer tarry here,
To bless me with thy tender love?

But, father, I will think of thee,
And bless the Lord for all your care.
I'll think how oft you counseled me,
And gave me to the Lord in prayer.

And, father, when my breath shall cease,
And I must bid the world adieu,
May I, like you, depart in peace,
And ever live with Christ and you.

Your unworthy brother,

JOSEPH J. WRENN.

LEWIS H. MITCHELL FOWLER,

Was born April 4, and died April 11, 1888. The dear little babe did not linger long in this world of sin and sorrow. For that, God who gave it to you, dear brother and sister, did see fit to soon release it from this prison of clay, and take it to his own kind embrace. It has gone to rest with Jesus forever. Weep not for it fond parents, when you have the blessed assurance that your loss is its eternal gain. Your brother in tribulation,

LEWIS H. STUCKEY.

Langston, La., July 2, 1888.

G. B. RICHARDSON.

DEACON GEORGE B. RICHARDSON died February 24, 1888 in Bulloch county, Ga., and was interred on the 25th, at the family grave yard near his home. Surely a great man has fallen in Israel. He was born February, 1821, in Bulloch county, Ga., where he was raised, and lived a long and useful life—both to the church and his fellow man. He was married to Miss Catharine Hagin January 24, 1842. Six children were born to them—four girls and two boys. This good woman has long since preceded him to the grave. All six of their children are Primitive Baptists. He joined the Primitive Baptist at Laue's, and was baptized the second Sunday in May, 1845, by Elder Edmund Brannon, and was ordained deacon in August, 1849. He obtained a letter of recommendation from that church and joined at Upper Black Creek, where he spent a useful life, living in all the functions of his high calling as near as mortal man could. The unworthy writer has been pastor of the church at Upper Black Creek, where his membership was near eight years, and has no recollection of ever seeing his seat empty until made so by his death. How sad it makes me feel to realize the fact that I am not to have his wise and brotherly aid no more—for, whether in the administration of

discipline or otherwise, he was always at his post of honor. Surely, we all miss him—all the church mourn his loss. But the good Lord will provide; that is a precious promise to God's people. He was married the second time to Fredonia Hagins, and to them was born two lovely boys who are left with his other children and a widowed mother to mourn over their irreparable loss. May the good Lord be their guide through this unfriendly world, and comfort the grief-stricken mother. His oldest son has been ordained deacon of Upper Black Creek Church since his death, upon whom the church believed his mantle had fallen; and may the Lord make him strong in the work of his high calling, as he did his father before him; and may the beloved sister, together with all his children, realize that what the Lord does, is all for the best. Sad thoughts were this world of sin and sorrow to be the home of God's people. By faith they seek a city yet to come, that hath a foundation, and whose builder and maker is God. Oh, that the Lord would enable his bereft family to take fresh courage in all their troubles, and feel their loss is great gain to him who has gone and left them behind. J. L. SMITH.

Laston, Ga.

MRS. MALINDA JACKSON.

MRS. MALINDA JACKSON, wife of James Jackson, of Cass county Texas, and daughter of Benjamin and Martha Hearn, of Putnam county, Ga., was born June 13, 1816, and departed this life June 28, 1887. She was a kind and affectionate daughter, and a loving wife and mother, whose light goeth not out by night, and was loved by those who knew her. She was the mother of six children, who mourn their loss of a kind mother, who was ever ready to help them in the time of need. She joined the Primitive Baptist at Camp Creek Church in LaFayette county, Ga., in 1844, and lived with God's people on till death. Blessed be God and the Lord Jesus Christ, who died that the righteous should rise again, and live in that bright and beautiful world where death never comes, and sorrow never mingles with our tears. She was buried at Beech Creek Church, where she was a member at the time of her death.

W. J. T. LONG.

ELDER J. A. WHITELEY.

VERY DEAR BROTHER J. R. RESSESS:—It is by request of my dear old uncle, ELDER J. A. WHITELEY, that I should write his obituary and have it published in THE GOSPEL MESSENGER and the *Signs of the Times*. He fell asleep, as we hope and believe, in Jesus, on December 26, 1887, aged 69 years, 8 months and 24 days; also, the death of his beloved wife and companion, N. C. Whiteley, who only survived him two days. She was 64 years, 9 months and 9 days old. The weather was cold, and we saw she was going very fast, so we kept him until she died and we buried them both in one grave the same day. They had prayed for nearly twenty years, that when their pilgrimage was ended here on earth, that if it was the will of the Lord, to take them together, so that one would not be left to mourn the loss of the other. Oh, what a solemn thing it was to see the dear old brother and sister laid side by side in one grave, and

“Tearless they entered death's cold flood,
In peace of conscience closed their eyes;
They trod the shades of gloomy death,
Could set their seal that God was true;
Finished their course and kept the faith,
And died with glory full in view.”

Brother lay sick eleven days. Sister Whiteley, after eleven days of suffering, was called to join her dear departed husband, and I must say I never saw such reconciliation as they manifested on their death-beds—so willing to depart and wait for that glorious resurrection, when they

could be raised and made just like Jesus. Each seemed so anxious to know how the other was getting along. Brother Whiteley knew everything to the last, bid us farewell, and quoted this scripture as he looked at his mourning children and friends: "Blessed are they that mourn, for they shall be comforted." The most prominent traits of his character were love, peace, gentleness, goodness, faith, meekness, temperance and brotherly kindness. In his ministry—and more especially in the latter years of his labor—in defense of truth and the exposition of error, and all his course, he was most emphatically a son of consolation to all the tried and afflicted children of the most high God. He was a devoted lover of peace and union among the saints; and all who have ever known him, awarded him the character of a peace-maker. In this trait we have never seen his superior, and very few, if any, his equal. For about forty-four years, the writer of this memorial, had enjoyed an uninterrupted fellowship with the dear departed saint, during which time we have never differed on any point of doctrine, or order, in the the kingdom of Christ. Neither has either suffered reproach, persecution, affliction or any kind of tribulation, in which the other has not fully and paternally sympathized—at least, so far as known. He was loved by all who knew him. A kind neighbor, a loving husband and tender father. I have lived in the church with the dear departed for nearly twenty years. He had the care of three churches, and was the moderator of the Center Creek Association at the time of his death. Sister Whiteley was truly a mother in Israel. The brethren always found a welcome reception at their house, and she was always ready to administer to the saints. She was a kind companion and devoted mother, always ready to administer to the sick and afflicted. Oh, how we miss them in the church! Oh, the happy hours we have spent in traveling together to meeting, and hearing him proclaim the truth as it is in Jesus. When I look back over his past life, and think how often I have seen him saddle his horse and start off fifty or sixty miles, in the cold state of Iowa, to fill his appointments to preach to destitute churches, I have been made to wonder how he kept up and maintained his family; but he did, and always had plenty, but it destroyed his health to a great extent. He selected the place to be buried, and set the time to have his funeral preached on the first Sunday in May, and chose Elders J. Cloud and J. Evans to preach it, which they did, to the largest crowd of people I ever saw on such an occasion. Brother Cloud's text was: Isaiah 53: 1 and 2; and he delivered a very able discourse. Brother J. Evans' text: Acts xxiv, 20; which led him on the resurrection, and he made a clear defense of the doctrine of the resurrection. Now, may the Lord give us resignation to His will into glory.

T. B. TARTER.

MERCER V. ROBERTSON AND HIS SISTER BELLE.

Let me beg of you dear MESSENGER, to give room in your precious columns for an Obituary notice of the death of these dear children of my cousin, Jane Robertson, both of whom died with measles and pneumonia.

MERCER V. ROBERTSON was the oldest child of Jesse and Jane Robertson, of near Plevna, Madison county, Ala. He was born January 29, 1855, died April 9, 1888, after an illness of ten days. Thus have passed from earth away to mansions of the blest, one of nature's noblest sons—father's pride, a mother's joy and comfort. But "bless the Lord, O my soul," we are not left to bear this heart-breaking sorrow without hope. Yea, we have a sweet abiding confidence that thy feet, Oh, Mercer, are now standing within the gates of Jerusalem. The sweet and heavenly words which fell so calmly from thy dying lips, mingle a taste of joy in our overflowing cup of sorrow, falls in our heart as dew of heaven upon the plants.

A few days after Mercer was taken sick, and before the family felt

any particular uneasiness about him, he called his dear old grandmother Smith to come and sit on the bed right by him, for he wished to talk with her and his mother. He began to talk of his departure, which he felt to be near at hand, and told them of his heart troubles on account of having, from early childhood, felt himself a sinner, poor and helpless and vile; and how he had tried to pray, but did not know that he had ever prayed acceptably. His mother asked him if he could claim any hope. He said that he did not know that he could; but then John says, "We know we have passed from death unto life, because we love the brethren," and I know that I do love the children of God. These, with many other like precious words which he spoke, gives us to believe that his name was written in the Lamb's book of life. His general deportment was so manly, moral and noble, that all who knew him loved and trusted him. He had just gone into the mercantile business, with bright prospects of a long and useful life, but the blessed Redeemer, God, had prepared better things for him, and he must go and enjoy them. Then, dear parents, let me beg you, to be reconciled to God, and lift your trusting eyes unto the hills from whence cometh your help.

BELLE ROBERTSON, was the oldest daughter of Jesse and Jane Robertson. She sweetly fell asleep in Jesus on April 23, about 9 P. M., just two weeks and a few hours after her brother had died. No pen can portray the anguish of the fond parents when they were forced to drink this double cup of sorrow. Two such loving and lovely children, torn from the fond embrace of their parents, by the grim monster death, is indeed a trial, through which but few are called to pass. Belle was so gentle and kind, so modest and retiring in her nature, that none knew her, but to love and praise. So industrious and ingenious that everything about the house and yard spoke in silent language of her handiwork. Belle had never made a public confession of a hope in Jesus, but her parents had thought for some time that the blessed Jesus had given her "Beauty for ashes; the oil of joy for mourning; the garments of praise for the spirit of heaviness." In a few days after, she was taken sick, she told her father and grandmother (her mother was also very sick with measles) that she had for more than two years been deeply sensible of her lost and ruined condition; that one day, not a great while gone, as she was sitting by her organ mourning over her awful condition, that all of a sudden a spirit of peace and calmness filled her soul, and she clapped her hands for joy. Her father asked her if she would go to church when she got well. She said she thought she would, as she had often wanted to join the church, but felt to be unfit. She told them, however, that she would never get well, for, said she, "the last time I looked upon Mercer's sweet, dead face, I thought he was the most beautiful object I ever saw, and I felt so sure that I should soon be with him, that I could not grieve nor shed a tear." They asked her if she wished to get well. She said, "No; I would not turn my hand to get well. I am as ready to go now, as I shall ever be." Many other precious things she said at different times during her illness, which are treasured in the hearts of her parents, and should be an abiding comfort to them.

How beautiful she looked in death, clothed in her bridal array, for had she lived, she would have been married that day to Mr. William Walker. He waited on her tenderly and untiringly during her sickness, and when she was dead, he begged of her parents the privilege to have her buried, to which they consented, on condition that Mercer be dishonored and put in the grave with her, to which Mr. Walker agreed. So Mercer and Belle lie side by side in the same grave, waiting the resurrection morn, when they will come forth all glorious in the image of Jesus, because of having been washed in His blood. For 21 years,

nonth and 23 days, Belle had made the home of her parents joyous with her presence, and then passed quietly away to her home beyond the skies.

At Mt. Fork, on the third Sunday in June, 1888, a sermon, as a tribute to their memory, was preached by Elder J. W. Bragg, from the text: "Blessed are the dead which die in the Lord, from henceforth." The penning hymn was No. 641 of Lloyd's Selections.

Written at the pressing request of their mother, by

Brownsboro, Ala.

SUE LAWLER.

For the sake of the dear old grandmother, who has been a reader of the *Signs* for forty years, I beg that paper to copy these Obituaries.

KATIE AND DANNIE KENNEDY,

Daughter and son of Mr. and Mrs. R. M. Kennedy, born March 13, 1881, and March 15, 1883, died July 28 and August 2, 1885. Although it has been almost three years since our little darlings went away, yet, as we look back through our mist of tears, it seems as though it was but yesterday. It is hard to say "Thy will be done," but for the sweet and comforting words, "Lo, I am with you always; and safer than these without the fold, are those that have entered in."

It is hard to give thee up, sweet darlings,
But God has called thee home;
And we know thy bodies are resting
In the silent tomb.

We know your spirits gone to God,
And you are forever blest;
And we know you smile upon us,
While our hearts are sore oppressed.

Their auntie, JENNIE KENNEDY.

MRS. MARY JANE JONES,

Daughter of James and Catharine Colman, was born October 6, 1832, in Fayette county, Ga., and was married to R. W. Jones December, 1859. She was deceived and joined the so-called Mission Church while young. She afterwards was blessed with a good hope in Jesus Christ, and in 1872 joined the church at Hopeful, Fayette county, Ga., and was baptized by Elder Briton. During the date of 1885, Sister JONES began to lose her power of speech, but complained but little. Medical aid was procured, and for several months no one thought so very strange of it, but it kept on until her entire body was dead, so far as motion was concerned. By November she was entirely helpless—could not speak, not even to whisper—and having no use of her hands, it was with great difficulty that her own family understood her, and strangers or callers could not understand her at all. Her sufferings were not as severe as I have seen, yet it was a solemn visit to visit her. I went to see her all I could. She loved to hear THE GOSPEL MESSENGER read, and her mind was as clear as it ever was. We sometimes had meeting at Brother Jones' house for her benefit, and she enjoyed the preaching to the fullest extent. And thus she remained patient in affliction, and confident in the Lord until November 11, 1887, with but little change. As her suffering we are not able to say, but the Lord knows, and I am confident she met Him. About daybreak on November 11, she died. In the stillness of the watch, it was said: "Child, come home." On the morning of November 12, we assembled at the old graveyard and tried to talk awhile from these words: "These are they that have come out of great tribulation." Husband, three sons, two sisters and two brothers, together with friends and neighbors—but no enemies—went and mourned for the dead. We omitted saying anything about her work as a Christian, as a mother, wife or neighbor. Thought it was sufficiently unspotted, is enough.

W. B. HARDY.

WILLIAM PANNELL,

Departed this life January 5, 1888, after severe affliction of heart drops (supposed to be), and was confined to his bed about three weeks, bearing his suffering with Christian fortitude, saying the will of God be done. He often spoke of the old fathers, saying he would soon be with them. He joined the Primitive Baptist in June, 1861, and loved and defended the doctrine, saying, "it was all grace, grace, and that was sufficient for him." He was very fond of reading the MESSENGER. He was born in Fairfield District, S. C., March 3, 1818. His father moved from there to Jackson county, Ga., and then to Gwinnett, where he grew up and married Miss Emily Humphrey, and in 1856 he moved to Clark county, Arkansas, where he remained until his death. He leaves a faithful companion and eight children, and a number of grand children and friends to mourn his loss; but we weep not as those who have no hope, but trust our loss is his eternal gain. Brethren, pray that we all may meet where sad partings will be no more.

GEORGE W. ROGERS.

MRS. CLEAVY ANN HAM,

Died at her home in Freestone county, Texas, on February 15, 1888, with rheumatic fever and congestion of stomach. Her suffering for ten days was very great, which was borne with Christian fortitude. Sister HAM was born May 17, 1834, in Alabama, and was married in her fifteenth year to L. C. Jones, with whom she lived a peaceful and happy life until March 1, 1884, being left in a lonely condition, her children nearly grown. She was married the second time to B. R. Ham, and lived in peace until her death. Sister Ham professed a hope in Christ at an early age at the water side, while her father was attending to the ordinance of baptism at Hopewell Church, in Fayette county, Ala., where she lived until 1868, a consistent member. Then her first husband moved to Texas, and went into the Constitution of Hopewell Church in Texas, where she lived and enjoyed the love of her brothers, sisters and neighbors. We believe that Sister Ham left a moral and Christian character as clear as anyone we know of. She left a husband, three daughters, one son, and many brethren, sisters and friends to mourn her loss. But let us take courage, while we have hope that we will meet where sickness, pain, sorrow and death can never come.

Done by order of the church in conference on Saturday, before the first Sunday in April, 1888, and signed.

ELDER J. M. MEREDITH,

Moderator.

Y. M. JONES, Clerk.

ELDER S. BRYANT, Pastor.

We have no fear but all is well,
That with the blessed she doth dwell.
It is her absence makes us weep,
That with her no more can speak.

We miss her here, we miss her there;
At home, abroad and everywhere,
Her own soft hand shall wipe the tears
From every weeping eye.

MICHAEL PYRON,

Was born June 7, 1815, and departed this life April 27, 1888, aged 72 years, 10 months and 20 days. He was afflicted with paralysis in the year 1844. This affliction was one of the great trials of his life, yet he bore it with great fortitude and meekness, and was reconciled to the Lord's will to be done. The unworthy writer has known him for about twenty years. When I first knew him, he was unable to work and could not walk about without two sticks. He received a hope in Christ when a boy, and joined the Missionary Church in the year 1857, and remained with them until the year 1865 or 1866, when he came to the old Baptist

church at New Hope, and related his experience of grace, and was received and baptized. After that time, he lived a faithful member until that church went down, never getting a letter, and remained so until his death. Yet, his Christian walk showed that his hope, beyond this vale of tears, was strong. He seemed to look forward to that promised rest, where there are no more pains, sorrows, trials or tribulation. His wife departed this life in 1877 or 1878, after which he lived with one of his widowed daughters. He left four sons and five daughters, and several grandchildren, to mourn their great loss, while we are satisfied it is his eternal gain. He was a kind and good neighbor, ever ready to lend a helping hand as far as he was able; ever kind and affectionate husband and loving father. He leaves a host of relatives and friends to mourn with the bereaved family. We would say to his children, and to those who have a hope in Christ, to walk as your father did in all of the ordinances of the Lord's house blameless, and not to mourn as those who have no hope. May God bless his widowed daughter with whom he was living, and his children. The unworthy writer was asked to offer prayer at the grave—and in much weakness, he tried. May the Lord bless Israel everywhere.

J. W. POE.

Mayfield, Miss.

DEACON S. J. BALL.

On motion of Brother H. H. Garrett, the following exhibit, presented by B. O. Dearing, was adopted: The subject of this notice was born September 25, 1859. His age was 28 years, 3 months and 7 days. He was married to Miss Jane White in 1880, and was baptized into the fellowship of the Primitive Baptist Church at County Line, Giles county, Tenn., by Elder R. H. Johnson. He was soon made clerk of his church, and in 1887 was called to the office of deacon, and ordained on Saturday before the second Sunday in May, 1887, by Elders L. Jenkins and the unworthy writer, B. O. Dearing, which office he faithfully fulfilled to the satisfaction of his church. He was taken sick about December 20, 1887, but was not thought to be dangerously ill by many until the morning of January 2, 1888, at which time he was attacked with hemorrhage of the bowels, which resulted in a quiet and peaceful sleep, and he breathed his last at 5 o'clock on January 2, 1888. He was buried the following evening, in the presence of a large crowd of sorrowing relatives, brethren and friends; and

WHEREAS, It has pleased an all-wise God to call from this world our very dear brother deacon, S. J. BALL, who died on January 2, 1888, near Bodenham, Giles county, Tennessee;

Therefore, We, the Primitive Baptist Church, at County Line, of which Deacon S. J. Ball was a member, do, by these exhibits, express our love for him; and, also, our appreciation of his Christian walk and conversation, and the fellowship we ever had for him—fully and heartily appreciating his Christian walk and Godly conversation, which was ever in conformity and strictly in accordance to the doctrine and practice of the Primitive Baptists. We realize the fact that we have lost a devoted brother and a true Christian; and we, as a church, heartily extend our sympathy and heart-felt condolence to Sister Ball, his devoted companion, and also to his dear little children, relatives and friends; and would say, grieve not for him, but for yourselves and for your children. He died as he had lived—a devoted Christian, an affectionate companion, a loving father. We know our loss is his eternal gain.

On motion, the above was approved by the church, and directed to be sent to the Editors of THE GOSPEL MESSENGER for publication.

B. O. DEARING, Moderator.

W. K. DUBOYD, Clerk.

ELIZABETH HALE JACKSON.

In the death of Sister JACKSON, the church at Mount Pleasant has lost a beloved member. It could be said of her, that she was truly a mother in Israel. She was born July 12, 1809, and was married to Francis Jackson December 6, 1827. Sister Jackson professed a hope in Christ, and joined the Primitive Baptist Church at Enon, Bedford county, Tenn., in 1840. Soon thereafter the church called Mount Pleasant was constituted. It being much nearer home, she put her membership at that place, where it remained until death released her of her many infirmities. She died January 4, 1888, beloved by all who knew her. She raised a large family of children, to whom she was greatly devoted, and for them she spent her whole life—ever ready to assist them by her wise counsel, and her willing hands. Her husband died several years ago, and left her comfortably situated to fight the battle of life alone. She was certainly one of the most devoted of mothers, ever mindful of her children in all their trials and sufferings, disappointments and losses. She was ready to sympathize with them. The children were greatly devoted to mother. For many months she was very frail, confined to her room and suffered greatly, and her children rendered all the help that willing hands could give—they waited and watched around her bed by day and night—but she must go; yes, she must go home. She often spoke to her children and friends of dying, with sweet resignation to the Lord's will. I visited her several times during her sickness, and always found her perfectly resigned to her sufferings, and ready in mind to speak of the goodness of God, and her love to all the saints. Much might be written in her praise for her many noble qualities—for truly she possessed a large share of those qualities that are so highly prized by all good people—but she has gone to reap her reward; where, I trust, dear children, brethren, sisters and friends, we shall all meet again, never to suffer, never to die, but live with Christ forever. Yours truly,

J. E. FROST.

Shelbyville.

GEORGE W. HOLCOMBE.

In remembrance of my father, GEORGE W. HOLCOMBE, who died at his home in Cherokee county, Ga., August 13, 1885. He was born July 13, 1813, and was aged 72 years, 1 month and 17 days. He joined the Baptist in 1858, and lived a devoted Christian life until the day of his death. He was afflicted for twenty-nine years, but bore his affliction patiently, without a murmur, and said the will of God be done. While he remained with his children, he spared no pains in counsel to them. He told us just before he took his bed, that he was ready to go, and for us not to weep for him. He could not talk at the last, but thanks be to God, he left evidence behind him sufficient for us to be assured he is at rest. Yes, he is resting from his labors, and his works do follow him. While we mourn his loss here, it is his eternal gain. I will say to my mother, "Weep not," and to my brothers and sisters, "May the will of God be done." And may we all be prepared to meet God in peace, in my prayer for all. Farewell.

J. M. HOLCOMBE.

SAMUEL W. YOUNG.

My dear father, S. W. YOUNG, died in Augusta, Ga., in his seventy-fourth year. He was received into the fellowship of the Baptist Church at Holley Springs, Richmond county, Ga., in August, 1842. Father and mother both were baptized the same time, by Elder Wm. Abbit, and they lived together for about fifty years, and raised twelve of their own children and six grandchildren. After mother's death, father became dissatisfied, being badly afflicted with a cancer and no one to do anything for him but myself—the youngest son—and being influenced by my oldest brother, we moved to Emanuel county, Ga., January 29, 1886, and

the cancer kept growing worse, until he concluded to go to the hospital, where he died August 23, 1887, and I being the youngest, left me alone in this sinful world without anyone to help me. My dear father bore his pains with that cancer patiently, and said he was waiting for the summons of death, for he knew all was well with him. He said for a long time that he knew his time was not long, and he longed for the time when it would be said, "come home." He said he could see his way clear. Father was a good man, and upright before God as far as possible. Father loved to go to church; he loved the brethren, and he loved the cause of Christ, and it done him good to talk about Christ and his cause. Father always took the word of God for his counsel, and none could turn him down on it. He could turn to any part of the Bible he wanted to. But when it pleased the good Lord to take my parents, He took my all and all. But I was like a great many. Father was born in Williamsburg district, S. C., November 23, 1812. His father died when he was very young, and his mother moved to Augusta, where she died, and father was then turned loose in the city without any protection, and then was bound out to a trade. But then he quit when about twenty and married my mother, whose maiden name was Bailey, and she was an orphan girl. My mother was born in Williston, N. C., March 12, 1812, and died January 23, 1885.

A. L. YOUNG.

D. W. GRANT.

DAVID WRIGHT GRANT, son of Elder Isaiah and Mary Grant, was born June 28, 1869, and died May 5, 1888, by the discharge of one barrel of a gun, whilst he was in the act of loading the other. The whole contents entered the left side of his mouth, the principal part remaining in his head. He, with a large number of others, had met on Echaconna creek to fish and hunt, and there was, therefore, a large number to witness the truly awful sight. He was strictly moral, kind to everybody, and truly obedient to his parents, ever showing a profound reverence for his father's position as a minister. He had never made any profession of religion, but we have reason to hope that he (almost without pain or a struggle) passed in a twinkling, from a world of sin and sorrow, to one of eternal bliss. September, 1887, he and I went together to the Association at Sardis, Bibb county, Ga., and when on the way from there, I asked him if he had ever felt to praise the Lord, and he answered, No; I then asked if he had ever felt himself to be a sinner. He then burst into a flood of tears, and said that he had felt himself to be an awful sinner; and also said, that the more he strove to live right, the more he saw his utter inability to do so; and so on, making a good many other remarks to the same point. And, dear reader, this is my reason to hope that he was embraced in that everlasting covenant, which is ordered in all things, and sure. We are taught in the scriptures, that where the Lord has commenced a good work, He will perfect it; and here was an evidence that He had commenced a good work in the heart of this youth, for nothing short of Divine life can cause one to feel himself, as he truly is, a lost and helpless sinner. His funeral was attended by a very large concourse of people. Brothers Joel Matthews and James N. Harris spoke on the occasion, much to the comfort of the bereaved relatives and friends. I have witnessed many sad funerals, but have never seen one to be compared with that memorable day; youth and old age joined in one chorus of weeping. It has cast a cloud over the entire community, and God grant that it may let down to the Spiritual good of the same, for we all feel the weight of this stroke, to say nothing of our heartfelt sympathy for the dear family, who have been bereft of their brightest star. May the merciful Giver of all Grace be with them and us all, and give us hearts of resignation to all His dealings with us, is the humble desire of one who feels to be, if a saint, the least of all.

FANNIE M. LONG.

Knoxville, Ga.

MRS. SARAH JORDAN.

DEAR BROTHER RESPES:—I thought in my feeble way I would try to write you a little sketch of my dear mother's life as a Christian, and the hope that she attained at her death. Her maiden name was SARAH BURNETTE. She was born in Bibb county, Ga., July 31, 1832, and at about the age of twenty she married Wiley J. Jordan. They had six children born to them, of which I am one. My father died when we were all small, and dear mother had struggles and trials in bringing up her little family, as we were not blessed with much of this world's goods. She joined the Primitive Baptist Church about seven years ago, and lived a consistent member until the time of her death, which was in Macon, Ga., February 8, 1888. I asked her a few days before she died if she was willing to die, and she said to me: "I leave it all with the Lord; God's will is mine." She said all she hated to die for was leaving her children. She was a firm believer in the Resurrection, and dropped asleep with that blessed hope that when the dear Saviour comes to wake up his sleeping ones, that she would be raised incorruptible. A few days before she died some one asked her if she would like to hear some singing, and she asked them to sing "Hinder me not." It seems hard to have to give up our dear ones, but God in his good appointed time will make it plain.

Your unworthy brother in hope of eternal life when the dear Saviour comes.

WILEY A. JORDAN.

NATHANIEL R. TAYLOR.

When death invades the family circle and claims for its victim the dear, devoted husband and fond, indulgent father, and leaves wife and children almost heart-broken, it is indeed a sad sight to the beholder, but it is the Lord's doings, and it is marvelous in our eyes. NAT. R. TAYLOR was born September 21, 1830, obtained a hope in Christ in August, 1866, and joined the Primitive Baptist Church at Mt. Pleasant, Rutherford county, Tenn., with his companion, the fifth Sunday in September, 1866, and lived a consistent Christian life till death closed his life of usefulness May 11, 1888. Brother Taylor was much devoted to the church, always ready to serve and labor in the cause of Christ. He served the church as one of her most faithful deacons for several years to the entire satisfaction of the brotherhood. He had been a great sufferer for many months, which he bore with Christian fortitude seldom equalled, and never surpassed. He talked a great deal during his confinement, evincing firmness in the faith of Jesus Christ, and salvation by grace. The few last weeks of his sufferings I was to see him several times, which was quite a joy to me to see him so calm and well resigned to his departure. It was nothing uncommon for him to praise God for his presence with him. I have noted one day that I spent with him as one of the happy days of my life. Just a short time before he breathed his last he said, "I see Jesus—look up—I see Jesus and the brethren." He suffered long and sometimes very severely, but retained his mind till the very last moment, and died without a struggle. "Blessed are the dead which die in the Lord." Surely Brother Taylor did die in the Lord. I do not attempt to eulogize so good a brother, one whom I love, and all others who knew him; no, my pen can never trace that precious brother's noble deeds. O, how I shall miss him! Brethren and sisters, we shall all miss him, and think we are loth to give him up; his seat is left vacant in the church; but O! sad to turn to dear Sister Taylor and the dear children and remember their loss. O, Lord, help; help us, Lord, to be resigned to thy will in all things. Dear sister and children, I do pray God to help you in this your time of great distress. I trust we will all meet Brother Nat. again—meet him in glory. O, Lord, may we meet again.

J. E. FROST.

JOHN F. RUSSELL.

By request of my sister-in-law, Mary C. Russell, living at Ladonia, Texas, and wife of JOHN F. RUSSELL, deceased, which occurred the last day of 1887. The writer of this was present when he died, and being the only surviving brother in the flesh—and with many others I hope he left me a brother in the Spirit to mourn his loss. He called me his twin brother, for he said our earthly parents were the same, and God was our Heavenly Father, and Jerusalem, which is above, was our mother; and he said, lawful parents constituted lawful children. WM. RUSSELL.
Farmerville, Texas.

APPOINTMENTS.

Eld. W. C. Cleveland will preach (D. V.) at Little Flock, (Thomas county, Ga.) on September 29 and 30; Bethany, 1st October; Bethel, 2d; Pleasant Grove, 3d; Sardis, 4th; Salem, 5th and 6th, and 7th at Cat Creek. Elders Parish and Stallings will arrange for him for 8th, 9th and 10th October, ending near railroad. We expect to accompany Elder C to Cat Creek, and hope to be met and conveyed by the brethren.
AARON PARISH,
HENRY ALDERMAN.

REGENERATION.

DEAR BRETHREN:—I have just prepared a book for publication, on the subject of regeneration, which is now in the hands of the printer, and will be ready for distribution August 1st. I would be very thankful to have your kind assistance in its sale. It will contain 140 pages. The price is, single copy, 40 cents, three copies \$1. Stamps will be taken for sums under one dollar. Send money in registered letter. Please forward you order for as many as you think you can sell. Any money advanced will be very acceptable to help pay for publishing. I still have the Principles and Practices of the Regular Baptists, which I will send, postpaid, for 50 cents per copy plain, and 75 cents, gilted. J. H. OLIPHANT, Buena Vista, Monroe Co., Ind.

RECEIPTS FOR ELDER HASSELL.—S. G. Gains, Ky., \$2; W. H. Daniel, Tex., \$2; J. M. Frazier, Ala., 50c.; Mrs. Sue Lawler, Ala., \$1; A Friend, Ala., \$1.60; Mrs. L. E. Goodwin, Miss., \$1; Bazil Jones, Ga., \$1; Geo. Canova, Fla., \$1. Z. C. Chambliss, Fla., \$2 more; Eld. I. N. Vanmeter and others, Ills., \$3; Ben Smith, Ga., \$1; Mrs. M. M. McElroy, Tex., \$1; W. C. Flenigan, Tex., \$1; Mrs. J. A. D. Campbell, Ark., 50c.; Mrs. Maggie Jones, Ark., \$1; Eld. D. M. Beauchamp, Ark., \$1; Eld. D. J. Lamb, Ga., \$1; J. J. Rogers, Fla., \$1; Mrs. M. V. Tyson, Tex., \$2 50; Mrs. Wm. Thomas, Tex., \$1; Eld. Wm. Thomas, Tex., \$1; Mrs. Jacob Elberry, O., \$1; J. C. Morris, Ark., \$1; Mrs. N. R. Morris, Ark., \$1; Z. Timmerman, Ga., \$1; M. J. Haden, Ala., \$1; Jas. B. Singletary, Ga., \$1; Eld. A. V. Simms, Ga. \$2. Mrs. Kate Swartout, Mich., \$1.50; Mrs. V. A. Priest, Mo., \$2; J. W. Roundtree, Ga., \$1; E. P. Morton, Ga., \$5; J. T. Cadenhead, Ga., \$1; Dr. H. J. Lassiter, Ga., \$1; H. N. C. Farrier, Ala., \$1; M. M. Brannen, Ga., \$1; Malissa Davis, Ga., \$1; Jesse M. Brown, Ga., \$1; William Giddins, Ga., \$2; Jas. R. Welborn, Ind., \$1; Mattie Moore, Ga., \$1; Thos. Ross, Ills., \$1; Pleasant Grove Church, W. T., \$5 50; M. C. Autrey, Ga., \$1; J. M. Robertson, Tenn., \$1; Joe M. Hale, Ala., \$1. Total, \$163.85.

Brother John Post, a good printer, of Troy, Ala., asks for Associational Minutes to print. We recommend him, and also our own printer, Thomas Gilbert, Columbus, Ga.—R.

The New Primitive Baptist Hymn Books,

256 pages of the old familiar and favorite hymns, and for all occasions. Cloth, 25c.; Leather, 40c.; Morocco, 60c. Per dozen, Cloth, \$2 50; Leather, \$3 75; Morocco, \$6; any less than a dozen at single rates. Address,
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RESURRECTION.

The only book devoted to this crowning glory of man's salvation. 342 pages, plain print, well bound; 75 cents, post-paid. All who read it will feel richly rewarded. Address D. BARTLEY, New Castle, Henry Co., Ind.

ASSOCIATIONS.

THE BEULAH ASSOCIATION convenes Tuesday after the third Sunday September, 1888, with the church at Macedonia, seven miles northwest LaFayette, Chambers county, Ala., and four miles west of Buffalo, on the Alabama Railroad, where brethren will be met Monday evening at 7 o'clock.
W. R. AVERY, Clerk.

THE WETUMPKA ASSOCIATION convenes Saturday before fourth Sunday September, 1888, with the church at Ebenezer, seventeen miles north of Columbiana, and seven miles west of Harpersville, in Shelby county, Ala.

THE HILLABEE ASSOCIATION convenes with the church at Fellowship, Tallapoosa county, Ala., on Saturday before second Sunday in October, 1888, one mile from Alexander City, on Columbus and Western Railroad.

THE OLIVE ASSOCIATION convenes with the church at Sharon, Tallapoosa county, Ala., Friday before third Sunday in October, 1888, twelve miles northwest from Notasulga, on West Point and Montgomery Railroad, where brethren will be met Thursday at 7 p. m., or Friday at 5 a. m. Enquire of Eld. J. S. Baxley.

THE UPATOIE ASSOCIATION convenes with the church at Philippi, Tuesday after the first Sunday in September, 1888, ten miles north of Ellaville, Ga.

MT. GILEAD ASSOCIATION convenes with the church at Horse Head, Johnson county, Ark., five miles north of Coal Hill, Saturday before third Sunday in September, 1888. Those coming by railroad will please write L. E. Bellwell or J. M. Bench, at Coal Hill, so that arrangements can be made to carry them to the Association.

THE MT. MORIAH ASSOCIATION convenes with the church near Lincoln, Ala., on Saturday before first Sunday in October, 1888.

THE PRIMITIVE PULASKI ASSOCIATION will be held with Mt. Pisgah Church, Worth county, Ga., October 6, 7 and 8, 1888. Those coming by rail will be met at Sylvester, B. & W. R. R., on Saturday morning.

ISAAC P. PORTER, Secy.

THE HOPEWELL ASSOCIATION will convene this year with Mt. Pisgah Church, five miles east of Duke Hill, Miss., on Friday before second Sunday in September.

WM. M. BURDESHAW, Secy.

THE YELLOW RIVER ASSOCIATION is appointed to convene with Shoal Creek Church, Clayton county, Ga., on Friday before fourth Sunday in September, 1888. Those coming by railroad will be met at Riverdale, on A. & F. R. R. The brethren and sisters would be glad to have you with us.

R. M. LASSETER, Secy.

THE NEW HOPE ASSOCIATION convenes with the church at Little Bethel, five miles northwest of Whitesburgh, on G. & C. R. R., Saturday before second Sunday in October, 1888.

W. D. JONES, Secy.

I am requested by many brethren to invite you, Elds. R., M. and H. Bell, to the partial promise of two of you at the Olive last October. Enquire at Whitesburg for A. G. W. Foster.

THE EBENEZER ASSOCIATION convenes with Shiloh, Butler county, Ala., seven miles northwest of Greenville, on Saturday before first Sunday in Oct., 1888. Special invitation to ministers. Get off at Greenville, and drop me a card in time to have you met.

W. C. SIMMONS, Secy.

PLEASE give notice that, the Lord willing, I expect to visit some Associations in Alabama in September and October, viz.: The Little Hope, Pilgrim Rest, Wetumpka, and probably others. J. E. ADAMS, Smithfield, N. C.

THE CHURCHES of the late Primitive Western Association will convene with the church at Providence, Meriwether county, Ga., six miles east of Hogansville, on Friday before first Sunday in October, 1888, for the purpose of constituting into a Union Meeting or Association, as may seem proper. hope brethren will visit us at that time.

A. B. WHATLEY, Secy.

Vol. 10.

No. 10.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

OCTOBER, 1888.

All Letters, Remittances and Communications, should be addressed
J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have
a copy of the Messenger for one year free.

BROWNSBORO, M. & C. R. R. ALA.—*Very Dear Messenger*:—I wish through your precious columns, that I have very recently read Elder Barlow's very able treatise on the Resurrection, much to my comfort and pleasure. Since reading it, I feel that I must say to all lovers of truth who wish to subject themselves to a real feast of gospel truths, to get this book and read it, and I am sure you will feel that you are paid many times for all your trouble and expense. Many of you would probably, like myself, wonder at the beauty of the truths, both new and old, which he has gathered from the Scriptures and wreathed them so sweetly together that you can but rejoice in God and thank Him too, that He has thus inspired His servant to write so plainly the truths revealed to him. I am glad that I have read it, and expect to read it again and again.

I have also read Sister Kate Swartout's *Life's Journey and Lessons by the Way*, and Sister Mary Parker's *Collections of Gems*, both of which are so deeply interesting, and well worth reading many times. I, too, have been sorely afflicted, but since reading *Collections of Gems*, I know that my affliction is nothing, and I feel ashamed that I have so often murmured and complained while in pain, when dear, patient Mary Parker suffered much more, and yet rejoiced. I feel now how ungrateful and vile I am. I, like ye afflicted ones, get *Collections of Gems* and read it, and learn, like I, that your afflictions are not so great as you think.

Affectionately,

MRS. SUE LAWLER

COLUMBIA, SOUTH CAROLINA.—I write to say how great a comfort THE MESSENGER is to me. It is a source of great joy, for we are deprived of the preached word, having no Primitive preacher in our county. Elder Temples, of Georgia, came last January, and it was a great day to us. How wonderful are the ways of the Lord; for I do feel that the blessed Lord sent him to us. I did not feel worthy for him to come into my house; and how his preaching did cheer our hearts in love. I can say with a thankful heart, that I do love all the Primitive Baptist brethren and sisters in Georgia and elsewhere, when I read their loving words in the MESSENGER. I think of the good meetings they have, and that if I could be with them, it would be a source of great joy to me. There are but four of us here, and we do not see you all to think of us, though we do not feel worthy to ask you to do so. Elder Bragg, of Alabama, in March, and also Elder J. L. Smith, of Georgia, and Elder Temples were with us in April. We haven't got any meeting here yet, but we meet twice a month at our school house and have prayer meetings, and we feel to hope that the good Lord is with us. Remember us and pray for us that we may be faithful. Your sister in hope,

MRS. MARTHA M. BRAZEL

ASSOCIATIONAL.

THE SULPHUR FORK ASSOCIATION of Primitive Baptists is appointed to convene with Providence Church, Franklin county, Texas, four miles south of Mt. Vernon, on Friday before 1st Sunday in Oct. J. H. MCWILLIAMS

THE HARMONY ASSOCIATION is appointed to convene with Union Church, Terrell county, Ga., on Saturday before 2d Sunday in October, ten miles south of Dawson, where those coming by rail will be met Friday.

W. T. EVERITT

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 10. BUTLER, GA., OCTOBER, 1888. Vol. 10

A TRIP SOUTH.

DEAR BRETHREN:—In accordance with the request of several of our members, I send you an account of my recent tour in Central Georgia and Eastern Alabama.

I had for several years been contemplating a visit to some of our churches in the States south of North Carolina, but my school duties, and work on the Church History had prevented. Last summer, the History having been published, I employed my vacation in attending the meetings of many churches in my own State. This summer my mind was more deeply impressed with a visit to Georgia and Alabama, and Divine Providence opened the way for me to follow that impression. I was not sent out by any Missionary Board, nor supplied with funds by any religious society; neither were the apostles sent out or supplied in any such manner. Only the Lord knows where He has prepared the ground for the sowing of the heavenly seed; and He impresses the minds of His ministers now as He did in the apostolic age, in regard to where and when they shall go to preach His word; and all the silver and gold and everything else are His, and He can use them as He pleases. I had not the means with which to pay my traveling expenses; but a gentleman not connected with any religious denomination, offered, of his own accord, without my having said anything to him on the subject, to lend me whatever amount of money I wished. I left Wilson July 3d, and returned August 1st. I was gone twenty-nine days and tried to preach twenty-nine times. Everywhere I found the hearts of the people open to receive what I had to say, their homes open to entertain me, and their purses open to help me on my way. I did not ask any one

for money, and yet twice as much was freely given me as was needed to pay my traveling expenses, and had as much more was handed me to help pay the Church History debt and to pay for copies of the History although the great majority of the people whom I visited were poor, many of them living in log houses and although money is, during the summer, very scarce in the South.

My appointments were from Milledgeville to Macon, Ga., then from Butler, Ga., to Opelika, Ala., and from Opelika to Roanoke, in Randolph county, Ala. I found on my journey as firm, true, solid, gentle, humble and loving Baptists as I ever met elsewhere; and though there exists in some sections transient disciplinary troubles, for which the caution of the Apostle Paul in Acts xx. 30; Rom. xvi. 17; and 1 Cor. i. 10-13 seems to me a plain and sufficient remedy for every spirit and mind, yet in general peace, and union, and life, and love abound. I was glad to find no doctrinal divisions among the brethren whom I met, whether on the subject of predestination, or regeneration, or the resurrection, or anything else; and I can see no just occasion for division on these subjects anywhere among the truly humble and spiritual children of God, especially when the entire contention is nothing whatever but an unwholesome, unprofitable and subverting war of words against which Paul repeatedly warns us. (1 Tim. vi. 4-5; 2 Tim. ii. 14.) Such contentions are particularly to be deplored when the writers are animated by a hard bitter and unchristian spirit.

Every Saturday and Sunday, and sometimes also on Friday, I was at the regular meetings of the churches and thus I had the pleasure of delightful and edifying interviews with twelve of our ordained ministers and three licentiates.

[Elder John H. Gresham accompanied me in love from Mount Zion to my appointments in Macon; Elder J. G. Murray, of Butler, distinguished me from other passengers while we were riding together on the train; Elder F. M. Casey, of Adairsville, Ga., was with me at both Butler and Opelika, and became very dear to me by his gentle and lovely Christian virtues. Elder Bennet Stewart greatly interested me by the relation of his 'Elder Respass', of a part of his religious experience; and he and I and Elder Casey and I made some public remarks together at Brother Phillips' (husband of Sister R. Anna). Elder H. Bussey, of Columbia

though feeble from two weeks' illness, walked with me from his residence to my night appointment in Browneville, Ala. Elder A. J. Harrison, of Hampton, S. C., and Elder J. S. Baxley, of Notasulga, Ala., met me at Opelika. Elder J. T. Satterwhite, of Stroud, Ala., the youthful and lovely pastor of three of our largest churches, was with me at five of my appointments, and I had the pleasure of spending a night at his home, and of endeavoring to speak words of Christian consolation to his greatly afflicted but still highly favored wife, who, seven years ago, was baptized in her chair. Elder W. R. Avery, of Stroud, was with me at three of my appointments; he is an intelligent and faithful minister, has a large family, farms and teaches school, and serves three churches. Elder J. W. H. Cliett is the Moderator of Beulah Association, and tries to call out all the gifts in his churches; I stayed with him one night, and he conducted the General, or District Meeting of three days which I attended at Zion's Rest, where my appointments closed.]

Generally speaking, the congregations were large, and everywhere they were remarkably quiet, orderly and attentive. A considerable proportion of some of the audiences was composed of persons who were not Primitive Baptists; and I spoke in some places where a Primitive Baptist sermon had never been heard. In all the sections that I visited I found, to my great joy, that the Church of Christ was letting her light shine; so that the members of other denominations, both Catholic and Protestant, did not hesitate to say that they had more confidence in Primitive Baptists than in their own professors. Such remarks as these were common: "No locks are needed where Primitive Baptists live;" "Primitive Baptists are not required to sign cut-throat notes waiving homestead and all other legal exemptions;" "A Primitive Baptist who is in good standing in his church may have on credit anything in my store, from cellar to attic;" "Primitive Baptists who do not pay their debts are turned out of their churches;" "Primitive Baptists are the most reliable people in our community," etc. Let all our members so live as to deserve such and still stronger commendations from others; thus they glorify the Lord who has purchased them with His own blood.

I regarded it as among the greatest privileges of my life to be with dear Elders J. R. Respass and W. M. Mitchell, at their own homes and churches; and solely for the general welfare of the household of faith, I must be permitted to give a few of the most impressive remarks that I heard from these highly esteemed

brethren. In his bed-room Elder R., who was very feeble in body, said to me and others: "Love is the soul of Christianity; and just as the body is dead without the soul, so Christianity is dead without love." "The recent controversies among some of our brethren remind me of a sermon said to have been delivered by an old minister: 'First,' said he, 'I shall speak of what *I* know something about, and *you* know nothing about; second, I shall speak of what *I* know nothing about, and *you* know something about; and third, and *most of all*, I shall speak of *what neither you nor I know anything about.*" "Several years ago I removed with my family to a very poor section of the country, in order that my children might be brought up in familiar knowledge and real sympathy with the poor." "I never sent away a poor person empty from my door." "The most precious seasons that I have ever realized were in the room, while engaged in praying with my family." "I said to one of my sons, as he was about to go to live and work in a large city: 'My dear boy, you will be surrounded by great temptations; but never do what you would be unwilling for me and your sainted mother to know;' and I received from him not long ago a letter in which he says that he has never done what he would not be willing for us to know."

Said Elder M. to me and others at his home: "I have always been poor, and have raised a family of ten children on a little farm. I have suffered many severe misfortunes, both physically and pecuniarily, and have never without pain. But I have always lived within my income; sometimes my entire store account has only amounted to ten dollars a year." "Parents, in this wise age of the world, endeavor to shift the divinely-constituted and inalienable responsibility rightly bringing up their children upon the Sunday school, an institution that has no soul." "I had thought for about fifty years, as much as I thought anything that I believed in the Bible doctrine of predestination; but some recent communications, both public and private, seem to say that I do not. During all my ministry of about forty years, I never received such bitter attacks from brethren as since the appearance a few months ago, in THE GOSPEL MESSENGER, of the short article entitled 'Time to Call a Halt.' Brethren

do us an injustice in substituting their extreme, and what seems to me unscriptural views of predestination for predestination itself, and then declaring that if we do not accept their views, we deny the doctrine of predestination." And in a house of worship Elder M. said: "The church is not a prison to the true people of God. Her door stands open all the time, either to come in or go out by. If the retention of a name on the church book is the only bond that connects one with the church, the sooner that bond is severed the better. And if any one loves a worldly institution better than the Church of Christ, he should not be a member of the church." "Feet-washing, as observed as commanded by the Lord Jesus, seems to me to teach three important lessons—humility, equality and purity. I never aspired to any higher position than to be accounted worthy to wash the feet of the disciples of Jesus."

The solemnity and tenderness of this last remark of our aged and venerable brother, adorned with flowing locks and beard of snowy whiteness, as he was down upon the floor, with towel and basin, at the feet of brother Casey, deeply touched my heart, and filled my eyes with tears. What a different world this would be, thought I, if such were the highest aspirations of all its inhabitants! How divine is the religion of Jesus!

After consenting to have appointments made for me in Georgia and Alabama, I very deeply felt it to be the height of presumption and folly in me to undertake to instruct or comfort people served by some of our most gifted and esteemed ministers; but then I also felt that the Lord had called me to visit them and their congregations in meekness and love, and add my own feeble testimony to the glorious and eternal truths for which they had so long contended. And, as I went, the Lord seemed pleased to revive His precious work of grace in my own soul, and to strengthen my little faith, and hope, and love, and to make my mind unusually fruitful in spiritual things, and to supply me with a new subject almost every day, and to give me a message to His dear people, and to prepare them to receive the message. Notwithstanding the very warm weather, and my traveling by private conveyance, and speaking almost every day, and sometimes at night, and my constant change of water and diet, my bodily health was also well preserved through the Divine goodness, and I was spared to find my family in tolerable health on my return.

Before starting on my Southern trip, in order to try to benefit at least physically, if not spiritually, the people I should meet, I had printed at the office of *Zion's Landmark*, 200 copies, for gratuitous distribution, of one of the most valuable of all medical recipes, with the excellent effects of which I am myself well acquainted. It is called "The Sun Cholera Mixture," having first been published by the *New York Sun* in 1851; and it is the best known remedy for diarrhoea, dysentery, cholera morbus and cholera. The recipe can be filled at almost every drug store, and is as follows: "Take equal parts of tincture rhubarb, tincture of opium, tincture of cayenne pepper, essence of peppermint and spirits of camphor, and mix well." The dose for an adult is 15 to 30 drops in about two table-spoonfuls of water (either with or without sugar) every twenty or thirty minutes until relieved. One or two doses are generally sufficient. Even infants may take a few drops without harm. Our Lord and His apostles delighted to relieve bodily as well as spiritual troubles. The body is one of the best channels through which to reach the soul.

Desirous of feeling especially thankful to the Lord for His wonderful goodness to me during my trip, and invoking His blessing upon all with whom I met, remain as ever,

Yours in love,

SYLVESTER HASSELL.

THE GLORY HATH DEPARTED FROM ISRAEL

DEAR SISTERS IN CHRIST:—In this letter I will call your attention to the words of the wife of Phineas, the son of Eli—"The glory hath departed from Israel. These were her last words, dying in a most sad and pitiful manner; and when that which was thought would most comfort her was told her, she regarded it not, for uppermost in her mind was this most oppressive thought, "The glory has departed from Israel, for the ark (of the Lord) is taken." The death of her husband, the conquest of her people by the enemy, the death of her father-in-law, who was priest in the house of the Lord, all were great calamities and grievous sorrows under which she gave way; but the

ast and most crushing thought of all was for the ark of God—the glory of Israel. And now, dear sisters, can we, as professed daughters in Israel, be regardless of the welfare of the Zion of our God, having no thought for the glory thereof? I think there is not one who is indifferent to these things, and who does not, to some degree, feel in the heart a jealousy for the name of the Lord for his glory to be manifested in Israel, for his glory is alone the glory of his people. We may be told, and we may try to think, that these things are not so concern us; that the Lord has set watchmen upon the wall of Zion, who shall not hold their peace, day nor night, until the righteousness and the light thereof go forth as a lamp that burneth, and why should we have sorrow or care about it? And yet we cannot put away the thought that we are one with the people of God. We share the good that comes to them, and we mourn the evil that befalls them; and from the scriptures we learn that this has been true of us in all ages of the church. We cannot make it otherwise. And we are told that it was for their departures from the Lord that all these evils came upon them; for the word of the Lord is true and faithful, and he said unto his people that he would punish them for all their iniquities. There were times he sent serpents among them, times he sent evil angels, and times when he delivered them into the hands of the enemy. Even the Ark of the Covenant was taken out of their sight, and truly the glory had departed from Israel: and this one daughter of the house of Eli bore to its full weight the keen sense of all this sorrow, and gave expression to it in the words here recorded for us to read.

And do we not trace a semblance of these things in all times and ages of the travel of the church in the wilderness of time? Are there not times of upbuilding and of great rejoicing, and of declension and of desolation, when it seems that the gold has become dim, even the most fine gold has become changed; when even in the sanctuary of our God we cannot feel his presence, for our iniquities have separated between us and him, and like Mary, we say, "They have taken away my Lord, and I know not where they have laid him;" or, like the two who journeyed alone and said, "We thought it was he who should have redeemed Israel."

The glory we have seen—the glory we were looking for—has departed, and perfect desolation is ours. Even the watchmen do not seem to see eye to eye, and the slain lie in the streets. All the merry-hearted do sigh, the gates of Zion do languish, the solemn feasts are no longer regarded, and there is mourning instead of joy; and we sometimes feel to say—

“Well may thy servants mourn, my God,
The church’s desolation;
The cause of Zion calls aloud
For grief and lamentation.

“Her private members walk no more
As Jesus Christ has taught them;
Riches and fashion they adore—
With these the world has bought them.

“Her solemn gates and temples fair
By Christians are deserted,
Her children mourn and cry aloud;
Her glory is departed.”

Yet, in all places where we read of the Lord’s people being brought low and diminished through affliction and sorrow, we also find a promise of returning glory. The darkest hour and power of darkness had to give place to the dawning of that most glorious light. The Saviour, delivered for a little space into the power of the enemy, still proves the conqueror, and his glory now shines forever undimmed. The hope and the glory of Israel can never be destroyed; and the Lord hath promised that he will gather her that was driven away and those who are scattered, and often the glory has appeared again in Zion. There is always that precious remnant which cannot get beyond the eyes of him who neither slumbers nor sleeps. When, after reading these things—how solemn has been the thoughts of my heart when only such a small remnant is sometimes spoken of—the deep question arises, Am I one of them? Does the Lord see me among the rest? Will I be a sharer of that glory which is finally to be revealed in the objects of his choice? O, how suffering and how low we do sometimes now appear. Yet our only hope is in the Lord for all things. He will build the waste places and restore all things. The watchmen shall see eye to eye when the Lord shall bring again Zion.

Your sister,

KATE SWARTOUT.

QUICKENED WITH CHRIST.

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.”—Eph. ii. 4-6.

DEAR BRETHERN EDITORS:—Brother Lee Hancks asks my views in THE GOSPEL MESSENGER upon the text above, especially upon the clause “*Hath quickened us together with Christ.*”

In treating upon any portion of the inspired testimony, it must be considered together with its connection, in order to a right understanding of its meaning; herefore, the reader would do well to first read both the first and second chapters of Ephesians, with attention to every part, and then compare what is here written therewith. You will see that *the saints at Ephesus* and *the faithful in Christ Jesus* were addressed, herefore they only are embraced in the clause, “Hath quickened us together with Christ.” As thus quickened together with him, they are united together in Christ, and are one in the unity of his Spirit and life. For this he prayed, saying: “That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us.”—Jno. xvii. 21. The term “they all” regards them in their individual and separate standing, both as Jews and Gentiles, “scattered in the cloudy and dark day.” And so also do the words of Paul next above the text: “Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when *we were dead in sins*, hath quickened us together with Christ.”

Now this shows beyond dispute who were quickened, and in what state they were when God quickened them, that is, dead in sins, from which state of death God quickened them and raised them up. It would be a monstrous absurdity to apply this precious testimony of Paul to the resurrection of our precious Redeemer, when his dead body was quickened and raised up out of Joseph’s new tomb by the power and glory of God the Father, for Christ and his body were not dead in

sins; therefore, it is blasphemous heresy to teach such a thing. Moreover, we do well know that Paul and the idolatrous Gentiles at Ephesus were *not* personally quickened together, and raised up from their death in sins, and made to sit together in the gospel and heavenly kingdom in Christ by the mighty power of God, "when he raised him from the dead and set him at his own right hand in the heavenly places." But in the text, Paul testifies to that which was then fulfilled in himself and in his brethren at Ephesus, the reality of which they had individually experienced, felt and known *in themselves* and *for themselves*. Like Job, they had each one seen the risen Redeemer for himself, and not for another. Therefore Paul had before said to them: "The eyes of your understanding being enlightened, that *ye may know* what is the hope of his calling and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe *according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.*"—Eph. i. 18-19.

The faithful Paul thus shows how God our Father quickened us together with Christ, and how we believe even "according to his mighty power which he wrought in Christ when he raised him from the dead," therefore not according to any other instrumentality, agency or power, neither of angels nor men. And it is this God honoring and Christ-exalting truth of the gospel of our salvation which Paul is declaring in this second chapter of Ephesians, showing them *by whom, when and how* both he and they were quickened together and united in the fellowship and Spirit of the gospel, as fellow-member and brethren in the one body of Christ, which is the church. Most certainly Paul was showing his dear brethren in Christ this experimental and personal work of salvation by grace which the Author of eternal salvation had begun *in them*, that they might be established strengthened and comforted in their faith and love in Christ, and in their walk in good works. Therefore he says: "For *we are* his workmanship, created in Christ Jesus *unto good works*, which God hath before ordained that *we should walk in them.*"—Eph. ii. 10. Then he calls them to remember what they were in the past, in themselves as Gentiles in the flesh, saying that "at

at time *ye were without Christ,*" etc., "having no hope, and without God in the world; but *now in Christ Jesus, ye who some time were far off,* are made nigh by the blood of Christ."—Verses 12, 13.

How plain it is that those self-same Gentile sinners who were without Christ, and far off from God and Father, were the persons to whom Paul said, "Hath quickened us together with Christ." Though they were dead in sins, yet God loved them, and Christ had died for them, and the Father had raised him from the dead for their justification, and he is the resurrection and the life. Therefore, according to the working of this mighty power of God, "which he wrought in Christ when he raised him from the dead," he quickened Saul, the Jew and Pharisee, and the far-off Gentiles "together with Christ." And when thus quickened, according to the power which God wrought in Christ and by him, they were then united together in Christ and with him as dear children of God, and were made nigh unto the Father, who loved them and quickened them, and unto one another as brethren in Christ, who is all in all. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. xii. 13. Thus made to drink into one Spirit, and quickened by the Spirit of life in Christ Jesus, they were all quickened together with Christ, and saved by his grace. Before this, while dead in their sins, they were not thus united together with Christ, but were without Christ, and separated from God and one another. They were under the law and its curse, under the power of darkness and death, from which awful state God only could bring them, which he did when he quickened them together with Christ, and made them live in him. In this merciful and gracious way they passed from death unto life, and lived in Christ, and he loved in them, the hope of glory.

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Paul here speaks of both Jews and Gentiles, who were thus joined together in one spirit and one body in Christ, and were made to sit together in heavenly fellowship in the gospel kingdom. Before God so mercifully quickened them, and blessedly raised them

up, they were down in earthly places, groveling in their own sinful works and ways, either as legal Jews or as idolatrous Gentiles, and to them the preaching of Christ and him crucified, even by the apostles, was either a stumbling-block or foolishness. They either went up to the Jerusalem that was in bondage to works according to the carnal ordinances of the law or works, or they resorted to the temples of dumb idols and offered their vain sacrifices, but they were all the servants of sin. If they had heard the gospel of Christ preached it had come to them in words only; for they were dead in sins, and God had not quickened them together with Christ, therefore they knew nothing of the riches of grace, nor of the joys of sitting together in heavenly places in Christ Jesus as revealed by the Spirit in the gospel. How greatly they were exalted, therefore, when God raised them up together in the power and fulness and blessing of the risen Christ, and made them sit together in Zion's heavenly places and things, to behold the beauty of the Lord and to praise him in his holy temple. To *them* and to *us*, dear brethren, this was truly a wonderful, real and blessed change, both in our state and relation, and also in our souls' experience and realization; for it was a change from the depths of sin and death in Adam, under the law of works, to the heights of holiness and life in Christ under the gospel of grace; a change from bitter bondage to sweet liberty; from laboring and being heavy laden to delightful rest; from fearful darkness to joyous light; from sowing in tears to reaping in joy; yea, a happy heart-wrought change from the sinful service of the destroying Satan to the righteous service of the saving Lord of life and glory.

Let the reader notice carefully *who* are quickened and raised up together with Christ and are made to sit together in him. Is it a family of spirits brought forth before time, and quickened and resurrected when Christ arose from the dead? "Look and see." Read again the first and second chapters of Ephesians, and examine the text and its personal pronouns. You cannot fail to see that the objects of God's love, upon whom he bestows the riches of his mercy, and quickens into life and fellowship with Christ and one another in him,

were unholy, and chosen that they should be holy; were by nature the children of wrath, even as other Jews and Gentiles, and predestinated unto the adoption of children to God; were in bondage under the law of sin and death, and must be redeemed; were without God in the world, and far off from Christ, and must be made nigh by his blood; were dead in sins, and must be quickened and made alive; were down in the pit of guilt and misery under the curse of the law, and must be raised up into the heavenly kingdom of Christ with him; were in darkness and must be enlightened; were enemies to God and must be reconciled; were aliens, strangers and foreigners, and must be made fellow-citizens with saints; were in the flesh and fleshly, and must be born again and made spiritual; and were lost and perishing in their sins, and must be saved by grace. These facts are all clearly stated in those two chapters, concerning the people whom God quickened together with Christ. Now, will all this description, and all these conditions and facts apply to a holy, spiritual, heavenly family or generation that ever existed and dwelt in and with Christ, that died, was buried, quickened and raised up together with him, and went into heaven with him? Let the reader say. Why, the bare mention of such an absurdity is blasphemous, because such conditions of sin and defilement, corruption and guilt, alienation and enmity never attached to our holy Redeemer nor belonged to heaven; no, *never*. Yet some of the children of God have been deceived and captivated with this wild and absurd doctrine of an *endless genealogy*, which genders strife, and its fruit is as the apples of Sodom. As evidence of this, turn your attention to *any locality* where this peace-destroying heresy of an eternal spiritual generation, that lived and died, arose and ascended with Christ is preached and urged, and *there* discord, alienation and division will be found to afflict the friends of the Prince of Peace. Brother Hancks has been in such localities, and he has seen the sad truth of this.

May what I have written be divinely blessed to him and to every reader whom God hath quickened from his or her death in sins and raised up to sit together in Christ. In closing I gratefully and feelingly adopt

Paul's saying, "That Christ Jesus came into the world to SAVE SINNERS," for it embraces *me*.

Yours in the hope of Christ, D. BARTLEY.

New Castle, Ind., July 25, 1888.

"ONE STAR DIFFERS FROM ANOTHER IN GLORY."—1 Cor. xv.

BROTHER MITCHELL:—The above text, with its connection, has occupied my mind a great deal, and I have never been enabled to arrive at a satisfactory conclusion as to its meaning, and I would, therefore, be glad for you to enlarge on what you have said in THE GOSPEL MESSENGER for February, and elucidate the subject more elaborately.

I am not diffculted to understand that the Apostle's argument was intended to convey an idea of the difference between the natural earthly body and the resurrected spiritual body, by comparing *this*, to celestial or heavenly things; and *that*, to terrestrial or earthly things. The apostle says, "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." *This* consists in "*pride, boastfulness and arrogance,*" which we term *vain glory*; *that*, consists in "*praise ascribed in adoration of God, and the felicity of heaven.*" But when he says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory; so, also, is the resurrection of the dead." These bodies all being celestial bodies, I am at a loss to see how the differing of one celestial or heavenly body from another celestial or heavenly body, is figuratively illustrative of the difference between the terrestrial or natural body and the celestial or heavenly body, resurrected and changed from natural to spiritual.

I have thought that the sentence last above quoted might partake of the nature of a parenthesis; which, in composition, is a word, sentence, or paragraph, sometimes put in by the writer to explain or illustrate, or impart information concerning some matter or thing not exactly in direct line with the argument or relation

the omission of which will not destroy or impair the sense of the composition or argument.

By omitting the said sentence, that is, the forty-first verse, and the first clause of the forty-second, it reads thus: "There are also celestial bodies and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. It (the terrestrial body) is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body." This is plainly illustrative of the difference between the natural earthly body and the resurrected spiritual body. But I am unable to see how the statement of the fact that one heavenly body differs from another heavenly body, can illustrate the difference between heavenly and earthly bodies. I understand the apostle here, as speaking of the stars as figurative of the saints in heaven; and the stars being celestial or heavenly bodies, to say that one star differs from another star, is the same as saying that one heavenly or celestial body differs from another heavenly or celestial body; and is equivalent, in the application of the simile, to saying that one resurrected body differs from another resurrected body; or, in other words, that one saint differs from another saint in heaven. "One star differeth from another star in glory. So, also, is the resurrection of the dead."

Although, I think, from the teachings of the Scriptures, that the resurrected saints will be all one in Christ Jesus—all speaking the same thing—none exalted, one above another, in point of merit or honor, or superiority, but all on a perfect equality of joint heirship with the Saviour, and all endowed with whatever happiness their capacities may be suited to contain, enjoy and appreciate; yet, it seems to me that the simile in question, conveys the idea of a difference. But how that difference is manifested, or in what it consists, is a question which I have not been enabled to determine satisfactorily to my own mind.

Jesus loved all his disciples. They were all one in aim. Yet there seems to have been a difference. John is emphatically styled "the disciple that Jesus loved."

When He went to raise Jairus' daughter, "He suffered no man to follow him, save Peter, and James and John. When he went to be transfigured, Jesus taketh Peter and James and John, his brother, and bringeth them up into a high mountain apart." When at his great agony, he went to pray in the garden of Gethsemane, "He saith unto the disciples, 'sit ye here, while I go and pray yonder.' And he taketh with him Peter, and the two sons of Zebedee" (James and John). When he was about to expire on the cross, he singled out John from the other disciples, to take charge of his mother. In all this, it seems that in his association with his disciples, Jesus preferred the presence or company of some to that of others, thus making one disciple differ from another disciple. Yet it does not appear that the difference was made on account of any distinguishing merit or superiority of these three above the others, or that these three were made any more happy, or the others any less happy, in consequence of such difference. He made the difference because it seemed good in his sight. "When He shall appear, we shall be like him."

We see similar differences with members of the same church. We may see two members equally exemplary, equally pious, equally God-fearing, equal in integrity of character, equal in zeal for the cause of Christ, and yet, even in our most happy seasons, spiritually, our association with one may be more enjoyable than with the other. Yet this difference may not render the one any more happy, or the other, any less happy; nor attach any superiority to the one, or inferiority to the other. It may be thought that this difference between natural things is not to be considered as figurative of a difference between Spiritual things. But I understand the Scriptures to teach that when God's people are permitted, in this life, to sit together in heavenly places in Christ Jesus, they are blessed with an earnest of their future inheritance by the Holy Spirit of God, whereby they are sealed unto the day of redemption.

The payment of earnest money, in former times, was considered as confirming or sealing the contract of a covenant until the whole of the purchase money should be paid, and the full and complete title to the property redeemed. And such payment of earnest money

though it might be very little, was the same kind of money that the party was to receive at the final consummation. Then, to carry out the figure, it seems to me that whatever is most enjoyable and conducive to the Spiritual happiness of the saints in this life, must be similar in effect to that which constitutes their true happiness in heaven. (Which I conceive to consist, in a great measure, in the enjoyment of each other's companionship or association, in the glorious presence and adoration of the Saviour as their Creator and Redeemer.)

In our best and most spiritually felicitous seasons in this life, we may find that our company or association with one is more enjoyable than of that with another, whom we may believe to be equally as good a church-member and as good a Christian, as good a neighbor and as good a friend as the first. And, though, we may love one as much as we do the other, yet we may enjoy the company of one more than that of the other. Not on account of any superiority of the one or inferiority of the other, but upon that innate and inexplicable principle upon which God acted, when he chose his people in Christ Jesus before the world began.

Brother Mitchell, these are some of my views on this subject, though very imperfectly expressed. I trust, however, that I have said enough, not to be understood as believing in what is commonly termed *degrees in heaven*. If I am mistaken in my views, I would be truly glad to be better informed, for I have no desire or inclination to set up any construction or system of my own, independent of the better judgment of my brethren. Yours truly, in Christian affection,

Thomaston, Ga.

JOEL MATTHEWS.

Sinners, instead of having viles full of odors, have hearts full of evil. How many are there who are highly above others in false greatness, and yet are greatly below them in real goodness! To turn from God while he is blessing them is worse than to turn from him while he is smiting them.

(2)

“Thou shalt not muzzle the ox that treadeth out the corn.”—1 Tim. v. 18.

A “Reader of the MESSENGER,” by card from Little green, Ga., solicits me to write on the above and publish in GOSPEL MESSENGER. Whether he is himself a muzzled ox, or only has one in charge, I do not know.

The preceding verse reads: “Let the Elders that rule well be counted worthy of double honor, especially those who labor in word and doctrine.” This, doubtless has reference more particularly to pastors. Then such of these as rule well are under consideration.—See 1 Tim. iv. 16; 2 Tim. iii. 17; 1 Pet. v. 3.

This double honor is, first, to “esteem them highly in love for their works’ sake;” (1 Thess. v. 12,) to “hold them in reputation.” Second, to give them in money or its equivalent, an ample compensation for time and services in your behalf. Paul said of a certain people as honoring them, “They loaded us with such things as were necessary.”—Acts xxviii. 10. Then, to esteem them highly in love, bestowing all that love prompts at all times and places, and then reward them fully and freely, is to count them worthy of double honor; to fail in either, is to injure them in purse and dishonor them in person.

In olden times oxen were used to tread out the wheat from the chaff; and God said, and had it recorded for a special purpose, “Thou shalt not muzzle the ox that treadeth out the corn;” and Paul said, “For our sakes no doubt, this is written, that he that plougheth should plough in hope, and he that thrasheth should be partaker of his hope;” or rather, that he who preaches the gospel should hope to live of the gospel. But Paul, as the once so great persecutor of the gospel, made himself an exception to this rule, and had taken nothing from the church at Corinth—on whom he more at length enjoined this duty—and therefore would with the greater force impress the argument: “Who goeth a warfare at his own charge? Who planteth a vineyard and eateth not of the fruit thereof? Who feedeth a flock and eateth not of the milk of the flock? Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath

the Lord ordained that they which preach the gospel shall live of the gospel."

Having thus given the force of these figures wherein the Lord hath established the law of just compensation, he now confirms the duty as ordained of the Lord. "Even so," or, by the same parity of principle and features of law that make these give just remunerations for services rendered, "hath the Lord ordained that they which preach the gospel shall live of the gospel." But some say to live of the gospel is fulfilled in a spiritual sense, or that he who preaches the gospel partakes and lives of it in spirit at the time. While this is so in fact, nothing was further from the mind and meaning of the apostle in writing the above, and the very next sentence proves it, for he adds: "But I have used none of these things; neither have I so written that it should be so done unto me; for it were better for me to die than that any man should make my glorying void;" (did he glory that he partook not of the Spirit?) "for though I preach the gospel, I have nothing to glory of; for necessity is laid upon me." "What is my reward, then?" (since taking none from the church) "Verily that when I preach the gospel I may make the gospel of Christ without charge." In another place he says, "that I may cut off occasion from them which desire occasion"—to say he preached only for pay

For as said, as an once exceptional persecutor, he would now become an exceptional sufferer and sacrificer for the gospel's sake; yet he would have the churches know they must not make another. And for the purpose of binding this duty by precept, and for the sake of others, he particularly shows them that he refused from personal choice and consideration, and not from want of scriptural authority or gospel power to demand it. And after telling how he had not been chargeable to any man, but working with his own hands to supply his temporal needs, he adds, "Not because we have not power," that is, the gospel authority to take an equivalent of their "carnal things" for the "spiritual things" sown to them. Then it is certain he did not "live of the gospel," though a "partaker of the spirit" with them.

Then, "Thou shalt not muzzle the ox that treadeth out the corn." It is plain as can be, that God has

ordained that they that preach shall live of the gospel. But oh! it makes me sad—grieved at heart and ashamed—to look abroad to-day as asking the question, Do our pastors live of the gospel? The oppressed countenance, the burdened heart of the half-loose-handed, hurrying pastor, the sad, care-worn face of his widowed wife, his neglected children, the stunted home condition of several I know, and I fear some I do not know, rise up in strong contradiction.

It is strange to me that Primitive Baptists, who claim all of salvation freely—of whom only faith and obedience is required—of all people, should be remiss in practical godliness. Most other people claim religion “for value received,” but we, so entirely free, that for love’s sake, we should gladly and gratefully perform all good works. Then, stranger still, that we, the most familiar with the Bible; the greatest sticklers for “thus saith the Lord;” the most loving one another, the most devoted to our peculiar doctrine, ordinances, meetings, etc., of all people, should neglect, or grudgingly, or sparingly, give to our pastors. I speak in a general sense. There are many noble exceptions to this rule—especially when we remember that without these there would be no visible organization, no Primitive Church, no public worship, no coming together as brethren in love, no administration of ordinances, no ease of conscience in being baptized, no joy and growth of soul in eating the bread and wine, no dear old meeting house, no sanctuary for the Ark and Mercy Seat, no resting place for the Shekinah, no Mount Zion, wherein alone on earth the Lord has promised to dwell; no, none of these without the ministrations of these same chosen and called friends and ordained servants of Jesus Christ. Oh, brethren and sisters! do you love this Mount Zion, together with all her amenities and blessings? Do you prize the privilege of the solemn assemblage where Jesus has promised to “be in the midst?” Do you recall the blessedness of your baptismal resurrection? Do you remember the sweet melting of the soul when first flooded with the fellowship that is with the Father and his Son, Jesus Christ? And afterwards, how often your heart burned within you as your pastor tread out the corn—separated the chaff from the wheat, the precious from the vile, the

gospel—the pure word of Christ—from the doctrines and commandment of men, the perplexing, questioning scientific speculations from the heavenly evidences of Christianity, and so sweetly fed you with bread from heaven that you confessed an angel strengthened you? Ah, yes, you remember; all these things are too dear to be forgotten. And you remember how, with pleading tears, you prayed to be counted worthy to abide in peace in the house all the days of your life below, and how you trembled at the thought of being, perchance, a castaway from this precious fellowship, and how you begged the Lord to let you rather die than offend or bring reproach upon the brethren and cause. But now do you remember by whom God sent you these blessings; and that the same Lord that ordained that the militant church and ordinances should be visibly perpetuated by these same ministers; and that they—better hearer than any others on earth, taking the personal place of Jesus Christ to his church—should be the nourishers and cherishers of the same, ordained that they, as preaching the gospel, should live of the gospel? that preaching to you, they should live of you?

How valiantly we fight for our one church, Lord, with faith and baptism, with the tongue! How ready we are to offer unto the Lord without a sacrifice. Let me tell you a rare-told truth: As our pastor comes in sympathy and oneness with Christ and the gospel, in spiritual things, those he serves as such should come in sympathy and oneness with him as a man in temporal things. For do you know that his home responsibilities, as to providing temporal things, are, by the hand of God, lifted from his shoulders and placed upon those of the church or churches he serves? And by their official oneness with Christ they not only assume that which is behind of his suffering for his body's sake, but become responsible for a pure bread corn administered to you, and for your souls, in a sense; so that well may it be said their sufficiency must be of God.

After all, they are but men, loving their wife, and children, and home, and home comforts and interests, as other men; but when God gives them the mind and spirit of Christ as to the gospel till burdened, with it comes Christ's love, care and solicitude for the church till woe is them if they preach not the gospel; necessity

is laid upon them to leave wife, children and home and preach the gospel—not loving these less, but feeling this more. Think of an honorable, sincere man feeling bound to provide for his family, yet, from this woe and necessity, starting out to preach the gospel the balance of his life. If the churches were established in the practice of providing for pastors, as God directs, what a burden would be lifted from his heart and mind. Would you put that burden on Jesus in person? Well, you virtually do so in not removing it from his shoulders, or rather, heart. And to think, it is not for Jesus or his own good, but altogether for your good, they are thus sent to preach.

Oh, dear brethren and sisters, may you never again behold that dear old meeting house, or an ordinance administered, or see the face of your pastor again, and hear the gospel, without remembering the Lord's words, "Thou shalt not muzzle the ox that treadeth out the corn"—"The laborer is worthy of his hire."

This last was written not to sanction a stipulated salary to a preacher, or to hire one to preach by any means, but to show you the strength of the obligation and the amount due your pastor—to show you that you are under as strong obligation, morally, to give your pastor a full compensation for his time and service for a year, as you are under obligation legally to pay your hireling his year's wages.

Oh, yes; we exclude a member if he can and will not pay his debts; and lo! nearly every one of us are in debt, and can pay and wont, and in debt to our pastor who has not only assumed all our wars without and fears within, but who also has approved himself the servant of Christ to us in stripes, imprisonments, in necessities, afflictions, distresses, persecutions, in hardship, hunger, thirst, and perils by land and sea, and among false brethren, and hundreds of other distresses to serve us.

I know that many think and say they are too poor themselves to give away anything, and it is nearly true but how comes it? Inspiration says "there is that scattereth and yet increaseth; and there is that withholdeth more than meet, but it tendeth to poverty."—Prov. xi. 24. You may observe in sections where the churches give more liberal to their pastors and the poor.

the brethren are prosperous in worldly things; and in others, where they withhold more than is meet or right according to God's word, they are generally tending to poverty; and some of them, like the man with one talent, have hid their hand from giving at all, or not nearly according to what they had, till the one talent is taken. Had he put that talent out, it would have increased. So with giving to, or in obedience to the Lord; no one ever did, or ever will, lose by it; for the earth and the fullness thereof is the Lord's, and he has said, He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart; for while it is right to give according to what he has, yet if not cheerfully, not acceptable; so let him give not grudgingly, or of necessity, (for this is not to pastors, but the poor), for God loveth a cheerful giver. And God is able to make all grace abound to you, that ye always having all sufficiency in all things, that ye may abound in every good work; that is, always have to give to all needy cases, much less have enough at home. What stronger assurance could any ask than is here given, and from the Lord, that instead of losing that much, every one that thus gives as unto the Lord, or in obedience to his word, shall have his riches increased in proportion; that such shall always abound in "all grace," "always having all sufficiency in all things?" This includes all spiritual and all temporal blessings and benefits. Covetousness, I fear, is the greatest and strongest enemy to providing for our pastors. And covetousness is called idolatry, and classed among the most heinous sins by scripture. A man has denied the faith and is worse than an infidel who will not provide for destitute widows near akin to him, "especially they of his own house," or a mother or aunt; but where is a worse denial of faith than being afraid to obey the Lord and give to His servants, lest coming to want himself? as if the Lord was slack concerning his promises.

R. ANNA PHILLIPS.

One singular action of a sanctified Christian is, to value a heavenly reversion above all earthly possession.

DISCIPLINE.

DEAR BRETHREN:—Since reading Brother Bazemore's article in August number, I feel like saying some things on the same subject. First—Our Saviour delivered the keys to the church; therefore, then, *all* disciplinary power belongs to the church *exclusively*, and cannot be, by her, delegated to any other body, but must be exercised by her in church capacity. I have been in company with brethren often and heard the inquiry, in relation to some trouble that required the action *only* of the church, "What do you suppose the Association will do with the matter?" It has been my habit of late to correct those who thus speak, unworthy as I am; and I would here admonish Baptists of the Primitive Order everywhere to dismiss such an idea from their pure minds, for I tell you that Associations and Union Meetings were never designed to settle difficulties or discipline churches, but for the worship of God. Again, one more reason why we should not thus speak: There are always young Baptists sitting by, feeling so little that they dare not say anything, but desiring earnestly all the knowledge they can obtain by hearing the older brethren talk about things pertaining to this kingdom, and, brethren, you see we are all teachers of the young in this respect; hence the importance of talking (teaching) right. *All* disciplinary power belongs to the church; let us keep this always in view. And it is a truth that no act of an Association, of itself, can impair the standing of a church; but of late it is the practice to carry difficulties to be adjusted to the Association before any other steps are taken. This is an error, and should be corrected as speedily as possible, because, dear brethren, I have already seen more disorder, destruction and dissatisfaction which have originated in the acts of Associations than I want to see in the future. A church is the equal of a church, hence they can approach each other in the settlement of any difficulty, or in the correction of any disorder which may exist; and when the church surrenders this power, which she alone possesses, then it is simply the superior surrendering its power to the inferior, or to a body having no power whatever to act, and such acts are derogatory to the character of the church.

I say if there is any disorder in any of the churches of our Association, let those churches that are spiritual use every effort authorized by the Scriptures to correct the disorder; and let it be done by the church or churches who are offended; and until this rule is thoroughly carried out in spirit, (that is, considering myself lest thou also be tempted,) it should not be publicly talked about; but when this is all properly done, if it fails to restore peace and union—which is doubtful—the church thus disorderly has only to be reported, and the fact established by two or more witnesses, and then the work is short, and she is cut off, and it is her own act in refusing to hear the admonitions of sister churches that impairs her standing, and not the act of the Association of itself. But instead of pursuing this course, we are engaged talking about the matter wherever we go, and in some instances declaring non-fellowship for brethren and churches with whom we have never conversed on the subject; and sometimes we talk about objecting to their delegates in a General Meeting or Association. Still, our law condemns no man before it hears him. I tell you, brethren, beloved of the Lord, do let us leave off such practices, for they are not taught in the Bible; let us settle difficulties in the church and by the church; for when the proper course is pursued, the rejected have only to say amen to their own condemnation.

Dear brethren, this is written through the best motives, and is intended for good, whether it accomplishes any or not. I could have enlarged on some points, and will in the future, if necessary. And now, Brother Messers, I submit the above to you for your perusal and correction, and if you think it not worthy of a place in the MESSENGER I will be satisfied.

Abbeville, Ala.

W. J. PARISH.

“Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.” It is very meet that he should be magnified by us, when he makes us meet to be glorified with him. The whisperings of the voice are echoed back in an exact concave.

GREENFIELD, IND., Aug. 12, 1888.—*Dear Brother:*—The White Water Old School Baptist Association, of which I am a member, held its seventy-ninth annual session the past week, beginning on Wednesday and continuing three days. We were made to feel that we were in the Lord's banqueting house, where his banner over us was love, and his table was abundantly supplied with the flesh and blood of Jesus and the luscious fruits of the spirit. Notwithstanding the mournful fact that designing men and seducing spirits are causing confusion, sorrow and shame in the church in almost every direction near us, sometimes even finding their way within our very borders, yet our churches report peace and unity. The business of the Association was harmonious, there being neither debate nor negative vote. Those who preached by appointment at the Association were Elders P. K. Parr, P. W. Sawin, Joel Kemper, Jacob Richards, Fred W. Keen, D. Bartley and T. J. Jones. There was no jarring sound nor a criticism one against another in all the preaching. Each one seemed to have a message of love from the Father, and with each succeeding discourse, we felt to be drawn closer and closer to one another. The evening meetings were unusually pleasant and endearing. To me, it was the most profitable Association that I ever attended; and I had to eat my meat with "bitter herbs." I was humbled to the dust and made to cry unto the Lord in the bitterness of my soul, on account of my sins. I realized more fully the force of the expression of Jesus and his apostles: "The spirit is willing, but the flesh is weak." "It is good that I would I do not; but the evil which I would not, that I do." "O, wretched man that I am! who shall deliver me from the body of this death?" But beneath and far beyond this sadness arising from a view of my own imperfections, I felt an inexpressible joy in beholding the beauty of Zion, and seeing the name of God exalted. I was made to say as did the Israelites on the banks of the Red Sea: "Who is like unto thee, O Lord, among the gods; who is like unto thee, glorious in holiness, fearful in praises, doing wonders?" Surely our fellowship was in the Spirit, and our worship in the very presence of the most high, sitting in a heavenly place with Jesus.

May the Lord keep us at his feet, and show us enough of our own fault to hide the faults of our brethren and sisters who are striving to walk in humble obedience to his will, is my prayer. Pray for me.

Yours in Christ,

W. N. THARP

EXPERIENCE.

DEAR BRETHREN AND SISTERS: If not deceived, I have been impressed to write my experience for more than four years. I have put it off from time to time with various excuses, with that of having no education, and finally said, "I won't write it at all," for I had so little to write I felt it would do no one any good to read it. I did everything I could to get rid of the impression for I feared it was not of the Lord. I knew he was a good and all-wise God, and that surely he would require nothing of the kind of one so unworthy as I was. I went on this way for over two years, in so much trouble I could not rest day nor night. The impression grew

trouger, and the trouble I was in for three months I never can tell. I was made willing to say "I will do the best I can, if it is the will of the Lord," and I wrote it and laid it away, thinking I would get some one to send it to THE GOSPEL MESSENGER for publication, but I never could ask any one to do so. It troubled me so I knew not what to do, and I kept it about a year, and took it up one day, and after looking over it, and seeing it was so badly written and spelt, I concluded I would let no one see it, and so I cast it into the fire. Immediately I felt like I had done wrong; that I had taken that which did not belong to me; and my troubles now became such as I never had before. I was shut up in darkness, and I felt like I had trampled upon His mercies, and gone contrary to His will; and the question in my mind now was, "Can He ever be merciful again?" and "Must I ever remain shut up in this darkness?" I have been in this sad condition the most of my time for the last three months; so much so that I could not sleep. I would try to pray, and I wanted the brethren and sisters to pray for me, but oh, I could not ask them to do so. But finally I asked a dear brother to pray for me last Thursday. After I left him I felt like I had done wrong in that, and I wanted to see him one more time, and tell him of how I was troubled, and I went to his house, but I could not tell him my feelings, and I felt like I had done wrong in going. It seemed to me everything I said or did was wrong. I passed off the evening with the pleasant family the best I could, but after I had retired and was all alone, my troubles were so great it seemed I could not bear up; I could not sleep, and I tried to pray, but darkness covered my mind so that I could not pray; I felt that His mercies were forever gone. I can't tell how I felt! I was heart-broken, and I wanted to ask the dear brother to pray for me, for I felt like the Lord would hear his prayers, but I could not ask him. I left next morning to go to meeting with a broken heart, and I was made to cry earnestly for mercy that day, and while the brother was preaching the dark cloud which covered my mind with such weight passed over, and the thought was, "I will pay my vows unto the Lord now in the presence of all his people." I don't think I ever enjoyed

such a meeting. It was better felt than told. I can express my feelings at that time.

“I will pay my vows unto the Lord,” and to his people if it be the Lord’s will:

When young I had many curious thoughts. I thought when I got grown I would do good and get religion. When thinking of it I would think I was a good girl that I had never done anything very bad, and really imagined I was about as good as anybody, until in my eighteenth year, one bright Sunday morning I went to the door and was looking how beautiful and bright everything appeared, and thinking of the pleasure of that day, when a strange feeling came over me, and everything looked dark. It frightened me so I screamed out “Lord have mercy!” and shut the door. This frightened my father, and he called to me to know what was the matter with me. At first I could not speak and he started to me, and I told him there was nothing the matter. I felt so bad I did not want him to see me nor did I at that time want to see him, and I thought it was all because I had frightened him. I became so troubled I did not know what to do; I felt like I was the worst sinner in the world, and I would read the Bible, (the Psalms mostly, because the Psalmist said His mercy endures forever.) My cry was “Lord have mercy on me;” “Lord, be merciful to me, a sinner.” I felt like it would be a sin for such a sinner as I was to get on my knees, but let me be in what position I might I was trying to pray for mercy. I thought I could see a chance for others, but none for me to be saved; I felt I was a lost sinner. I tried every way I knew to get clear of my troubles, and I became so troubled I could not work, and mother wanted to know what was the matter with me, but I could not tell her. I would slip out with the Bible and steal away with the same cry, “Lord have mercy.” I did not want any one to see me reading. I asked father to let me go to meeting (to a protracted meeting). He agreed, and I went, and when I got there they were preparing to baptize some of my young friends, and O, how bad I felt! Surely I was worse than any one. From there I went home with my sister but there was no enjoyment for me anywhere.

“Like one alone I seem to be;
O, is there any one like me?”

Sister and I went back to meeting that night, and she asked to know what ailed me, and I could not tell her; never said a word. She talked to me all the way and when we got there I took a seat back rather in a dark place, to keep any one from noticing me, for I felt so sad, and had no hope of getting better. I did not see how God could remain just and save such a vile sinner as I was. I saw my awful doom, and I saw it was just; till I could not help crying for mercy. About this time they knelt for prayer, and I fell on my knees trembling like a leaf. I don't know whether any one prayed or not, but the first thing I knew it seemed something said "rise," and I rose up praising the Lord in my heart; my burden was gone; I felt so light and easy that I can't express how I felt. I wanted to go home to tell father what the Lord had done for my soul—that He, for Christ's sake, had pardoned all my sins. I loved him then better than ever before; I loved everybody; I felt like I was one alone and I wanted to have there and tell father how merciful God was to me.

I went home the next day rejoicing, thinking I never could have any more trouble, but alas! about the time I got home it seemed to me something said, "you are deceived, and you want to deceive your father." This troubled me very much, and I prayed for my burden back, that I might know how it went. I tried to feel like I did before, but could not. The next night I went to bed not to sleep, but to ask the Lord to give me my burden back if I was deceived. Late in the night I was sitting up on my bed, and something seemed to say, "Praise the Lord for his mercies." I went to the door and thought I surely never saw the moon shine so bright before; the trees looked so pretty and everything seemed to be praising God. I can't tell how I felt. I don't know how long I stood there, but I never thought of my burden while there, and I have never wanted it back any more. The next day everything seemed so pleasant I could work and sing all the time. Better felt than told, and I decided I never would tell any one of it but soon I was impressed to go to the church, but I did not feel fit to go, and still I could not enjoy myself with the world as I had. This was in 1865, and during the winter of that year I married and moved off. I went to meeting where my father's membership was,

thinking to offer for membership, but when I got there I was afraid I would deceive those good old people, and I could not go, and I went back feeling worse than before I went to meeting. In about a year from this time I was made willing to say "I will go and tell them," (to the church) and on the second Sunday in October, 1867, I was enabled to go (there being no conference Saturday) and tell them a part of what is here written, and to my surprise was received, and was baptized on Monday following by Elder U. M. Almond. I spent a few days very smoothly, but since then it has been mixtures of joy and sorrow with me. I have had many sore trials and troubles, yet the Lord has enabled me to bear them all, and still he is my all, for I know I cannot live one day without him; no, not a moment without his grace. In conclusion, dear children of God, let me beg you to pray for poor me. Your very unworthy sister, I hope in Christ,

S. A. STEPHENS.

EXTRACTS FROM LETTERS.

EDEN, ALA.—*Dear Editors:*—I feel impressed to say to the precious few of the household of faith that we, a little band of about forty in number, at Mt. Carmel, Ala., have been and are so wonderfully blessed as to be at peace one with another. And, if not deceived in ourselves, we feel to thank, adore and praise God, from whence these great blessings flow. At our last meeting, the first in May, we believe we were afforded a little refreshing from the presence of the Lord. My dear companion was blessed with supporting grace sufficient to come forward and stand a travail of mind, as we believe, from death unto life, and was received and on Sunday morning baptized by our aged and much esteemed supply Elder John McElroy. She dated her delivery from guilt and condemnation on Saturday before the first Sunday in October, 1886, at the Association at Sardis. I insisted for some time that she would go with me to the Association, knowing nothing of her condition. She at first declined but at last consented to go, and went. On Friday, when the brethren were striking hands from the different quarters, she said it was a gloomy time with her; of all creatures, she was surely the most miserable. She could only cry to the Lord to Save, or I perish; relieve me if it can be Thy will. She said it seemed to her if she could just be one of, or like them people, she would be satisfied. Saturday morning the gloomy trouble, at an unexpected time, was removed from her mind, and gladness and thanksgiving took the place of sadness and sorrowing. She felt to praise God for his goodness towards her.

In conclusion I want to indorse the sentiment of the brethren in regard to Institutions; they are of the world, and let the world have them; and, dear saints of God, do stay out of Kedar; don't forget what Jesus has done for us, and don't forget his command to us, Be ye a separate people. If he is for us, who can be against us, or what need we have of fear? Farewell to all,

W. M. HUBBARD.

EDITORIAL.

F. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,.....EDITORS.

REMARKS ON BRO. J. MATTHEW'S LETTER,
ON PAGE 458.

If we have any correct views of the resurrected state of the saints of God, they are necessarily quite limited. In regard to these future and eternal things, we see at present, if we see at all, only "through a glass darkly," and know only in part, "but when that which is perfect come, then that which is in part shall be done away."—1 Cor., xiii. 10. It is impossible, therefore, in his present mode of existence, for us to know more than in part with regard to the future and glorified state of the redeemed of the Lord. As to what it shall be, we are expressly told in the word of the Lord, "It doth not yet appear." And to go beyond what hath yet appeared by a revelation of the Spirit in the experience of the saints or in the word of God, would be idle speculation and vain philosophy; seeking and presuming to know more than the Lord has been pleased to reveal to us in his word.

With regard to "One star differing from another star in glory," we do not know that we can say anything more to express our understanding of it than what we have already said in the February issue of the MESSENGER, to which Brother Matthews has referred. Our aged brother thinks as "stars" are celestial or heavenly bodies differing one from another, so it may illustrate that one child of God may differ from another in heaven in some particular; but what that difference will be, he has not been able to determine, and it is very doubtful, if not absolutely certain, that neither Brother Matthews or any other mortal will ever know till "Mortality is swallowed up of life." It does not occur to us that because our Lord Jesus selected James, Peter and John to be with him on some special occasion in distinction from other disciples, that this would have foreshadowed a difference in the eternal and glorified state of the saints of God. It is evident that as in the visible and natural heavens one star differs from another star in

magnitude, grandeur and glory, so does one gift in the Church of God differ from another, but all by the same spirit to profit, edify and comfort the whole body. There is but one body or church of Christ, yet many members in this one body. But all the members do not have the same office nor the same work to perform. There are gifts differing, not according to merit, learning, wealth, rank or station in this world, but differing according to the grace given to each member. These gifts do not constitute or make any one a member of the body or church, nor are they given for that purpose, but for "perfecting of the saints" in the doctrine and order of the gospel in their present time state. In bestowing these gifts, our blessed Lord deals with each member according to the work He designs him to fulfill. The apostles James, Peter and John, had a work to fulfill in the church and for the church, that none other had, and none others could fulfill, and therefore Jesus selects and prepares them as witnesses of some thing which other disciples did not see, that in the mouth of two or three witnesses, every word and deed should be established. But other disciples for whom Christ did not were loved of God with the same everlasting love, and washed from their sins by the merits of the same blood and all alike made kings and priests unto God.

We have long entertained the idea that the gifts which God hath set in the church, though differing one from another as prophets, apostles, evangelists, pastors and teachers, are all but gifts for this present militant or time state of the church, and will not follow or go with those on whom they are here bestowed into the glorified state of the church above. Hence there will be no preachers in heaven with prophetic, apostolic or preaching gifts, differing one from another, as they have been and are now, in this world. To our mind this is clearly set forth in 1 Cor., xiii. Charity or the everlasting love of God never fails; but "whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away; for we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." At present the Church of God, with all her different gifts, is but in her childish state—she thinks, and knows, and understands

only as a child, in contrast with that which shall yet be revealed when they shall see Jesus as he is, and be made like him, without any distinction or difference.

We are glad to note that though our dear aged brother thinks there may be a difference in some way, he repudiates the idea of "degrees in heaven" on account of individual merit.—M.

ESTHER.—FIFTH CHAPTER.

OFFICIAL PROCEEDINGS.

Then the king said unto her, What wilt thou, Queen Esther, and what is thy request? And Esther answered, If it seem good unto the king let the king and Haman come this day unto the banquet that I have prepared for him. Then the king said, Cause Haman to make haste, that he may do as Esther hath said, etc.

Thus far Esther, the queen, had progressed righteously, both in letter and spirit. She approached the king as queen, which signified that her petition was not a personal one, but a public one, or one that pertained to the kingdom. Had she approached the king merely as his wife, she would have gone clothed as a wife into the apartments pertaining to him as a husband, and would have been received as a wife, and her request would have been restricted to her own personal household. It would have been, so to speak, not a church matter, but a family affair. But this was a public matter—one that pertained to others as well as herself, and one that pertained to the king's empire or the spiritual subjects of his government over whom he reigned as king of saints; as God who reigns over all, both the just and the unjust, reigns over the church to whom alone of all his creatures, he has committed spiritual responsibilities. A king may grant his wife's request as any other husband may; but he may no more grant the requests of his own family to the injury of others than any other husband; because to do so would be a violation of his own law, and would be a greater sin in him than in his greatest and most powerful prince; and a greater sin in a subject of great dignity and power than in one of less dignity, and so on down to the lowest and most ignorant subject of the empire. As it is a greater sin in a member of the

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church to do wrong than it would be in an unregenerate person, and a greater sin in a bishop than in a deacon, and a greater one in a deacon than in an aged member, and a greater one in an aged member than in a young member of the church. Because to whom much is given much is required, and more being given to the church than to the world, more is required of the church. If the light in thee be darkness, how great is that darkness! In this case, the king extended the scepter to the queen, and it was as when God approves our official conduct, or when we do things by faith according to his word or law. A minister or member of the church may not ask the church to receive his wife or friend into membership destitute of faith, no odds how much she may desire it, or how much he may love his wife, or how otherwise she may be worthy, or how much the church may esteem the pastor, she may not follow him into error; she could not do it, because to do so would be a violation of the law of Christ. But if the pastor's wife was regenerate, and sought the church as Esther sought the king, then the golden scepter would be extended to her in her reception as it was extended to Christ, because she would come clothed in the apparel of faith. But it would be a violation of God's law to receive her or do any other act simply from fleshly consideration or fleshly love; as it would also be equally a violation of Christ's law to reject any from such considerations, no odds how low their worldly estate. If they were the poorest and blackest Ethiopians in the world, and sought the church in the spirit of Christ as a refuge in distress, to reject them would be to reject Christ. Coming in faith, they will be received whatever their worldly condition, where Christ reigns. But if loved in the flesh, it would be a double delight to extend to them the blessings and privileges of the church; as Paul wrote to Philemon, of Onesimus to receive him not now as a servant, but above a servant—a brother, beloved both in the flesh and in the Lord. So was Esther now to the king, much more than a wife, and was beloved both as a wife and a queen; and as the minister's or any other member's wife or friend, after regeneration and joining the church would be loved both as a wife and a Christian.

But whilst the church is precious to the Lord as King

of saints, he would no more grant unlawful requests to her than he would to the world; nor would the church in his spirit approach him with such petitions. It would be to ask and receive not, because asking amiss; it would be to approach Him in a carnal spirit, one at enmity to Him. No Christian can pray in faith for anything contrary to God's word. If we should pray that we might never die it would be in vain; but we may pray for dying grace. If we should pray that we might not have tribulations, or that we might do the works of faith without a struggle, it would all be in vain, because contrary to his word; but we may pray for patience in tribulation, and for grace to wrestle with sin and unbelief. We can attain in the flesh to no higher life than one of faith, which is one of warfare. And discouraging as it may seem, yet it is true, that the more purely we may live the more we shall struggle with the world, the flesh and the devil.

And though the church is made up of individuals, it is no longer individuals, but a body of itself having members as eyes, ears, mouth, etc. It is an official body and can do as a church what all the members as individuals could not do; as Esther did for the Jews what all the Jews together could not do; and as Christ did for the church what all the church together could not do. The pastor is a member of the body, but he is not the body, and though he is an important member of the body as the right eye and right hand is of the natural body, yet it sometimes becomes necessary to sever him from the body, however painful the operation, in order to save the body.

The love of the king for the queen was of a more exalted character than the love of the husband for the wife. God loves the gates of Zion—the church—more than all the dwelling places of Jacob (Ps. ciii.); that is, the church is a more exalted and responsible body than all individual Christians; and from her flow the beneficent influences that flow from Christ to her, that regulate, in a great measure, the personal conduct of the members. To expect individual conduct, however good, to regulate the church, would be to expect the servant's conduct to regulate the master's, the subject's conduct to regulate the ruler's, and the inferior's conduct to regulate the superior's. It would be to reverse

God's order and put the servant on horseback as the prince, and the prince on foot as the servant. The precious ointment ran down from the head to the beard and to the skirts of Aaron's garment.—Ps. cxxxiii. It was more important that Esther should honor the king than that the noblest princess should; because Esther's example would flow down to the princes, and so on to the lowest woman in the empire. The church is the light of the world, and needs no worldly light to ascend to her to make her shine brighter, but it is a light brighter than the brightest worldly light, for God shines in her as the sun shines in the natural world. It is important that personal Christian conduct should be good, but it is more important that the church should be pure.

God dwells in Zion in his laws and ordinances; the church is a refuge for the distressed as David was in the cave Adullam for the distressed under Saul. It is in the church that Jesus meets with his people in the sacred feasts; it is there that lepers are yet cleansed, in a sense, the lame made to walk, the blind to see, devils cast out, and the dead raised up; and it is there that the gospel is yet preached to the poor; and we have felt thankful that there is yet left in this sinful world a sanctuary for the oppressed and broken-hearted sinner. The church should be kept pure; it should be a place fit for the visitation of the Lord; but through the infirmity of nature and the powers of evil, the light of the church often grows very dim. The church, in the day of her first love, went astray, and we are glad that we have the record, else we would be in despair. Not that we want a precedent as our excuse to go astray, but to teach us that we are not to look for perfection in this world, and to have forbearance towards erring churches even. If a church gets wrong as a church we are not to cast her away, because she may repent as a church.

Esther, though queen, was also Esther the Jew; and so is the church. Though invested with official authority, it is of the individuals that the official body is made; and when one is dealt with and cut off, it is the individual that is cut off. In her nature she is the individual clothed with Christ, who dwells in her as a body; and as an individual is liable to err, so is the

church; and as also an individual member may sin and repent and be forgiven, so may a church. But the sin of a church is one of greater magnitude than the sin of an individual; but it is not of such magnitude as to be unpardonable. If a member of the church sins and hides it, the church does not partake of it; but if she knows it, she must deal with him to purge herself of it. If he repents and confesses it, she forgives him. Nor is it required of her to know that he is sincere in his confession; with that she has nothing to do. It is hers to vindicate the law, and to receive his word as true; it is not required of her to know his heart. If an individual member sins—commits adultery, for instance—and no member knows it, it is not sufficient that he confesses his sin in his closet and withholds it from the church; but he must confess it to the church, to be purged of it. Nor must his confession be of sin generally; but it must be specific. He must confess that he is guilty of adultery, and he will be forgiven. But a member may sin and still be a Christian; and so also may a church sin and still be a church. The church is not infallible. There is danger of getting into error on this point in two ways: danger of underrating the errors of a church and of overrating them. We may underrate them in partaking of them, and overrate them in refusing the erring church after she repents, confesses and turns away from her errors. We should form no union with a church persisting in error, because that would be to go to her and partake of her errors; but if she turns away from her errors and comes to us, we may and should receive her. She then comes in a way in which we should extend to her the golden scepter. This is the basis of gospel union and fellowship. The gospel acts of a church are valid until she ceases to be a church, after which she no longer has a right to approach the King as queen; no more than Vashti did after she was put away by the king. The gospel does not require restitution, but penitence and confession. David sinned in having Uriah slain, but when he was convicted and repented of his sin he was forgiven. He was not required to restore Uriah to life, nor were his lawful acts as a sovereign vitiated by his sin. If it had been required of him to restore Uriah to life before he was forgiven, he could never have been

forgiven; in fact, there would have been no need of forgiveness. The law requires an eye for an eye, and a tooth for a tooth; that is, if you knock my eye out you must restore it, or pluck out your own for mine. There is no forgiveness in the law; but the gospel says to the penitent, Go and sin no more. If you did wrong as a church, confess that sin and do it no more. But it is only of *errors* she is required to repent. She is not required to repent of her charities to the poor, of affording refuge to the distressed, of the comforts of the preached word to her, of her communions and baptisms. These she can't undo; nor does the gospel require it of her. But let it be understood that we are speaking of a church of Christ—of a Primitive or Old School Baptist Church, or whatever the name—those holding to the principles held to by them.

Haman had gotten into the church, so to speak, and was the king's minister and the chief one as pastor; and he had brought in false doctrine. He was establishing the law in the letter of it that kills. But he was recognized as the king's minister by the queen, and was dealt with according to law before he was cut off. He was not dealt with by surmise, or by the spirit, in disregard of law; for the spirit and word agree as the king and Esther agreed. Neither Esther nor Mordecai sought or wished Haman condemned in violation of law, nor before a hearing. Therefore, when the king asked the queen, What is thy request, Queen Esther she answered, If it seem good unto the king, let the king and Haman come this day unto the banquet I have prepared for him. Thus the queen signified that her business concerned the State, or was official, and that Haman's presence as chief minister was necessary. She honored him, recognizing his official position, for he had not yet been condemned; nor could he be condemned by the Jews, or by Esther even, but only by the king's law.

Whatever the banquet was, it was a queen's meeting that required the official presence of Haman with the king. It was a banquet of wine, or a spiritual meeting in which the king's wine was administered by the Jewish queen or in which the law was administered in the spirit; and in which, if Haman had been what he professed to be, he would have been in unity with the

queen and Mordecai, and would have imbibed the concern of Esther in behalf of Mordecai and the Jews; and instead of going forth from it joyful and with a glad heart, he would have gone forth clothed in sackcloth as Mordecai was for his wicked decree against the Jews; and like Paul, have cried out, "For we know the law is spiritual, but I am carnal sold under sin." But Haman went forth elated as one justified by that which condemned him, and was in the same spirit of Paul when he thought he ought to do many things contrary to the name of Jesus of Nazareth. But when he saw Mordecai in the king's gate, that he stood not up nor moved for him, he was full of indignation against him. If he had been in the spirit he professed to be, he would have fallen at the feet of Mordecai and honored him for his vigilance and fidelity to the king and queen whom he professed to love and serve. But he hated the faithful Jew who had saved the king and empire. With all his zeal and professed love for the king and queen, he hated and sought the destruction of the king's most faithful subject and the queen's most dear friend. In the same spirit the self-righteous pharisees in Christ's day, whose professed love for God was so intense that they could not bear the least infraction of his law, and to whom it was horrible that a suffering brother should be healed on the Sabbath day, yet who were not too good to enter into a murderous conspiracy on the same Sabbath day. But he was encouraged by the favor of the queen to advance further in his evil designs against Mordecai; and at the suggestion of his wife and friends, he erected a gallows upon which to hang Mordecai before he went to the queen's second banquet. Many are the devices of a man's heart, but the counsel of the Lord that shall stand.—R.

We are sorry to hear that our dear Brethren Goodsons, of the *Messenger of Peace*, have been burned out. But we see that they are again issuing the *Messenger*, and trust that they will soon recover from their loss.

Elder J. W. Reddick's office is changed from Bethpage to Reddick, Tenn.

OBITUARIES.

Brother J. N. Hutchinson, of Salem, Ala., kindly takes us to task for publishing such lengthy obituaries. He says they are too lengthy, and we agree with him. There is, as a general rule, no need of it, and they should be made shorter; in fact, they will have to be published, because it would soon require the entire MESSENGER to publish them. But we would not discourage the publication of the obituaries of our brethren and sisters. We wish to publish them from all quarters of our country, but let them be made shorter. There is but little need of more than stating the time of birth, marriage, baptism, and by whom baptized, number of children, and death. This would require but half dozen lines, and in this way all sent could be promptly published. But we would say to Brother Hutchinson, that the pages consumed by obituaries is a gratuity on our part. We began the MESSENGER with thirty-six pages each issue, and it was cheap at one dollar a year at that size. But we insist that obituaries must be made shorter, else we cannot publish all of them. But we also say send them in a few lines. We do not mean this to apply to ministers or others whose lives have been devoted to the cause of Christ, and have been specially remarkable by labors, sufferings, trials and self-sacrifice.—R.

We beg the forbearance of our readers in mentioning again to those of them whom we have so long indulged, that we need the little sums they are due us; and we especially call the attention of those whose names we dropped last winter from our list to the little amounts they owe us, even if they do not now get the MESSENGER. Please remember us before winter, for we are ill able to lose it. And we would say to all our brethren who have any interest in the MESSENGER, that if they wish it kept up to its present size and quality, they will have to use a little effort in its behalf. We do not expect to make money by its publication, for we know at the present price and the great losses we have from non-payers, that it is impossible to make money by it; but we would be glad of a little remuneration for our labor.—R.

I would say to any who may be concerned in my behalf, that my health is a little better at this time, but I am still very feeble, both in mind and body, and ask to be remembered in your prayers. I have thought much of the helpless man at the gate, (Acts iii.) who was lame from his birth, and that if I was a child of God at all, I was like that poor man in many respects; that I, like him, have been lame from my spiritual birth, and could not enter with my brethren into many comforts and joys into which they are strong enough to enter. I am, though old and ought to be a man, but a helpless beggar at the gate. When our beloved brother, Elder Purifoy, expressed such willingness, and even anxiety, to die, as Paul did, I felt his lot to be a happy one; happy in that he was strong enough to enter with joy, to leap and skip, and to praise the Lord in the thought of death—of death, that is generally such a terror to me. He could go into the temple of death as into a temple of praise, but I was too weak in my ankle bones to follow him therein. I could only sigh at the gate. But I am glad that there are brethren strong wherein I am weak, and their strength, at times, is imparted in a measure to me, and becomes my strength, so that, like a weak vine clinging to and creeping up the strong oak, I, weak as it is, up towards the sky.—R.

OBITUARIES.

MARY ALICE JACKSON,

Daughter of Brother C. C. and Mrs. V. A. Jackson, was born December 1887, and died June 20, 1888. In his deep distress and faith in the scriptures, Brother Jackson composed the following stanzas:

The sweet little babe is gone to rest,
Leaving sad parents behind;
Torn from a mother's fond embrace
A blessed inheritance to find.

Her presence here hath been so dear
We fancied her our own;
But, oh, sad thought! our dear babe
Away from us is torn.

Just six months and twenty days
Had been her earthly stay,

When angels, to a Saviour's praise,
Hath borne our child away.

She was carried home by angel's wings.
Could we but hear her sing
Praises to a Redeemer God,
Making heaven's arches ring,

Oh, then we could not wish her
Return to us again;
But praise the Lord of glory,
And be resigned—Amen!

Brother Jackson desires the prayers of God's little ones in this, his great bereavement. And now, Brother Chattus and Sister Alice, may the Lord of glory give you comfort and enable you to meet your sweet little babe in heaven, is the prayer of
Reddick, Sumner Co., Tenn.

J. W. REDDICK.

JOHN STEPHEN PITT

Was born Sept. 9, 1837, professed a hope of eternal life in his youth, was married to Sophia C., youngest daughter of Elder Joseph Pitt, Sumner county, Tenn., Oct. 30, 1862, joined Friendship Church, Primitive Baptist, in Sumner county, Tenn., and was baptized by the wife about 1879; died in Robertson county, Tenn., of erysipelas, Dec. 10, 1885, after an illness of only nine days. Brother Pitt was really an exemplary Christian. Though living a long distance from his church, he attended if not providentially hindered, and always seemed to enjoy the association of his brethren. He leaves a wife and two daughters who are members of the church, and one daughter and three sons who are not. Being in reduced circumstances, they are orphans indeed. Oh! that God might give them grace to bear up in their sore trials, and that Christian friends and relatives may render that aid required in such cases, (and they have done so thus far), is the sincere prayer of

Reddick, Tenn.

J. W. REDDICK.

JOSEPH AMOS,

Son of John S. and Sophia C. Pitt, born April 3, 1866, professed a hope in Christ in the early part of 1885, and was accidentally shot and killed by his cousin, Willie Pitt, near Adairsville, Ky., Sept. 6, 1885. AMOS was a good boy, devoted to the interest of his parents, brothers and sisters. Had he lived, he would no doubt have joined the church of his parents. His sad and untimely death caused great grief to his relatives and friends; and it seems his dear cousin, who was the indirect cause, cannot easily be reconciled. But though 'tis hard to bear, let us try to be reconciled to Him who ever does all things well; and though our relatives would love his association, let us not lose sight of the glorious truth that "our loss is his eternal gain." Let us believe that Amos is in glory, and let us so live as to meet him there soon.

Reddick, Tenn.

J. W. REDDICK.

MRS. ELIZA GUNN

Departed this life May 11, 1888, at the advanced age of about eighty-five years. She was born in Jones county, Ga., in August, 1803, and was married to Thomas Gunn in 1817, and was the mother of fifteen children, forty-eight grandchildren, sixty-eight great grandchildren and two great great grandchildren. She leaves five daughters and one son to mourn her loss. She united with the Old School Baptist Church in Jones county in 1828, and was baptized by old Brother Henderson, pastor of the church. She moved to Talbot County about 1840 or 1841, and joined Good Hope Church, in Upson county, there being no church close by, and when Shiloh Church was organized, she moved her letter from Good Hope to Shiloh, and remained a member until 1885, when she came to Upson county, and has lived with her son, W. C. Gunn, ever since.

Truly it can be said that a great mother in Israel is gone. She could be pointed to as a shining light; always attending her meetings until she got so old and feeble she could not attend. She was in feeble health for five or six years, and was confined to her bed only one short week when the Lord told her that she must come up higher and receive a crown of righteousness. Weep not, dear brother and sisters, our dear mother is not dead, but sleepeth. When we shall cross the cold river of death and reach the heavenly shore, we will meet her where parting is no more. It can be said in truth that a great mother in Israel is gone; it also can be said that a great and good mother to her children, grandchildren and great grandchildren has passed from death unto life, there to await the resurrection morn, when God shall bid her arise and put on the robe of righteousness, and a crown of glory, and a palm of victory in her hand, and there she will meet her dear companion and those of her

children who have gone before, and the rest of us who are to follow, and then to strike hands with the blessed Saviour where sickness, sorrow, pain and death are felt and feared no more.

G. W. HALL.

DEACON WILLIAM LEWIS AND WIFE.

Sister HARRIET LEWIS, wife of Deacon William Lewis, died at her home in Emanuel county, Ga., December 20th, 1887. She was a daughter of James Oglesby, and was born in 1813, and united with the Primitive Baptist Church at Hebron, in Emanuel county, in February, 1840, and had ever lived a most exemplary life. In her death not only the church, but the vicinity, relatives and friends, have sustained an irreparable loss; and while we mourn over this sad bereavement, should we not rather console ourselves with the reflection that it is God who giveth and who taketh away, and while it is but an earthly loss to us, it is a gain to her. May God, in his mercy, bless the bereaved family, and prepare them to meet our good sister in the climes of glory.

In connection with the above, we are pained to have to record the death of our esteemed brother, WILLIAM LEWIS, who was born May 6th, 1803, and was received into the church at Hebron, in November, 1839, and was ordained a Deacon in May, 1846, and filled the sacred office up to his death, which was on the 18th of February, 1888. How many fair and noble forms has Mother Earth enclosed in her bosom during the last twelve months! But of all them none were purer than Brother William Lewis, the idol of his family and the pride of his church. How hard it is to say that one so good and so generous, so full of noble impulses and so fondly loved, "is dead." No; we will not call thee dead: only gone before. He was confined to his bed during the latter part of the year 1887 and until February 18th, 1888, when he ceased from suffering and quietly passed away, at the advanced age of 84 years, 9 months and 12 days. Thus passed away as good a man, perhaps, as has lived in the nineteenth century.

He bore, in his body, the marks and image of Christ, living in peace with his neighbors and brethren, and beloved by all who knew him. He was meek and humble in his expressions. God's people love each other, but sometimes we have favorites among them. The more of the image of Christ we see in a brother the dearer he is in our affection. Every saint has learned that grace humbles, and that he received Christ as a little child, and seeing them walk and talk in accordance with their experience, we love them. These characteristics we plainly saw in our beloved Brother Lewis. When we think of his sufferings, although he bore them with much patience, we can but rejoice to know that our God, in his tender mercies, takes his beloved children from a state of sin and suffering to that rest which remaineth to all his little flock, to sing and shout his praises forevermore. This we hope, and fully believe, is the happy condition of our brother. May God bless the bereaved children, giving them humble submission to his will, and enable them to say, as did Job, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord." Would it were in our power to portray his noble character as it really was. But, O, how inadequate a vehicle is language when we would describe the noble character of this grand old patriarch! And when we call to memory the last meeting of him with the pastor of his church, to-wit, Elder S. M. Anderson, just one day before his death, and he praying God's blessings upon him and the church, it seemed as if he was holding communion with the church. We feel, though his body is dead, his noble example will ever live in the hearts and minds of the church and citizens of Emanuel county; we feel that we have learned

many noble lessons from his examples, and many will have been made wiser and better from having known him.

This done by order of the Primitive Baptist Church at Hebron, 20th Feb., 1888, and ordered sent to GOSPEL MESSENGER for publication.

SWAIN M. ANDERSON, *Moderator*.

M. CHANCE, *Clerk*.

DEACON ISHAM CADENHEAD.

DEACON ISHAM CADENHEAD died July 25, 1888, at the residence of his son, I. R. Cadenhead, in Lee county, Ala., in the 92d year of his age. He was born in Oglethorpe county, Ga., and in 1817 he served for a short time in the military service under Gen. Glasscock, against the Creek Indians, and soon after coming out of service, he was married to Miss Elizabeth Mitchell, of Jones county, Ga., by whom he had several children born unto him, some of whom are yet living. His beloved wife died in 1861. He had been a member of the Baptist Church for fifty-nine years. It was our privilege to visit and talk a little with this aged pilgrim the day before his death. He was blind and hard of hearing, but perfectly rational, and conscious that death was near at hand. So soon as he could understand who I was, he seemed very glad, and when I spoke to him, "You will soon be home," his whole countenance brightened with a glow of heavenly radiance while he raised his feeble hand exclaiming with unusual zeal, "Thank God! thank God! All is right with me spiritually; all is right; all is right; thank God! thank God!" Then pausing a little he said, "I have nothing in this world but to suffer and I want nothing; that hope in Jesus which God gave me fifty-nine years ago is sure. Thank God! thank God!" The next morning he quietly breathed his last breath like one going to sleep, and Thursday, July 26th, after a short discourse by the writer, his earthly remains were decently buried at Mt. Olive, there to wait till God himself shall descend with a shout and bid the dead in Christ to rise. W. M. M.

EUGENE F. JORDAN,

Son of W. H. and M. A. Jordan, was born August 11, 1887, and departed this life June 27, 1888, aged ten months and fifteen days. He was sick about three weeks. Tongue cannot express his suffering the last few days of his life. Weep not, dear parents, for your little babe, for he has done suffering here, and is now at rest where parting will be known no more.

College Grove, Tenn.

S. E. M.

DEACON J. C. HANCOCK

Was born 7th December, 1825, and raised in Crawford county, Ga., where he lived until his death. He came to his untimely death by the hand of one of his near neighbors, whose hogs were destroying his (Hancock's) crop, sometime in the month of June, 1887, your writer not knowing the day of the month. The parties—three in number—met in Hancock's field where the trouble was. Hancock had a gun for the purpose of shooting the hogs, if nothing else would do. One of the other parties also had a gun, (no other person being present), and Hancock was shot by this neighbor, and died instantly. The one who shot him claims to have done so in self-defence, stood his trial, and was sentenced to serve three years in the State prison. One other party was implicated, whose trial is yet pending.

Brother Hancock united with the Primitive Baptist Church at Mt. Paron, Crawford county, Ga., June 4, 1853, and was ordained deacon November, 1875. He was an industrious farmer, known to be truthful, honest and moral, a kind, good, self-denying Christian, and a lively church member, always willing to bear his full share of any expenses.

necessary for the church. Those who knew him—and he was extensively known—had the utmost confidence in him. He was a good friend to the needy, dividing his worldly goods, with which a gracious providence had much blessed him, with them liberally. After his death was announced, the unworthy writer heard an intelligent and respectable gentleman in the city of Macon say: John C. Hancock was as good a man as lived in Crawford county. Sister Epsa Hancock, his wife, too, is highly esteemed and an humble and devoted Christian, beloved by all who know her; possessing as near all the requisite qualifications as deaconess as any who have ever filled the place she occupied. His remains were decently laid away in the cemetery at Mt. Paron, to await

His Saviour's call to arise
And meet Him in the skies.

Deceased had no children, but leaves a widow and many relatives and friends to mourn their irreparable loss, and while they feel their loss to be beyond reparation, they feel satisfied he is quietly sleeping in Jesus.

Then let us dry up every tear,
Keep our faces Zionward,
Pressing onward without fear
Until we gain the great reward.

So mote it be.

Blessed are the dead which die in the Lord from thenceforth: Yea, saith the Spirit, that they may rest from their labors; and their good works do follow them.—Rev. xiv. 13. By request.

Macon, Ga., Aug. 15, 1888.

GREEN W. DAVIS.

IN MEMORY

Of Elder E. J. WILLIAMS, born 2d Aug., 1813, and died 11th May, 1888.

WHEREAS, It has pleased Almighty God, in his providence to us, to remove from us our dearly beloved pastor; and

WHEREAS, In his death the community has lost an upright and honorable citizen, the church a kind and faithful pastor, a safe counselor, a devoted friend, and Christianity a bright and shining light; therefore,

Resolved, That we bow in humble submission to the will of Almighty God, who doth all things well, and whose judgments are just, whose providences are always in wisdom, whose mercy endureth forever, and say, Thy will be done.

Resolved, That while our loss seems so heavy upon us,

So hard to bear,
So lonesome we are,

we bless thy name, O Lord, for the comforting assurance that he has reached his reward at thy right hand, where are pleasures forever more walking the golden streets of the New Jerusalem, with joy unspeakable and full of delight, singing thy praises forever and forever.

Resolved, That these resolutions be spread upon the minutes of our church, and that a copy be sent THE GOSPEL MESSENGER for publication, and that the opposite page on our church record be kept blank, except the date of birth and death of our late pastor.

July Conference, 1888.

J. J. MATHIS, *Moderator pro tem.*

J. E. WILLIAMS, *Clerk.*

MRS. SUSAN CURTIS.

Sister SUSAN CURTIS died at her husband's residence at China Grove, Pike county, Ala., on July 30, 1888. She was the faithful and affectionate wife of Brother J. R. Curtis, and daughter of Deacon Brinkley Burks, all members of Union Church. She was born April 11, 1849, was married Nov. 4, 1869, and was baptized in August, 1885. Sister Curtis left no off-spring, but a sorrow-stricken husband whose life had been so constantly and so greatly blessed through the mutual affection

which existed between them, and which prompted each to live and labor for the happiness of the other. So much was this the case with them that the husband had repeatedly said that he was one of the happiest men on earth, and such indeed must have been the verdict of all who knew them. But alas! no earthly tie is too strong for death to sever, no earthly relationship so sacred, nor household so happy as to defend us against the invasion of our common enemy, death. But the children of God are left without hope and encouragement, for this enemy shall be destroyed. "The last enemy that shall be destroyed is death," "Death is swallowed up of victory;" "Mortality is swallowed up of life" in the glorious resurrection of the just. We learn from the bereaved husband that Sister Curtis seemed to be conscious of her approaching death, and was fully resigned to the Divine summons. During her short but fatal illness her soul seemed full of praise to the Lord, and but a few hours before her departure she remarked, "O, all is so bright!" and she said to her weeping husband, "Darling, praise the Lord." These dying expressions serve to soften the stroke which fell so suddenly upon our dear brother, yet his loss, for time, is irreparable. She is gone and he is left, oh! how lonely. May the Lord sustain him, and cause that he may feel as he felt, resigned to the will of God.—H.

MRS MARTHA M. UPSHAW.

Our beloved sister in Christ was born January, 1844, and departed this life July 27, 1888, aged forty-four years and six months. She was the daughter of John Smith, and married John R. Upshaw, with whom she lived happily until death from consumption. She left the brightest evidences that though this tabernacle is dissolved, she has a home made with hands, eternal and in the heavens, with which she earnestly desired to be clothed. She united with the Primitive Baptist Church at Hopewell, Carroll county, Ga., some eight or ten years ago, walking humbly in all the ordinances of the church. Our poor mind cannot conceive, or with pen express the worth of this dear sister to the church. She seemed to possess an extraordinary gift and power of communication, and often has our poor heart been made to leap for joy at her exhortations. She was deprived the last two years of her life with meeting with the brethren at church, where she delighted to go, but bore her affliction with Christian fortitude, oft rejoicing in that blessed hope of immortality beyond the grave, and patiently waiting the end. As she grew weaker in the flesh she was strengthened in the spirit, and thus enabled, when she realized the time of her departure was at hand, to remark with bright countenance, that her blessed Redeemer was with her, and thus gently fell asleep in His arms. She selected a hymn—198 Lloyd's Selections—to be sung at her funeral, and had it sung for her before she died. And in obedience to her request, being assembled around the grave, and some appropriate remarks by Elder J. D. Hamrick, the people sang it. She leaves a husband, two daughters, and numerous relatives and friends to mourn her absence; but O, we should not wish her back in her afflictions in this world, neither grieve too great, seeing she has gone from evil to come.

Carrollton, Ga.

GEO. M. HOLCOMBE

MISS MINNIE PATTEN

Died 20th of July, 1888. She was baptized by Elder Stallings into the fellowship of the Primitive Baptist Church at Union, the second Sunday in June, 1886, and remained there until her death. On Saturday night before she died on Friday, just before midnight, being persuaded by Miss Darsey, I went to sleep. Very soon she called, and said: "Get up, O Belle, Minnie is singing." She had sung in her sleep these verses:

"Jesus, thou art the sinner's friend;
As such I look to thee;
Now in the bowels of thy love,
O Lord, remember me," &c.

She then threw her arms above her head, and said, "Lord, have mercy on us all," and continued to sleep. The next day I was sitting on her bed, and as sister Maggie was passing I told her to hand me the hymn book. I began turning the leaves, and Minnie told me to sing "Jesus, thou art the sinner's friend," which I did. This, the same that she sang a part of the night before, was a great favorite of hers.

On Tuesday she asked me to send for Brother Tomlinson (Elder Tomlinson is the highly-esteemed and much-loved pastor of Union Church), and he came Wednesday evening. He took her hand, and sister Mary told her that there was Brother Tomlinson, and she clasped his hand with both hers with all her strength. She said several times after he left her that she was so glad that Brother Tomlinson came. She was never able to talk much more. Late Thursday evening she was very nervous and feeble, and she said, "Can I say it? Yes, I can say it." I said, "Say what, Minnie?" and she said, "Say that I am willing to go." I asked her if she was willing to go, and she said, "Yes, I am willing to go." After being quiet awhile, she said, "Why can't I say the last goodbye and go?" She took papa's hand, and held it awhile. She told us to get the book. I got the hymn book, and asked her what she wanted us to sing, and she said, "Any—sing anything;" said she wanted us to sing "Did Christ o'er sinners weep?" I said, "Well, now, Minnie, you have worried enough; you must take a nice nap." She said, "I am done with taking naps; I want to go to sleep." She lay quiet awhile, and then said, "I would go to sleep if it were not for the light;" and I asked her if the light bothered her, and she said, "It is a light—I can see it—I believe there is a light shining." She said, "It is a love, a certain kind of love; I can't explain it." Friday morning, after she was cold to her elbows in death, she said, "I am getting cold for the Saviour." I said, "Are you getting cold for the Saviour, Minnie?" and she said, "Yes." I said, "Well, that's all right; it is better, Minnie;" and she said "Yes; He says its better." I asked her to forgive us for all the wrongs that we had ever done her, and she said "Yes," and never spoke again; and she was dead very soon. It was very hard to give dear Minnie up, but we were willing, as we believe that our loss is her eternal gain. She bore her sickness, as she did her burdened life, without murmuring or complaining. We rejoice in spirit to believe that she is "Asleep in Jesus," to await the final call, when "The Son of righteousness shall arise with healing in his wings, and ye that fear my name," saith the Lord, "shall go forth, and grow up as calves of the stall," etc.

Minnie was a dear lover of the GOSPEL MESSENGER; it, the Bible and hymn book were her favorite books. Her unworthy sister,

Naylor, Ga.

ORRIE PATTEN.

IDA M. WOOD.

Died, at their home in Nashville, Tenn., little IDA MODRAL, infant daughter of James M. and Mattie Wood. She was eighteen months old at the time of her death, which occurred May 15, 1888. Little Ida was bright, sweet child, and being the first to bless their union, was a never failing source of happiness. She was a light in their home that made it a place of rest from the sadness and gloom of this life. No touch so tender and yet so inspiring as that of hers; no music so sweet as the rattle of her infantile voice. Weep not father and mother for your sweet babe, Jesus claims her for his own. Parents, God bless you.

J. N. HOLT.

ROBERT N. JORDAN

Was born Sept. 18, 1867, and departed this life Sept. 3, 1887, near Triune, Williamson county, Tenn.; son of M. H. and Elizabeth Jordan. His offerings were great, but he bore them with great patience and Christian fortitude. He was sick four weeks with typhoid fever, when, I believe,

God took his soul who gave it, and wafted it away on high, where it will bask in the sunshine of his love forever and ever. He leaves a father, a mother, two brothers, four sisters, and a great many relatives to mourn because he is not. He was greatly loved and respected by all who knew him, and was a kind and obedient son, a loving brother. Dear mother, weep not for your dear Robert, for you are only separated for a while. May God give you grace and strength to be submissive to his holy and righteous will. He had made no profession, but left every evidence that he has gone to rest. Farewell, dear Robert. V. T. TAYLOR.

HINSON QUINNEY.

My uncle, Brother HINSON QUINNEY, died at his home near Wadley, Ga. He was about eighty-six years old. He was a good, moral man, who lived a healthy life, and always tried to keep right with the world. He never received a hope until about three months before he died. He was old and worn out, and was unable to walk much for two years prior to his death. He always said he was unfit to unite with the Church of Christ; but a few months before he was taken away, he sent for old Brother D. J. Lamb to come and preach at his house. And that night is too long remembered by me. The poor old man was not able to walk a step, and could scarcely talk, but it pleased the Lord at that time to draw him with that everlasting love to unite with the church, and he professed hope and was received, and two weeks later was carried to the water in a buggy and was baptized by Elder S. M. Anderson, assisted by Brother Wm. Screws, and then was carried to the church, where Brother S. M. Anderson preached the unsearchable riches of Christ. On Tuesday, at 10 o'clock, July 17th, he fell asleep in Jesus. Uncle Hinson leaves a very aged wife, together with many children, grandchildren and great grandchildren to mourn his death. Dear brethren and sisters, pray for all his dear children. C. B. SMITH.

DR. W. A. TREADWELL.

On the 28th day of May our beloved brother left us, to sweetly sleep until the Lord shall call him from his quiet slumber. He was born in Jasper county, Ga., on the 15th day of August, 1815; joined the Primitive Baptist Church at Darien, in Tallapoosa county, Ga., in 1848, and exemplified his love for the meek and lowly Jesus by a godly walk and conversation.

Brother Treadwell had been in feeble health for twelve months, and had been confined to his room about eight months previous to his death. He bore his afflictions with meekness, and murmured not, but seemed resigned to the will of his Master. He died at his home in Victoria, Coffee county, Ala., leaving an affectionate wife, two sons and four daughters to mourn his absence. Funeral services were conducted by Elder H. King.

Though our dear brother be gone, he leaves a Christian character which should still live in the conduct of those who are to follow after him. The unworthy writer of this was constantly with the deceased during his sickness, and heard him talk a great deal about his Master and the plan of salvation. Calmly and sweetly were his last words, "I am going home." What a consoling assurance! May God bless the bereaved.

Yours in hope,

M. A. HEAD.

JESSE M. ROBERTSON'S SON AND DAUGHTER.

DEAR BROTHER RESPASS: My son was taken the last day of March with the measles, and died the 9th of April. He was my oldest son by my last wife, and was twenty-three years, two months and eleven days old. The day after he was buried, my oldest daughter was taken with the same disease and died the 23d day of April. She was twenty-one years, one month and twenty-eight days old; and both of them said, a day or two after they were taken, that they never would get well. It seems they were warned of their death. My dear daughter, after his departure, said she thought he was gone to rest, and it would not be long till she would be with him. She said she would like to stay with us a while longer, but she thought it would be best for her to go with him. So I have had a heap to bear up under. I never had anything to shock me so; though the Lord's will must be done.

Elora, Tenn.

JESSE M. ROBERTSON.

J. B. KERSEY.

Brother J. B. KERSEY, of Emanuel county, Ga., died of typhoid pneumonia on June 12, 1888. He was born November 20, 1858, in Emanuel county, Ga., being twenty-nine years, six months and twenty-three days old at his death. Brother Kersey was married to Edy Claxton in 1880. He gained a hope in Christ and was received into the fellowship of Oaky Grove Church, and was baptized by the unworthy writer on the fourth Sunday in July, 1887. Dear brethren and sisters of Oaky Grove Church, in the death of Brother Kersey you have lost a beloved and highly esteemed brother, one that had strong faith in God our Saviour, and proved that faith by his works; his theme was Jesus, and his conversation in my presence was of the great mercy and love of God, made known to him, a poor lost and ruined sinner. I loved him because he was so humble, and meek, and Christ-like, and whilst we have lost him we have this hope, that our loss is his gain. I will here say to Sister Kersey, grieve not for him, for I believe that he is at rest. Dear sister, look to Jesus for comfort and strength that you may be prepared by the grace of God to say that the Lord hath done all things well. O, may the Lord help you to raise your two little children right.

Your brother in hope,

HENRY MEEKS.

Kite, Ga.

NEARER HOME.

One sweetly solemn thought
Comes to me o'er and o'er:
I'm nearer my home to-day
Than I ever have been before;

Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the crystal sea!

Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer gaining the crown!

But that silent, unknown stream
Rolls dark before my sight,
Whose waves on the other side
Break on a shore of light.

Oh! if my mortal feet
Have almost gained the brink,
If it be I am nearer home
Even to-day than I think,

Father, perfect my trust,
Let my spirit feel, in death,
That her feet are firmly set
On the rock of a living faith.

PHOEBY CARY.

APPOINTMENTS.

Eld. W. C. Cleveland will preach (D. V.) at Little Flock, (Thomas county Ga.,) on September 29 and 30; Bethany, 1st October; Bethel, 2d; Pleasant Grove, 3d; Sardis, 4th; Salem, 5th and 6th, and 7th at Cat Creek. Elder Parish and Stallings will arrange for him for 8th, 9th and 10th October, ending near railroad. We expect to accompany Elder C. to Cat Creek, and hope to be met and conveyed by the brethren.

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On and after Sunday, January 15, 1888, Passenger Trains will run as follows: Trains marked thus † will run daily except Sunday. Trains marked thus * will run on Sunday only. All other trains daily:

Southwestern Railroad.		Columbus and Rome Railway.	
Lv Columbus.....	12:15 p m...10:30 p m	Lv Columbus.....	3:05 p m
Ar Macon.....	5:06 p m... 6:33 a m	Ar Greenville.....	6:30 p m
Lv Macon.....	10:10 a m... 9:45 p m	Lv Greenville.....	7:00 a m
Ar Columbus.....	2:55 p m... 6:20 a m	Ar Columbus.....	10:25 a m
M & G Railroad and M & E Railroad		Columbus and Western Railway.	
Lv Columbus.....	3:15 p m... 7:00 a m	Lv Columbus.....	†3:00 pm... 8:20 am... *3:15 p m
Ar Montgomery.....	7:13 p m...11:00 a m	Ar Opelika.....	†4:05 pm... 9:35 am... *4:30 p m
Ar Troy.....	7:15 p m...†2:10 p m	Ar Goodwater	†8:10 pm...12:35 pm... *8:10 p m
Ar Eufaula.....	10:12 p m...10:47 a m	Ar Syllacauga	9:50 pm... 2:00 pm... 9:50 p m
Lv Montgomery	7:40 a m... 3:45 p m	Ar Atlanta	1:25 pm
Lv Eufaula.....	4:37 a m... 4:10 p m	Lv Atlanta	2:00 pm
Lv Troy.....	7:40 a m	Lv Syllacauga	11:20 am
Ar Columbus.....	11:40 a m... 8:00 p m	Lv Goodwater	†5:05 am... 2:30 pm... *6:55 a m
Ar Troy.....	2:10 p m... 7:15 p m	Lv Opelika.....	†10:20 am... 5:25 pm... *10:20 a m
		Ar Columbus.....	†11:40 am... 6:35 pm... *11:15 a m

E. T. CHARLTON, G. P. A.

W. H. McCLINTOCK, Supt.

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 BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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NOVEMBER, 1888.

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WILLIAM EDWARDS,

Son of Elder Pilot H. Edwards, deceased, departed this life in Upshur county, Texas, July 25, 1888. Disease: Abscess of the bowels. By the request of his bereaved wife, Sister Eliza Edwards, the unworthy writer together with Elder W. T. Bell, attended the funeral at the grave on the following day at 12 o'clock. His remains were then interred in the Maddox graveyard, there to await the last loud trumpet sound which shall bid his sleeping dust arise. Brother Edwards was about sixty years of age, and having embraced a hope in Christ, had lived an humble and consistent member of the Primitive Church several years. But he has laid his armor by, having left behind him a loving and devoted wife and many relatives and friends to mourn their loss. Our heartfelt sympathies flow out for the bereaved. But we would say to them, weep not like those who have no hope, feeling that our loss is his eternal gain.

In much tribulation,
Langston, La.

LEWIS H. STUCKEY.

T. J. M'FARLIN.

THOMAS JEFFERSON MCFARLIN was born in Jones county, Ga., Jan. 28, 1810. He was raised a poor but honest and industrious boy.

At about the age of twenty he joined the Baptist Church at Bethesda and was baptized by Rev. Jacob King. After the division of the Baptists, he united in the constitution of Emmaus church in 1838, where he and his wife remained till 1854, when, having removed to an inconvenient distance from Emmaus, they removed their membership to Ebenezer where they remained till about 1871, when the constitution of Trinity Church, having taken the main pillar from Bethlehem, it was likely to go down, and they then moved their membership to Bethlehem to save it from becoming extinct.

He was for more than half a century a consistent and useful member and for about thirty-three years a faithful deacon of the Primitive Baptist Church.

On the 22d of January, 1831, he was married to Miss Mary R. Gibson in whom he found God's last, best gift to man—a "good wife"—a wife with whom he lived for more than half a century in that happy relation which makes two as "one flesh," and tends to strengthen the tie and cement the affection of true companionship as old age advances, and makes the bereaved one, in all the heart-rending anguish of the sorrow to say—

"Had heaven a length of years delayed its call,
I still had thought it called too soon."

He was true to his country. He served as a faithful soldier in the Indian war of 1836, and also in the late civil war. He never shirked or evaded any duty which the laws of his country required of him. A neighbor, he never denied a favor when in his power to bestow it; his integrity and firmness, coupled with strict justice between man and man were distinguishing traits in his character.

He was one of those old-fashioned farmers, who always raised his own home supplies, and provided well for the necessities and comforts of his family, and owed no man. He trained his children to be good and useful citizens. He has left two sons, who are an honor to his memory and an ornament to the community in which they reside.

He died February 29, 1888, in manifest assurance of a happy immortality beyond the grave. His great regret in death was that of leaving his bosom companion—the "wife of his youth." JOEL MATTHEWS

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 11. BUTLER, GA., NOVEMBER, 1888. Vol. 10

DEAR BROTHER RESPESS:—I was much interested in your article in the last MESSENGER, and especially the latter part in reference to church errors. The church is not infallible, as you say, and in the administration of the ordinances may and does make mistakes in conferring her privileges and offices on improper persons. But if the church acts in good faith, with proper motives, and after diligent inquiry she is deceived and baptizes persons or ordains Deacons or Elders who are not worthy of these things, she is guiltless; and if she in like manner makes a mistake in calling on officers of her own or other churches, who come to her seemingly authorized to perform such duties, no hidden uncleanness or other defect in the baptism or ordination of such officer taints her act as a church in administering baptism or ordaining Deacons and Elders, nor does such taint fasten upon the subjects of such ordination and baptisms. The responsibility of such mistake is not in the servant of the church, who simply obeys the church in a ministerial capacity, but is on the church. It is the act of the church, and not of the servant. I am the authorized agent of a corporation, and empowered to make contracts, sign notes, and other evidences of debt. When I go to Europe or any other place to purchase material on credit, the men with whom I traffic do not inquire into my solvency and punctuality in the payment of debts, but they inquire alone into my authority to bind my company and their solvency and business methods. When I sign their name to a note it is their act, and not mine. They are responsible, and not me. My act is purely ministerial. Just so with the church. I have been authorized by Mount Olive Church, in Chattahoochee county, to administer the ordinances of the Primitive Baptist Church. As such I have baptized

people into the fellowship of several churches, but always as the servant of those churches, and never of my own motion; and if I had, such baptism would not have been recognized. I acted solely as a minister or servant to those churches. I have, as such servant helped to ordain Deacons and Elders, constitute churches, etc. No question has as yet been raised as to the legality of my acts as such; but suppose there was, and it is discovered that one of the ministers or servants of the church who acted in the capacity of a presbyter in my ordination was baptized by a supposed lawful minister, but in unbelief, and was ordained by a presbytery composed in part by a Universalist preacher, this fact being unknown to the church that authorized his ordination, but brought to the attention of Mount Olive Church before my ordination. Mount Olive, we will say, after knowing these facts, has me ordained as she did; and now, if any taint attaches, who does it affect?

The foregoing is all a supposed state of facts for the sake of argument; but to be more explicit, I will say Elder Nathan Bussey helped to ordain me, and Elder J. H. Williams baptized and helped to ordain him. If the above were discovered to be the facts, was Elder Williams a lawful minister? The church at which he was ordained did not know he was baptized in unbelief, and did not know, but might have learned, that one of the presbytery was a Universalist preacher. Did the fact that he was baptized in unbelief vitiate their act? Not at all, if they acted in good faith, for this is one of the mistakes which a church is liable to make, and does make, and is without sin.

Again, does the fact that one of the presbyters was a Universalist preacher vitiate the act of ordination? If the church did not know it, but could have done so, and was guilty of criminal negligence, she was subject to dealing; but her act in giving Elder Williams authority to administer ordinances was not vitiated, and thus made null and void, because she had authority to authorize his ordination, and her sin of negligence did not taint his acts nor abrogate his authority to baptize my brother and assist in his ordination. Her sin did not consist in the act itself, but her manner of doing it. She had a right to authorize Elder Williams'

ordination, but she committed a sin in permitting it to be done by a Universalist preacher.

The sin was on the church, and not on the act. The church could repent, but the act could not. The sin affected the church, and not the act. Could the church repent without rescinding the act? She could, because the sin lay not in the act, but in the manner of it. Williams, as regards the ordination, was innocent; he did no wrong. He did not call the presbytery, but the church did.

God does not require the punishment of the innocent to relieve the wicked, or to atone for the sin of the wicked. By their manner of this ordination they might have lost their standing in the fellowship of the churches; by their repentance they could regain it. But for their sister churches to say you must undo what you have done in order to regain our fellowship would be to kill the innocent, who had committed no sin, to cover the sin and regain fellowship. This would not be just. Therefore the manner of this ordination did not taint his administration of the ordinances by the authority of other churches.

But again, he was baptized in unbelief. This he now admits. So was Judas Iscariot baptized in unbelief. His unbelief when baptized was unknown to his church when he was ordained, and therefore the church committed no sin in this particular. But suppose his church had known it, and went on and had him baptized anyway, would this fact have annulled his administration of the ordinances, and in that of my brother, Nathan Bussey? It would not, because the sin was in the abuse of their authority to ordain ministers, and not the act itself. The act was legal and right, for they had authority to do such things, and their sin in the abuse of their legal right did not vitiate the act no more than the abuse of the power of Congress to make laws in the domain of its legal power vitiates laws after they are made. Any other rule would bring unalterable confusion and great uncertainty in our church relations. Indeed, we could not well say we had a gospel church. Affectionately,

Columbus, Ga.

H. BUSSEY.

THE UNJUST STEWARD.

VERY DEAR BRETHREN:—In my limited reading on religious subjects, I have never seen any explanation of this parable, neither have I ever heard it referred to in a sermon that I now remember; nor do I now approach it to fully expound it, because I do not feel that I am competent to do so, but to offer a few thoughts, with the hope that it will call the attention of some one able to elucidate it.

Wishing to be brief, I will premise: (1) That the rich man represents God himself; (2) that the steward and children of light represent the Jews, or rather their rulers, or national Israel, as they were at that time; (3) and his lord's debtors, and the children of this world, and the mammon of unrighteousness represent the Gentiles.

Reasoning from these premises, and seeing the changes wrought by the rich man in his vineyard, or in his kingdom, and on his plantation, at that age of the world, we arrive to this conclusion: That the Jews' time, as a nation or typical kingdom of heaven, was out; and it could as well be said of the Lord that it repented Him that He had made him steward, or that He had committed unto him His oracles, or established him as a nation; as it could be said that it repented Him that He had made man on the earth; or that He had made Saul king. All things were now ready for a change, and He was about to bring about a reformation of things, and therefore He says, "Thou mayest be no longer steward."

The sense in which he had received his stewardship is, that God had called Abraham out of the land of the Chaldeans, and gave him a promise that in him should all families of the earth be blest—this, of course, included the Gentiles—and had raised of his seed in Egypt to be a great nation, and with a high hand and mighty signs and wonders and miracles brought them out across the Red sea, even to the foot of Mount Sinai, and there had given him a rule of life, which was the very law of his being; and not of the Jews or steward only, but of every human being that ever was or ever would be born into this world; and the Jews were made steward, or custodian, of that law, or commandments,

which were received on tables of stone on Mount Sinai, after being proclaimed by the voice of the Almighty.

These ten commandments contain all the moral elements of life. It is not said that God made the law, but that he gave the law, which is the eternal rule of right, and it would be doing no violence to the subject to say that this principle existed with God before, and that man was made subject to, or so as to necessitate such a government; and since the Saviour reduces the whole decalogue to two propositions—love to God and love to man—and since God is love, this will be very reasonable. This was a very sacred charge committed to the steward, and the manner in which he was to keep it will be found all through the Old Testament. He should strictly observe these statutes, and do them; he should teach them to his children, and to the stranger within his gates, and to all that come within his influence; and that he should not associate with other people in their idolatry and wickedness; and the purpose for which it was to be kept: that their days should be long in the land; and that quietude, peace, prosperity and plenty and all temporal blessings should abound. There were other things also committed to him, such as circumcision, the offering of sacrifices, purifying, and other formalities under the ceremonial law.

The sense in which he had wasted his goods will be seen by the accusations brought against him. These accusations were first brought by Moses; thereafter by all the prophets, without exception. Elijah says: "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy people; and I only am left, and they seek my life." Stephen's accusation is: "Which of the prophets have not your fathers persecuted? and they have slain them which showed before the coming of the Just One, of whom ye have now been the betrayers and murderers; who have received the law by the dispensation of angels, and have not kept it." All through the New Testament will be found declarations and parables bearing on this subject.

A husbandman planted a vineyard, digged a winepress, built a tower, and let it out to husbandmen; and sent his servants to receive the fruits, whom they beat, killed and stoned, and likewise his son also, that they might seize the inheritance. "Therefore I say unto

you, That the kingdom of God shall be taken from you and given to a nation bringing the fruits thereof." When Jesus had healed the servant of the centurion (who was a Gentile), he declared that he had "not found so great faith—no, not in Israel;" and said that many (such) should come and inhabit his kingdom, but the children of the (Jewish) kingdom shall be cast into outer darkness. "A certain man made a great supper and bade many, and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready." This was not breakfast, or dinner, but it was supper. They all, with one accord, excused themselves, and it was so reported to the master, who said to his servants, "Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the halt and the blind." At one time he sent twelve, at another time seventy; and their call was limited to the lost sheep of the house of Israel (the streets and lanes of the city). "Though the number of the children of Israel be as the sands of the sea, a remnant shall be saved." "In the last great day of the feast Jesus stood and cried, saying, If any man thirst let him come unto me and drink." This was the last visitation to the Jews, and yet there was room for the Gentiles to be brought from the "highways and hedges." Go into all the world, and teach all nations. "A certain king made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding," but they refused, and the servants were instructed to go into the highways (among the Gentiles) and furnish the wedding with guests, both bad and good. "And when the king came in he saw there a man that had not on the wedding garment"—this parable more particularly represents the church in the apostle's day; and this man seems to represent those Jews which were in the church at Jerusalem, of which the elders informed Paul, saying, "Thou seest, brother, how many thousands of the Jews there are which believe, and they are all zealous of the (ceremonial) law." These were the same that set upon Paul, and would have killed him if he had not been rescued by the chief captain, a Gentile. These were at the marriage of the king's son (to the Gentiles), not having on the wedding garment; not knowing the spirituality of the law: love

to God and love to man—"And he said unto him, Friend, how comest thou in hither? and he was speechless." Not one of them was able to answer Paul, nor to bring an accusation against him that would condemn him before a Gentile court; in fact, this was Judas Iscariot—a lively type and a real representative of all that was corrupt, abominable and hypocritical in the Jewish nation—the very incarnation of diabolical evil. "Bind him hand and foot and take him away, and cast him into outer darkness." Judas was discarded by the high priests, both him and his money, after he had betrayed his Lord; so of the Jews, after they had rejected their king, became a prey to the prowess of the Roman nation, and around whose carcass the eagles were gathered. "Thou mayest be no longer steward." "He would not put new wine into old bottles."

The Saviour, appearing as he did, with doctrine so alarming to the authority of the priesthood—so repugnant to the national pride—implying the dissolution of the Mosaic constitution and the establishment of a new and more comprehensive faith—"Then the steward said within himself, What shall I do? I cannot dig (become a serf to the Romans); to beg I am ashamed (stoop down and acknowledge this new order of things). I am resolved what to do: that when I am put out of the stewardship, they may receive me into their houses." He was not only unjust in that he had wasted his master's goods, but he was unjust and hypocritical in the manner of making terms with his lord's debtors. Nevertheless, it was the part of wisdom. If he could have no place as steward under the new order of things, the next best thing he could do was to acknowledge the authority of the Romans.

The Jews had encompassed sea and land to proselyte the Gentiles to the formalities and ceremonies of the law, teaching that all these things were required in order to inherit eternal life; but in this fearful strait were now willing to cut the debt (which they had made themselves) of a hundred measure down to fifty and four-score, that they might be received into their houses; that they might be regarded as good, friendly and loyal subjects to the Roman government.

"If thou let this man go, thou art not Cæsar's friend."
 "We have no king but Cæsar." "And the same day

Pilate and Herod were made friends together." "Seeing that by these we enjoy great greatness, and that very worthy deeds are done unto this nation by thy providence, we accept it, always and in all places, most noble Felix, with all thankfulness." These two examples will cover the whole ground, since the two instances represented every one of his lord's debtors.

It is very plain to be seen that the state government of the Romans (children of this world) was vastly superior to that of the Jews (the children of light), and that it required all the statesmanship and vigilance of the Roman emperor and governors to keep them from revolt against the government, and from sedition among themselves.

"Thou hast no power at all except it be given thee from above," acknowledging his state authority. "In his humiliation his judgment was taken away." "I find no fault in him." The rabble of the Jews deprived him of the justice and benefit of Pilate's judgment.

The rest of this parable is so plain that it needs scarcely to be mentioned. The Saviour and all the apostles were Jews. "We know what we worship for salvation is of the Jews." It is as though he should say to the apostles, Now you are all Jews, and the Jews, as a nation, with all their religious customs and formalities and ceremonies, together with their state government, will soon pass away; therefore I say, prepare yourselves for it. "Make to yourselves friends of the mammon of unrighteousness (the Gentiles, who hold the power of state), that when ye fail (as Jews) they may receive you into everlasting habitation." "Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."—Isa. xlix. 22.

It required a direct revelation from heaven to convince Peter, and through him the rest of the apostles, that this was the order of things.

"He that is faithful in teaching men peace and order and to love each other, the same will be faithful when entrusted with the powers of state." "Let every soul be subject to the higher power, for the powers that be are ordained of God." "And he that is unjust in least,

is unjust also in much." The pharisaical teaching of self righteousness and salvation by the works of the law had so degenerated the Jews that they could no longer be entrusted with state authority. "If, therefore, ye (as Jews of the stock of Abraham, and to whom the oracles of God were committed), have not been faithful in the unrighteous mammon (teaching those who were not of your fleshly family the true principles of life), who (while ye remain as Jews and adhere to the principles and works of the Jews) will give you the true riches." "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." "And if ye (as Jews) have not been faithful in that which is another man's (that which God has committed to you), who shall give you that which is your own." As Jews you have forfeited your right to exercise state government, and who shall give you that which is your own—the privileges of citizenship, under the Jewish system—therefore turn from it, and make to yourselves friends of the Gentiles. "Seeing you count yourselves unworthy of eternal life, lo! we turn to the Gentiles, and when the Gentiles heard this they were glad."

The manner of making friends with the mammon of unrighteousness was to be upon the same principle as that adopted by the steward with his lord's debtors.

Paul acted upon this principle from the very first, teaching that salvation is by grace alone, through faith in the Lord Jesus Christ, and that the works of the law was no part of the debt, and that he that loveth his neighbor hath fulfilled the whole law.

At Antioch he had trouble with those who preached as though the doctrine was, he that hath Moses, hath life; Paul contending that the body of Moses was dead, and that God had buried it, and that no man, nor even Satan, with whom he contended, knew where it was buried. But rather than bring a railing accusation against them, and say they were not Christians, and all those hard things, which we sometimes hear, he determined to go up to the church at Jerusalem, which he did, and this is the way in which the Lord rebuked them: "For it seemed good to the Holy Ghost, and to

us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which, if ye keep yourselves, ye shall do well. Fare ye well."

Your unworthy brother,
Falmouth, Ill., Dec. 25, 1887. GEORGE TROWBRIDGE.

THANKSGIVING.

The Lord hath done great things for us, whereof we are glad.—Psalm cxxvi. 3.

What a sweet song of thanksgiving was this that stirred the hearts of the liberated Hebrews when the Lord in mercy remembered them, his captive children, when his compassion sought them out, and he loosened the prisoners, turning their captivity as the streams in the South; and how expressive of their changed condition, from bondage to a happy state of liberty, where their oppressors could no longer treat them with derision and contempt. To know the foundation of their rejoicing, and the fervency with which they sang God's glory in their deliverance, we have but to remember their grief and tribulation in being rudely torn from the joys of their religion and their homes and made the mockery of heartless strangers in a heathen land. With bitterness of soul they mourn the sad exchange of Jerusalem for Babylon, the anguish of which was increased many fold by knowing that it is a mere chastisement for their sinful departures from the God of their fathers.

How is the heart moved by the plaintive dirge of these sorrowing ones: "By the rivers of Babylon there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? This touching melody not only portrays their penitential grief, but in its mild upbraiding discloses, in those who are strangers to God's truth, that ignorance and enmity which is peculiar to the heart untaught by

grace against the Lord and against his servants. Thus did the Philistines, when, with merry hearts, they rejoiced before their dumb idol over the captivity of God's poor servant, calling for Samson to make them sport, crowning their heartless delight with the sufferings of this tortured prisoner. And so has many a martyred saint, and many a suffering disciple of Jesus, known the fellowship of his sufferings, and had trial of cruel mockings, even as their great Exemplar endured the contradiction of sinners against himself in wearing the plaited thorns and purple robes, with which unhallowed mockery—"wicked hands"—sought to deride the meek and lowly Son of God. And so these captive Israelites, whose weeping eyes are turned to their loved temple, kindred and home, are asked to make merry the hearts of their oppressors; are expected to forget their homes, and in courting the favor of the ungodly populace, to forsake the worship that had often thrilled their hearts with emotions of deep joy and make an unfeeling mimicry of its sacred forms by ministering to the levity of those who would add insult to the deepest injury.

But do these seemingly defenseless exiles hold in such light esteem the memory and obligations of their loved religion? Do they faint under the Lord's rebuke, and desire no more to return to his embrace? Not so; having tasted his goodness, they wept in remembering Zion; and having seen affliction for going astray, with true fidelity each captive Jew could declare, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue leave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." And now, in these sad traits, while suffering the chastisements their sins provoked, the Lord was mindful of their low estate, and they were made to experience the comfort of that sweet cordial for poor backsliders: "Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." The Lord is pleased to redeem them from captivity; to restore them to their inheritance, where, as God's flock, their fold should be upon the high mountains of Israel, and he their faithful shepherd, once more make manifest his smiling presence in leading them forth into the green pastures and

by the still waters. The Lord's delivering mercy is unexpected and so joyful that they almost distrust its reality. They were like them that dream. Their mouths were filled with laughter and their tongues with singing, and now the Lord's song is their delight. Having sown in tears, they reap in joy. Finding themselves once again in Zion's court, the incense of thanksgiving arises from their grateful hearts, and willing to give him the glory while they receive his goodness, they sweetly sing, "The Lord has done great things for us whereof we are glad." Herein is exemplified the grandeur of that gratitude which is God's own gift, and not a natural product of the heart. In receiving the signs and blessings of the Lord, they realize the true source of their help, and we can recognize a feeling desire to glorify and crown with honor the Author of all good.

This being an illustration of the manner in which the Lord's people receive his providential mercies, do not such grateful acknowledgments become much more the burden of their song when they recount his marvelous doings in their redemption from the powers of sin and darkness? It is the very language of every renewed heart, and every true experience of grace will enrich the mind and gladden the soul with just such thanksgiving songs as the Hebrews sang when delivered from captivity. Consistent with the gospel of glad tidings, every note proclaims the glory of Immanuel, mighty to redeem.

The Lord is first. His name is above every name and his work is perfect. He alone doeth wondrous things—"great things"—for his people, and as a consequence they are filled with rejoicing. Light is sown for the righteous and gladness for the upright in heart, and the heavenly Husbandman will gather the harvest home. It is, indeed, his own work, for when there was none to help his own arm brought salvation. Beside me, saith He, there is no Saviour. Not by works of righteousness which we have done, but according to his mercy he saved us; and every one who tastes his redeeming love shall sing in time and in eternity, Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and thy truth's sake. No other king, nor potentate, principality nor power, but the King of glory, the Lord mighty in battle, could have

entered the kingdom of darkness, even to the stronghold of Satan, and bring out the prisoners from the desolate pit of sin, despoiling the mighty captors and delivering the prey. Of what avail would be the cattle of a thousand hills for sacrifice, or ten thousand rivers of oil for an offering, to atone for those whom only the fountain of Jesus' blood could cleanse from pollution. Babylonian bondage is as a flimsy web compared to the bonds of iniquity, which hold with adamant chains the poor, blind slaves of the prince of darkness. Truly there was no other offering or sacrifice—no other name or power that could effect the redemption of transgressors; and in this extremity Jesus comes forth in his redeeming power, commissioned of the Father, to deliver them from bondage and from death. As their great Surety, he comes to respect and satisfy the claims against his spiritual Israel, and to purify unto himself a peculiar people. But O, it is a work of wonders! It cost the riches of his Father's house—the abasement of Immanuel's glory. Angels look with wondering gaze, and nature becomes appalled at the scenes of Calvary. The sword awakes against God's fellow, making red the apparel of the Conqueror. Was ever sorrow like unto the sorrow of the Son of God when he bore the cross for his people? When, for their sakes, he trod the wine press alone, and, forsaken of the Father, endured the bitterness of death, yielding up his precious life that they might live forevermore? That the work of redemption was exceeding great, and that it was performed alone by the strong arm of the Lord, are some of the plainest lessons learned in the school of Christ, and it only remains to connect with this knowledge the assurance of an interest in the blood-bought inheritance of pardon and justifying righteousness to kindle into life the highest and holiest thanksgiving notes that ever animated a returning wanderer's heart. The greatest felicity known in this life springs from an experimental knowledge of forgiveness through the blood of Christ, a precious acquaintance with his dying love.

The Lord's favor is better than life; better than sons and daughters; better than any and all things this world affords, giving Jesus in this life and at the end of it, and all beside that love divine is able to bestow.

Is it strange, then, that the remembrance of what the Lord has done should enliven the hearts of his redeemed people, and enable them to sing with thanksgiving, "The Lord hath done great things for us, whereof we are glad?" Should not an experience of his everlasting mercies crown each day with thanksgiving, and be to all his people for "songs in the night?"

Brethren of the "good hope," may the Lord enable you to often dismiss the sorrows of the way; may he cause you to triumph over disappointment and affliction—over persecution, temptation and distress—by the assurance that the eternal God is thy refuge, and underneath are the everlasting arms. What are three-score and ten to thrice ten thousand centuries of bliss? What are a few fleeting moments of peril, nakedness or sword, to that long eternity, where the beloved of the Lord shall dwell in safety by him? And if by the dark rivers of spiritual Babylon there are yet sighing captives to be found, we rejoice to believe that at God's set time they "shall return and come with singing to Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away." Happy art thou, O Israel; who is life unto thee, O people, saved by the Lord!

"Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground
To fairer worlds on high."

S. B. LUCKETT.

REPENTANCE.

The literal meaning of the word "repent," as given by Webster, is to feel pain, sorrow or regret for something done or spoken, as to repent that we have lost much time in idleness or sensual pleasure, or repent that we have wounded the feelings of a friend wrongfully. A person repents only of what he himself has done or said. 2d. To express sorrow for something past. 3d. To change the mind in consequence of the inconvenience or injury done by past conduct, etc. It appears that the term does not mean simply a turning from one's course, but a sorrowful turning away from

The first place in the scriptures I remember to have seen it is in Gen. vi. 6, where Moses speaks of it repenting the Lord that he made man, and it grieved him at the heart. Webster tells us that repented means remembered with sorrow, then of course God remembered with sorrow that he made man; but are we to understand that the Lord had come to the conclusion that he had made a blunder in that he made man, or that if he had known at first what he then knew—that man would have acted so badly—that he would not have made him? No; but it is simply an expression of his disapproval of man's wickedness, as the scriptures tell us the Lord is of purer eyes than to look upon sin, or to behold iniquity. For instance, grief and sorrow are the opposites of joy and pleasure, and as the Lord did not rejoice and was not pleased at the conduct of sinners, but was indignant at it, the proper words to express his hatred of it is, that it grieved and repented him, hence that great destruction by the flood was proof that he disapproved of wickedness. When God made man, he made him good and very good, hence there could be no room for regret upon the part of God, and as he will be more glorified in the end in having permitted sin than he would be had he not permitted it, he of course does and will rejoice that he permitted man to sin. God takes no pleasure in sin, but he permits it, and overrules it, and restrains sinners, so that all his purposes are accomplished, and that not one of them can be thwarted by sin, but to the contrary, some are brought about by it; but disconnect sin from the good that results from its permission, and we may truly say that God was highly displeased with its entrance into the world; for certainly God takes no pleasure in the groans, shrieks, wails and horrors of captive and ruined mortals, all of which result from sin; or when he sees the poor oppressed, virtue outraged, the truth perverted for the sake of gain, and his own name blasphemed, we may truthfully say it repented the Lord that he made man, and it grieved him at the heart; in other words, he takes no pleasure and does not rejoice in man as a wicked, reprobate being. Again, God takes no pleasure in the punishment which he has, from time to time, inflicted on man, but he certainly does take pleasure in justice having its course; but in

the groans and agonies of its victims he does not delight; so we understand when the scriptures say he repented the Lord and grieved him at the heart that he made man, that man is there considered as a vile and wicked wretch. Also, the severe punishment which God inflicts on him is under consideration, and it is in the same sense that he repented of the evil that he said he would do unto Nineveh.—Jonah iii. 9, 10. The Ninevites turned from their practical wrongs, hence God took no pleasure in punishing them; in other words, repented of the evil he said he would do unto them.

THE RIGHTEOUS REPENTS.

When John the Baptist came preaching in the wilderness of Judea, he exhorted the people to repent, and so did Jesus. Of course the people had a right to, and doubtless did demand of John his reasons for so exhorting them, and John could and doubtless did give his reasons. John told them that the Lamb of God was come, and that God required of all true worshipers to acknowledge him as such, and that the time was come to lay aside old covenant sacrifices or typical offerings; that we had no more use for those shadows, for we had traced them until now we had found the substance, and that to continue to offer bullocks, heifers, etc., would be in substance to deny that this Jesus was the Christ. Let it be remembered that the true worshipers of God, from Abel to the coming of Christ, were as truly born of God as those were in Christ's day, and as Christians are now; and that they no more trusted in those typical offerings than we do; they only looked upon them as shadows pointing to the substance; and when those children of God saw and believed that this Jesus was the Lamb of God, they repented or turned away from those offerings, treating them as a worthless garment, worn out and laid aside to be used no more forever. It may be, however, that some of them were like doubting Thomas, hard to believe it, and continued for a time to offer those sacrifices, but John exhorted them to repent or turn from such abominable practices.

THE WICKED REPENTS.

It seems to me that all mankind are called on to repent to the extent that they are able to do so; but it is not safe to say that either Christ or his apostle

alled on the unquickeneds to repent and believe the gospel to the extent that he did those whose hearts were open to attend to the word spoken. Some have thought it best for the preacher to exhort every individual to repent and believe the gospel without explaining who can and who cannot repent, and that it is none of our business whether the hard-hearted can repent to the same extent that the broken-hearted can or not; but can we be too cautious and particular in these days of heretics creeping in to spy out our liberties? can we set forth the truth too plainly on this point? why stop every other hole in the fence and leave this one unstopped for the devil to creep in at? If the minister ought not to explain this point, he ought not to explain any point. Why make it a specialty to hoe every other row in the field and leave this one matted with grass and weeds? When Paul stood in the midst of Mars Hill, and saw the Gentiles devoted to idolatry, he told them that God had in times past, winked at such ignorance, but now commanded all men everywhere to repent. Paul meant that God had not, up to his time, sent the Gentiles a teacher, neither under the law nor gospel dispensation, but now he has sent us to inform you that the Saviour has come into the world, and that this Jesus Christ has proven by miracles, wonders and signs, that he is all he claims to be, and that he claimed himself to be the true God, and we are witnesses of his resurrection. But those Gentiles had no right to demand of Paul and Barnabas clear and plain proof that he was the Christ, and that they were sent of him, and the Scriptures plainly teach that the apostles wrought miracles which unquestionably showed they were the servants of God; and they claimed that their power was given them of Christ, the Almighty God. If their claim had been a false one, God would not have sustained them in it; and now, since they claim Christ to be the only true God, and he sustains them by enabling them to work such miracles as none but the God of heaven can enable man to do, I say with such reasonable, clear and plain proof, the Gentiles ought to have acknowledged the apostles were right, and to turn from worshiping idols, and repent or abominate such ignorance. We are told in the Scriptures that Christ reproved the Pharisees for not believing him; (see Jno.

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viii. 46) if they had not had overwhelming proof that he was what he claimed to be, he would not have reproved them; even devils believe and tremble.—Jan. ii. 29. The refusal of the Jews to admit that he was sent of God, and was what he claimed to be, was equivalent to calling him a deceiver and a devil. Ought they not to have abominated and turned from such open rebellion, for which they were destroyed by the thousands and in the destruction of Jerusalem?

Peter exhorted Simon, the sorcerer, to repent, even though he perceived his heart was not right in the sight of God, and that Simon was in the gall of bitterness and the bonds of iniquity. Peter had said to him, "Thy money perish with thee!" Simon was a sorcerer, and had bewitched the people, but when he heard Phillip preach, and saw the miracles which he did, and saw that others believed, he believed also, and was baptized.—Acts viii. It appears that Simon was one of those devils that believe, and that he thought Phillip's casting out devils and working miracles was only a superior kind of sorcery to his own, and that he could buy the art with money, but when Peter saw that such was his notion, he perceived he was in the gall of bitterness and in the bonds of iniquity; still Peter exhorted him to repent of such wickedness "and pray God, if perhaps," said he, "the thought of thy heart be forgiven thee," which was the same as to have said, your position is a vile and absurd one, turn from it and be guilty of it no more; and although he could not have prayed to God as a pure-hearted convert does, yet he might have humbled himself as wicked Ahab did, and in that way entreat the face of the Lord, and escape God's severe and speedy judgment, as Ahab did, (1 Kings, xxvii.) and as Pharaoh did. Judas, one of the twelve who, like the other eleven, was chosen to the apostleship, but not chosen to eternal life as they were, repented of his wicked act in betraying his Master, which means he felt remorse for his abominable deed, and he went and cast away his thirty pieces of silver and went and hanged himself. In like manner all mankind can be stimulated to some extent at least to feel remorse for wrong doing, and for a time turn from it; however, the dog will be more than apt to return to his own vomit again, and the sow that was washed to her

fallowing in the mire; but even should they fail to do so, they in heart will turn back; for like Simon, their hearts are not right in the sight of God. But while Judas would acknowledge that he had sinned in that he betrayed the innocent blood, and Simon, the sorcerer, acknowledged his heart was not right, and that he was in the gall of bitterness, etc., as he seemed to do in that he asked Peter to pray for him; and even the devils believe and tremble, and acknowledge that Jesus was the Holy One of God, yet I have never found an Arminian that would, who believed in sprinkling, or pouring, or falling from grace, or free agency etc., who would acknowledge that he was wrong, even though abundant scriptural proof were brought to bear against them, as well as reason and history. There is nothing that sears the conscience, and hardens the heart, and numbs reason so much as false religion does; when then any one is drunken on false religion, there is no getting him to repent. Christ said to the pharisees, the scribes and the harlots, go in to the king of God before you.

Yours to serve in love,

LaGrange, N. C.

I. J. TAYLOR.

THE SAINTS' REST.

I will offer you some reflections on the subject of the Saints' Rest. As both labor and toil on the one hand, and relief and rest on the other hand, belong to the life of all believers, I may speak of both with the hope of being understood and being instructive and profitable. I have met with a book that was written and published a number of years ago, I think in England, and by a Baptist preacher, with this title, "*The Saints' Rest.*" The work is founded upon the passage of Scripture, Job. iv. 9, "There remaineth therefore a rest to the people of God." The drift of the work, as well as I recollect—for I have not the book at hand—is to extol heaven, and to give a glowing picture of its blissful state as drawn from this word *rest*, as a kind of keynote. The work has been quite popular, meeting with an immense sale, and I think has quite generally been accepted as sound doctrine. The author has spoken of his having accomplished a great amount of good. In

alluding to this work in a kind of criticism, my design is not only to dissent from the application made of that passage, but to call special attention to the contrast. It might be questioned whether the term *rest* is appropriate to the heavenly state at all, as it is believed to be a place where "none are weary," but I will not discuss that question now. I will try to get at the proper application and signification of the passage in hand. Upon these two ideas, labor and rest, hinge the essential features of law and gospel. And with anything like a clear understanding of the distinction between the first, a discernment of the distinction between law and gospel would be quite sure to follow. As the general lot of the human race is one of toil, and that with the majority continual through life, we might suppose that the idea of rest would be understood and appreciated by every one. The difference between a child and a servant, the different relationship in which they stand; and the entirely different promptings to action or obedience, and the different results to each—figures which the apostles have made use of—we would suppose were things which a mind of ordinary capacity could not fail to understand. The relationship of a servant is *obligation to work*. All the right they have in the family is based upon their work; all compensation or reward is upon the same ground. No amount of service, however faithfully rendered, will ever raise them above the condition of a servant, or secure them any rights or privileges in the family beyond the value of their present services. How different all this with a child. A bond of relationship and endearment binds him to the family and to all the family interests. The child is not idle, but his heart is in his work. He is neither working for a living nor for pay; but the work and the spirit of the work are essentially different from the working of a servant. That the children of men should possess or *receive* a spirit of bondage, has long been a kind of puzzle to me; and yet, I doubt not, that servants prefer to remain servants. The servant has the spirit of a servant, while the child has the spirit of a child. The first special setting forth of rest in the scriptures was in the deliverance of Israel from Egyptian oppression. On the one hand, it was perpetual toil without any relief; not a day nor an hour of rest from

the beginning of the year to the end; no new moons or holydays, or Sabbath days, but perpetual toil; and no amount of faithful and continuous labor would ever raise them above that condition; their bondage was enduring as their life—an entailment upon their children, and their children's children forever. In an hour, with one stroke of a Mighty hand the bondage is broken, the work forever ended, and the condition and obligation of servitude terminated forever more. The appointment of Sabbath days and Sabbath years resulted from this; it was among their memorials by which they were to acknowledge and celebrate what the Lord had done for them. It was not an appointment for worship, but for rest; and to be a fitting memorial it must be perfect, for the rest that it represented was perfect. No work of any kind could be allowed, because it is the type of a perfect rest. Still the type is imperfect, as all types are. When they were settled in the goodly land of promise they, of course, planted and builded like other people. When six days they had labored and the Sabbath day came, they rested; their work was still all there; they had gained nothing, except they had learned the lesson. Nothing of all their work has got done, but there it remains as they left it, only in worse condition, and they have got to go about it with not a stroke less to do than they had before. This, then, is merely a suspension of their toil for the time being, and not really giving them rest at all. So the apostle argues that if Joshua had given them rest, then would he not afterward have spoken of another day. If their work had been done for them instead of remaining there for them still to do, then indeed would it have been giving them rest. Their Sabbath days were kept as memorials or acknowledgements of the rest from the cruel servitude and bondage to which they had been subjected in Egypt, and as a memorial were perfect, as the deliverance and rest was perfect which they were designed to represent. No work of any kind must be done, else the picture would be marred and the perfection of rest fail to be set forth. If God gave national Israel so perfect and perpetual a rest, and if it was so important to that people to keep the perfection of that rest so continually before them, will he not then give to his spiritual Israel a perfect

and perpetual rest? While the Jewish Sabbaths were shadows of a past deliverance, so they were shadows of a greater and better deliverance yet to come. But they were but shadows, and while they suggested the blessedness and heavenly excellence of that substance of which they were shadows, they also suggested their own utter emptiness and worthlessness as to satisfying the longing of the toil-worn and weary spirit with rest. The work is not done; it does not get done; there it is before their eyes all the time, and they still have it all to do just the same as though they had worked right on; it had only been deferred or laid aside for the time. But they have a sight and taste of rest; it may be suggested to their minds—how sweet it would be to rest on forever; to find that their work was all done—no Monday morning, with its toil and care, to ever return to them—a Sabbath to come that would have no end. We are told that God did *rest* from the work of creation, because the work was finished. He still rests from creation work, because nothing was left to be done. The work of redemption is finished; the law is all fulfilled; the curse is borne and forever removed out of the way; the transgression is finished, because the claims of the law have been already met. The work of redemption effects release from a legal standing, and its subjects are no more under the law, but under grace. Everlasting righteousness is revealed as their inheritance, and it is perfect. This is gospel provision, and the revelation of it is gospel rest. They who understand this will believe in it, and we which have believed do enter into rest; “And he that is entered into this rest hath ceased from his own works as God did from his.” So the believer enters upon and enjoys a perpetual Sabbath. This is a *rest* that remains and endures without change or variation; and I wonder sometimes why it should not be understood and appreciated. If God has provided the relationship of children and an inheritance for his people, why should they prefer to still toil as servants? If they understood that the redemption was complete, why should they be imposing terms and conditions upon themselves? But people do not rest till they first weary; they must know and feel oppression before they can appreciate deliverance. If one has been laboring and *doing all his work*

for many days, till toil-worn and oppressed in spirit, and just ready to perish, and is then given a view of that salvation that God has provided, and to see everything that he needs there, the soul enters into peace and rest, and the rest is glorious. How sweet and pretty the thought of being released at once and forever from toil, and from dependence upon toil! He has taken all that was against us, and contrary to us, out of our way and out of our sight. We are not even annoyed with the sight of undone work. How few, how very few, seem to have any understanding of this blessed substance of perpetual Sabbath; how many there are who are still worshipping with idolatrous reverence at the shrine of the shadow. Even the literal day is made a day of toils and of duties, rather than a day of rest. This day of glorious and perpetual rest has dawned upon the believer, and his sun shall no more go down, neither shall her light withdraw itself, for the Lord shall be to him an everlasting light, and the days of his mourning are ended.

State Road, Del.

E. RITTENHOUSE.

“Beloved, now are we the sons of God.”

This short sentence has enough encouched in it to engage the attention not only of saints in the nineteenth century, but of all ages of the world. The very best men that have lived on the earth have seriously considered its glorious truths and rejoiced in its wonders. “Angels have desired to look into it.” John not only realized the importance of his own sonship, but also those of his brethren, addressing them as Beloved, Beloved of the Lord, Little Children, Elect, &c. The emotions of a bosom glowing with love is clearly characterized in all that the beloved disciple says to those whom he esteemed alike with him partakers of a calling and nature heavenly and serene. This truth, then, so important, he asserts in language that cannot be misunderstood: “Beloved, now are we the sons of God.” But to inquire about a sonship merely to assert a thing, and not assign a reason for the existence of that thing, don’t satisfy; I want a basis for that sonship. John comes to the rescue and asserts, “Behold, what manner of love the Father hath bestowed on us, that we should

be called the sons of God!" The peculiarity of the love is brought to bear in John xvii. 23: "I in them and thou in me, that they may be made perfect in one and that the world may know that thou hast sent me and hast loved them as thou hast loved me." "And I have declared unto them thy name, and will declare it that the love wherewith thou hast loved me may be in them, and I in them." Again, "For the Father himself loveth you, because ye have loved me."

"As the Father hath loved me, so have I loved you: continue ye in my love." The language of John, and of the blessed Saviour, agree with ancient prophecy:

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. John, Peter, James, Paul, and, in fact, all that have written the things aforetime, have written them for our learning, that we, through patience and comfort of the scriptures, might have hope. Peter says "Beloved, I would not have you ignorant of this one fact: how that one day is with the Lord as a thousand years, and a thousand years as one day; for God is not slack concerning his promises, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." James says: "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of light, with whom there is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth. Harken, my beloved brethren, hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him." We love him because he first loved us. Paul tells us: "Eye hath not seen, neither hath it entered into the heart of man the things which God hath prepared for them that love him." Now we have received, not the spirit of the world, but the Spirit which is of God, "that we might know the things that are freely given to us of God." What shall we then say to these things? I thank God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Blessed truth! blessed promises! to cheer poor saints here below. But the sons of God are what we were considering. Paul says: "I have great heaviness and continual sorrow in my heart for I could wish that myself were accursed from Christ, for my brethren my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption and the covenants, and the giving of the law and the service of God, and the promises, whose are the Father's, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever Amen." Not as though the word of God has taken no effect, for they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. Then we, as Isaac was, are the children of promise. Then Israel, as the fleshly seed, hath not obtained that which he seeketh for, but the election hath obtained it, and who, then, shall lay anything to the charge of God's elect? There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Now, to my mind is clearly set up one important fact: The apostle that once was a subject of death—a subject of sin—is now freed from it, and by a law which he says is the law of the spirit of life in Christ Jesus. Laws generally claim property according to priority; that is, the oldest law will claim and hold good in all courts of equity. Then we must have a law that will claim and hold justly. The apostle tells us that It is in hope of eternal life which God, that cannot lie, promised before the world began; there must have been some necessity for that promise, or else it would not have been made. Peter says of Jesus, Who verily was foreordained before the foundation of the world, but was manifest to these last times for you. Hence we see in complete harmony the perfections of a perfect law existing in one ordained, or rather foreordained before the foundation of the world, hence that law's priority over all laws subsequent to it. Then the law of sin and death could not hold its victims by reason of priority; he who truly was foreordained before man had transgressed, or before the foundation of the world, was made of a woman—made under the law—the law that was added because of transgression until the seed should come that we might receive the adoption of sons in our redemption, then, no money, but the precious blood of Christ, who verily was foreordained before the foundation of the world but manifest in these last times for you—for the children which God had given him. I am the good shepherd; the good shepherd giveth his life for his sheep. He then, as a son, learned obedience by the things which he suffered, and became the author of eternal redemption. Indeed, the climax is reached and he (Jesus) offered himself through the eternal Spirit, without spot to God; and for this cause he is the mediator of the New Testament, that by means of death for the redemption of the transgressors that were under the first Testament, they which are called might receive the promise of eternal inheritance.

Then thou spakest in vision to thy holy one and saidest: I have laid help on one that is mighty; also, I will make him my first-born, higher than the kings of earth; my mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed will I make to endure forever. If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes; nevertheless, my loving-kindness will I not utterly take from him, nor

suffer my faithfulness to fail. The Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee, that thou mayest say to the prisoner go forth. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me; once more, Shall the prey be taken from the mighty, or the lawful captive be delivered? Even the captives of the mighty shall be taken away, and the prey of the terrible be delivered.

In Jesus dwelt all the fulness of the Godhead bodily. Paul says it was a great mystery God manifest in the flesh. Jesus says, my father in me doeth the work. Of the fullness of this blessed Saviour have all who received, and grace for grace.

His children were related to, connected with and of the first man Adam; the first man was of the earth earthy, and as is the earthy, such are they that are earthy. The second Adam, the Lord from heaven, quickening spirit. Now, as we have borne the image of the earthy, we shall also bear the image of the heavenly. The children of God here on earth, then have his spirit to lead them; for if ye have not the spirit of Christ, ye are none of his; but as many as are led by the spirit of God, they are the sons of God. Now, because ye are sons, God hath sent forth the spirit of his Son into your hearts crying, Abba, Father. An heir of God and a joint heir with Christ. He, when he assumed the prepared body, was made like his brethren—made in the likeness of sinful flesh—and for sin condemned sin in the flesh. It was not enough for him to be made like them in their relation to the earthly head; they must in turn be made or conformed to the image of Him. For he that sanctifieth and they who are sanctified are all of one. God's predestination had appointed beforehand that they should be conformed to his image, that he might be the first-born of every creature, and in all things have the pre-eminence. Then, brethren, give me a Saviour not merely set up eighteen hundred years ago, but one like Peter spoke of to his brethren, "verily foreordained before the foundation of the world, but manifest in these last times." But the church, his body, I believe he bore and sustained the same relationship to it that he did to his assumed body; I don't think it increase nor grows. I believe with the good old singer of Israel "For thou has possessed my veins; thou hast covered me in my mother's womb; I will praise thee, for I an

earfully and wonderfully made. Marvelous are thy works, and that my soul knoweth right well. My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth; thine eyes did see my substance yet being imperfect, and in thy book all my members are written which in continuance were fashioned, when as yet there was none of them. With David I can say, How precious are thy thoughts unto me, O God, how great is the sum of them! Then indeed John may say, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." We know, indeed, that his dear sons and daughters will thus be like Jesus. His foreknowledge, his purpose, his will, his choice, his love for them, all harmonize in the one grand aim and end. He gave himself for the church, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

In conclusion, dear brethren and sisters, these are my views, so far as I have gone. If wrong, more than likely I never will get right; if they are right I have only to thank God for it. My pilgrimage has been almost by myself, as far as preaching brethren are concerned; lately, bless his name, God has given me a yoke-fellow. Now brethren, if they are too hard, I don't know how to modify them; if too soft, as the brethren sometimes say of some doctrine in the land I'll just keep them all the same. They have been my study, comfort and glory, and even now my soul is glad for them; my eyes will also testify my soul loves them. Oh, how I have and yet desire the same doctrine may support me in death as in life. If I have been deceived in it, I feel like I still want to be deceived to the end. How sweet to die thus deceived.

May God in his infinite mercy bless his church and people; drive distress and strife from their midst; teach them the new commandment, unite them in one solid

sea of love to God and each other. Israel's troubles anciently amongst themselves resulted in their captivity to the Babylonians; our sons and daughters may all be captivated by the antitype.

Picayune, Ark.

D. M. BEAUCHAMP.

THE LATE JOHN WARBURTON.

Sometime previous to the last illness of my dear father, unpleasant things had been permitted to take place in the church at Trowbridge, which pressed heavily upon his mind and spirit. His friends advised him, to quote his own words, to "go and see John, fit a change;" adding, "it will do you good." So my father came to us, and glad indeed we were to have him, and we felt it an honor to receive him under our roof. It was one evening in particular, when he was remarkably cheerful and communicative, as my wife and myself were sitting with him before retiring for the night, that I addressed some observations to him concerning the Lord's goodness and kindness to him, which appeared to touch him. Tears fell from his eyes as he heartily responded, "Yes, my boy, the Lord has indeed been good to me. Some years ago I was in the habit of going to Brighton to supply Mr. Vinall's pulpit four Sabbaths yearly for a considerable time. On those occasions the chapel was crowded, and the word was much blessed among the people. The Lord raised up many friends, who did, in a most wonderful manner, communicate to me in my necessity of their substance, so that I went home laden with the kind gifts which the Lord had put it into their hearts to put into my hands. I went out needy, and returned home well supplied. O, the goodness of the Lord! Blessed be his holy name!" "Well," continued my dear father, "it transpired on one of these annual visits, as time brought round the appointed month of my engagement, that Mrs. Kennard," (it was at Mr. K.'s my father lodged during his stay at Brighton) "having been led to see and embrace with love and affection the blessed ordinance of believers' baptism by immersion, felt anxious to be baptized; and when Mr. Gadsby was preaching in Brighton for Mr. Vinall, it was proposed by Mrs. F.

hat Mr. Gadsby should baptize her during his visit here. His answer to her was, 'I have borne the heat and burden of the day long enough—John is coming,' (meaning my father) 'let him do it.' Mrs. K. replied, 'Well, I am not particular whether by you or Mr. Warburton, but it is my wish that one of you should baptize me, for my soul has been refreshed and sweetly blessed under the testimony of each of you.' Thus the matter was allowed to rest until the time of my father's next visit, and then it was that Mrs. K. asked him to baptize her. Having known Mrs. K. for some time, and feeling a spiritual union to her, he made no objection, but he could not hide from himself the fact that his baptizing her in Brighton would prove very offensive to those friends who had heaped such favors upon him; they were what is called Huntingdonians, consequently felt no sympathy with baptism by immersion. My father suggested to Mrs. K. that she should go to Trowbridge, and he would baptize her there. The answer made by Mrs. K. was, "Brighton is the place of my residence, and I do not think I ought to go away from Brighton to make a public profession of my faith in the Lord Jesus by being baptized in another town far away from Brighton." "That being the case," said my father, "if the Lord will, I will baptize you." The report of this, as may be supposed, soon spread among Mr. Vinall's people. Those who had been my father's chief friends were opposed to it; amongst them Mr. H. and some others. One Sunday, after service, Mr. H. came to my father, and in a manner indicating the ruffled state of his mind, said to him: "I want you to dine with me on such a day, to meet some friends; we want to have some pointed conversation with you." To this request my father consented, and on the day appointed met the invited friends at Mr. H.'s house. After dining, Mr. H., addressing my father said, "We hear, Mr. Warburton, that you intend to baptize Mrs. Kennard; is that the case?" The answer was, "If the Lord spare my life, and I am well and nothing prevents, such is my intention." To this his friends replied, "Mr. Huntington," with others whom they named, "the Lord honored greatly, but they did not baptize; and if immersion had been such a weighty matter as it is supposed to be, surely the Lord would have revealed it to them." My

father answering their objections, said that he himself was a great respecter and lover of the memory of Mr. Huntington, as much so as any man, be he who he may, but it never appertained to Mr. Huntington to give rules, and lay down laws and ordinances to be observed in the church of Christ; this was the alone prerogative of Christ, according as it is written, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Then said Mr. H., "If Mrs. K. must be baptized, let her go to Trowbridge, and I will bear the expense." My father replied, "I proposed her going there, but she says she will not leave Brighton giving as her reason that it looks like being ashamed of the ordinance." Mr. H. made answer with some degree of warmth, "Surely, Mr. Warburton, you will not do this in the face of your best friends!" To this my father replied, addressing each by name: "You, I know have been kind, very kind friends to me, and with feelings of gratitude I thank each of you for what you have done, and many times, with tears in my eyes and thankfulness in my heart, have I thanked the Lord for putting it into your hearts to administer to me in my necessities, and I have again and again prayed for you, and down to my grave I shall feel indebted to each of you. The Lord, if it be his blessed will, think upon you for good." Then my father added with solemnity and emphasis, "My dear friends, I profess to be the Lord's servant, *not* the servant of man, and let the consequences be what they may, if all be well, I will baptize my candidate in Brighton, if we can have the loan of a baptistery, and if not, I will baptize her in the sea. The testimony of a good conscience in the things of God is of more importance to me than the smiles of all the mortals in the world; and I would rather end my days in a workhouse in peace, than in a palace stung with guilt." To which all made answer, "You are an honest man," and thus they parted.

The time came round which had been fixed upon when my father was to baptize Mrs. K. I cannot remember what chapel was lent for the occasion, but I

o remember the evening of the baptism, and well do recollect how very crowded the chapel was. Before e baptized, my father commented upon a portion of th chapter of the Acts of the Apostles, beginning at he 25th verse, in a most solemn and impressive manner, and particularly so when he came to the 38th and 9th verses, when he made some weighty remarks as to he mode being by plunging, for "they went down both nto the water, both Phillip and the eunuch; and he aptized him." And thus my father baptized Mrs. Kennard.

I have the recollection still in my mind as to the stir his circumstance occasioned among Mr. Vinall's people. was then young, and being with Mr. H. in St. James' treet (who was no friend to baptism) I heard a great eal of what was said. Nevertheless, my father was upported and enabled to stand firm to the principles e had for so many years professed. The time of his isit, which was of four Sabbaths' duration, having xpired, my father received for his ministerial services he sum of four pounds. In those days there was no ailway, and he had to travel the 150 miles by coach, nd the coach fare would almost swallow up the whole f that sum. The heart of my father sank within him; e had promised to supply at Lewes the following Sun- ay, and there he received another sovereign, which ounted to five pounds altogether. And now Satan eemed to be set loose on him, for as my father told us, ne enemy said, "See what you have got as the fruit f your standing firm to what you call your faith! ow much will you have left by the time you reach ome? There are your debts you expected to pay; ou will never pay them! Do you think you have one right? God has left you; he has forsaken you, and losed up the heart of your former friends against you. What will become of you and your frmily? Disgrace, misery, ruin, and the workhouse will be the end of it ll." 'Oh!' said my father, 'my poor soul was filled ith grief, while such dreadful rebellion arose in my ind against God as to make me tremble. Such were ay recreant feelings that I sometimes wondered if here was a God.' 'Thus,' he said, 'was I tempted and rassed almost out of my life. I felt miserable and orsaken, and everything appeared against me.' 'Well,'

he continued, 'I promised to preach, on my way home, at Brighton, on the Tuesday evening. That afternoon before preaching I never shall forget this side the grave. O how the devil worked in me, insomuch that it seemed sometimes I should become desperate!' "Now," said the tempter, "what do you think of the Bible, and the place where it is written, 'Them that honor me I will honor?' This," said the enemy, "you have been doing, but what honor have you received? Is it not cruelty in God that when you do everything to please him, he forsakes you, and leaves you in misery, out of which you will never come? Miserable wretch! Go home with your five pounds, and when you get there how much will you have left after making your boast of trusting in God?" Thus the adversary was permitted to worry the mind of my dear father throughout that Tuesday afternoon. 'I could not,' he told us, 'get any text; only the words kept bubbling up in my mind, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' Thus I went to the chapel,' he continued, 'as miserable as any poor wretch could feel. I read the words as my text, but,' he said, 'I had not spoken long when the five pounds, and the circumstances which before had appeared so formidable and insurmountable, together with all my wretchedness, vanished away, and I did truly feel the Lord was with me in unfolding his truth to me, and enabling me to preach his word, and speak of Christ as the sweet rest of his dear people. After service the friends came flocking into the vestry smiling, and with moistened eyes blessing the Lord, who had in such a powerful and gracious manner given testimony to the word of his grace that evening. When they gave me their hand in parting, wishing me the blessing of the Lord, each one left some money in my hand, so that,' to use his own words, 'I had as much as I could do to pocket it. O, I thought, what does the Lord mean? and I felt as full of the blessing of the Lord as I could well hold. Mr. Charles Mander, a gentleman from Wolverhampton, was in the vestry, and he went some of the way with me to my lodgings. He remarked, 'You have pocketed something to-night. It is a way I have,' said my father, 'fumbling about my pocket. 'Ah!' he returned, 'you have fumbled some-

hing into it to-night, and it did my soul good to see the goodness of the Lord in such a manifested way towards you. Bless the Lord, O my soul!"

"When I got to my lodgings," continued my father, as soon as I conveniently could do so, I went up to my room, and counted the money which the dear friends had given me that night, and to my utter astonishment I received more in the vestry on that evening than I ever had in Brighton in all my life before. The Lord spoke to my soul in these words, 'Have I been a barren wilderness unto thee?' I sobbed, I wept, I blessed, and I praised my dear Lord, and I spoke to him so familiarly, as if he had been present with me in the room. I said, My dear, precious, and blessed Lord, speak to me no more; for thy sweet voice, with thy overwhelming goodness, is more than I can bear in a sane state. Blessed be thy name for ever and ever. I had been looking for misery, but behold I have joy; I expected death, but behold there is life; I expected trouble, but behold I have peace. What! after feeling such desperate rebellion, to be visited with such tenderness and love! I thought I should return home empty, ashamed, and vexed, but now I shall return like Naphtali, satisfied with favor, and full with the blessing of the Lord.' Next morning, continued my father, I was sitting in my room after breakfast, just before going to the coach office to take my place to return home (it was raining very hard at the time), when I thought I saw Mr. Howard (a gentleman from London visiting Brighton for the benefit of his health) pass by the window. No, I thought again, it cannot be; he would never go out on such a damp morning as this, when, as the servant opened the door in answer to his knock, he enquired, 'Is Mr. Warburton gone?'" My father went to him, saying, "My dear friend, dare you come out such a morning as this?" "O, my dear friend," he replied, "how glad I am to see you! I was in some fear that you had gone, and that I should not see you. O," he continued, "what a sweet time I had last night at the chapel! How sweetly the word dropped into my soul! My soul was truly strengthened and refreshed. O, how sweet it was—the very life of my soul! Blessed be the Lord. After speaking to my wife last night of this blessing, I said, 'What a

(3)

thoughtless fool I am, for I have not given the deaf man anything! But if it be the Lord's good pleasure to give me strength, I will see him to-morrow morning and give him five pounds,' and now I have brought my friend."

Thus was my father enabled, the grace of his blessed Lord being strong in him, to prefer walking in the ways of the Lord, and doing what he commanded, with a single eye to his glory, even when temporal advantage stood in his way. He put his foot upon the frowns and smiles alike of friends and foes, and trod the path beneath the feet of faith in the sweet confidence of the faithfulness of God. The Lord, in this cross-providence, put to the test his faith, which is according unto the testimony in the word: "He shall sit as a refiner of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The apostle also speaks of the profitable effects of the trial of faith: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." So my father found it when the Lord appeared in his delivering power and glory.

Mr. H. continued a kind friend to my father for many years after this. The Lord had the disposing of the whole affair. To him, and him alone, be all the praise; and let the poor, the tried, the trembling, the tempted, the ready-to-perish believer trust in him. If he will support, he will provide, he will defend, he will deliver. Unto him be glory, dominion, majesty, and power, for ever and ever. Amen.

Satan binds all his captives down in the dark dungeons of ignorance: like falconers, he blindfolds his birds that he may carry them to hell more securely. The Father of light takes no pleasure in the children of darkness. He is not accustomed to carry souls to heaven as mariners do their passengers to their port who shut them under the hatches, so they cannot see whither they go.

EDITORIAL.

 J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,.....EDITORS.

WHAT IS RELIGION?

Having been asked the above question by a correspondent, with the request for a reply through the MESSENGER, we give such understanding as we have of it, with a hope that others more competent may write upon the subject.

The word *Religion*, in its most general sense, is applied to any and every system of faith or worship, whether true or false. It is mentioned five times in the New Testament, four of which refer to a sectarian and spurious religion, and one only to that which is pure and undefiled. There is evidently a noted distinction given throughout the Scriptures between every system of religion or worship that is of men, and that which is of God. The one is of this world, and being based on human wisdom, it is earthly, sensual and devilish; while the other is not of this world, but like that wisdom that cometh down from above, it is "pure, peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."—James, iii. 15-17. And this clear and unambiguous distinction between earthly and heavenly wisdom, is equally as clear between earthly and heavenly religion. There is the religion of the Jews—"our religion"—and "vain religion" on the one side, and then there is "Pure and undefiled religion before God and the Father" on the other side, manifesting itself by "visiting the fatherless and widows in their afflictions, and keeping himself unspotted from the world."—James i. 27.

For the sake of convenience of description, and to mark the most prominent systems of worship, historical writers have classed these systems under a few general heads, such as "Religion of the Jews," "of the Arabs," "The Chinese Religion," "The Hindoo Religion," and the "Christian Religion," and such like; but these are all divided and sub-divided into perhaps a thousand or more religious sects, differing in some respects one from the other, yet all agreeing that the grand turning

point of a sinner's eternal salvation from sin and hell, rests upon his own works. But pure and undefiled religion before God and the Father, differs from all other religion, except the pure Christian religion. We say "*Pure Christian religion,*" to distinguish from that which is spurious, because it has become common now to apply the phrase "*Christian religion,*" to every sect that has assumed it, whether such sect holds to the traditions of men or to the word of God.

An idea has obtained some acceptance among some of our brethren that, as all religion consists (as they say) in works of the creature, even that religion which is pure and undefiled before God and the Father, is nothing more than any natural man may do. This certainly is a gross error which neither the word of God nor any reasonable inference drawn therefrom, will justify. Pure religion must proceed from a pure heart, and it embraces the recognition of God and the Father as the only object of worship, reverence, love and obedience; and it also embraces the promptings and motives to Christian duty which are found in the character and will of God.

It should be noticed that the only pure religion that is mentioned in the Scriptures is that which is pure "*before God and the Father,*" and not simply such as man might regard as pure. It is pure before God who is also the *Father* of it, and the *Father* of him who has it. Natural, unregenerate men, however upright and moral they may be, have no right to claim God as their Father, nor to call upon him as such. Christ taught his disciples, who were born of God, to pray "*Our Father, who art in heaven, hallowed be thy name;*" but no man, simply by virtue of his natural birth can, in deed and in truth, call God his Father in the sense which the child of God is a son and heir of God. "*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.*" "*Pure and undefiled religion before God*" as a Father, is only enjoyed, known or practiced by those who stand in the relation to the Father as "*Sons of God.*" This great and wonderful love of God which entitles them to be called the sons of God, has been freely bestowed upon them, and it is the main-spring and prompting influence of all acceptable service and worship of God

their Father. It is also the main-spring and prompting influence of pure and undefiled religion before God and the Father, by which any one can, in the true sense of the text, "visit the fatherless and widows in their afflictions, and keep himself unspotted from the world." Unless this great love of God, which He, as a Father, has bestowed upon us, be the foundation principle and moving cause of our religious works and devotions, we might "give all our goods to feed the poor" orphans and widows, and yet it would not be a pure and undefiled service before God and the Father. And though we could speak with the tongues of men or angels, and have not charity, we are nothing more than a sounding brass or a tinkling cymbal. The Ethiopian could as easily change his skin from black to white, or the leopard his spots, as for those who are destitute of the love of God within them, to do anything which is pure and undefiled before God and the Father. Christ said to the religious Jews, "I know you, that ye have not the *love* of God in you."—John v. 42. And also, "How can ye, being evil, speak good things?" And again, "If God were your Father, ye would love me."—John viii. 42. And then again he saith to his disciples, "If ye *love* me, keep my commandments."—John xiv. 15. There can, therefore, be no obedience without the promptings of God's love within us, nor can there be any pure and undefiled religion before God and the Father. And among that golden cluster of spiritual fruits mentioned by the apostle, love is the first. "The fruit of the Spirit is *love*, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. v. 22, 23.

But let us not fail here to notice that to visit the fatherless and widows in their afflictions, and to keep unspotted from the world, is something quite different from merely living a life of literal seclusion from society, or passing away our time in the deluded life of a hermit. To be unspotted from the world is one of the principle marks of pure religion. It forms no alliance or affinity to any of the institutions of the world further than is enjoined by the word of God; and then obedience to the ordinances of men, as enjoined by the command of God, is to be rendered not as unto men, but as unto God, who hath enjoined it. No man can

have pure and undefiled religion before God and the Father, and be unspotted from the world, except those who are born again, and who are under the reigning power and dominion of God's grace. And we are expressly told that "If any man love the world, the love of the Father is not in him."—1 John ii. 15. These two kinds of love prompt to all the religious services that are manifest among men. All men are under the influence of either the one or the other. The love of God the Father prompts a man to "visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." It is, therefore, pure before God and the Father. It teaches him to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. The love of God the Father is pure and undefiled before God and the Father, and it is the main prompting not only to an unspotted outward character, but also regulates the inward principle. But the love of the world, and the things* of the world, teaches to be conformed to the world. It is the main prompting to all the vain religion of the world. It is not of the Father, neither is it pure and undefiled before God and the Father, "For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world." To be in friendship or fellowship with this kind of religion is to be in opposition to God. The Apostle James sharply reproveth his brethren and sisters for any affiliation with any such religion, saying: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."—James iv. 4. No man connected with these worldly things, which are based upon human wisdom, can be "unspotted from the world." The religion of the world has its charitable societies, its benevolent institutions, and its carnal revelries and festivals to attract, charm and ensnare its votaries. The giddy, the vain, and light-minded, have as much fun, merriment and pleasure in attending one of these religious festivals as if they had attended a show, or had witnessed the most vain and foolish things of the opera house. "What a nice time!" "O, it was a most enjoyable occasion!" Twenty, fifty, or a hundred dol-

ars were made up for the orphans and the widows, but not one of all the contributors was "unspotted from the world." Every step taken in the whole matter is of the world, and prompted by a love of worldly display, worldly honor and worldly glory. It is not of the Father, and therefore it is not pure and undefiled before him.

Many of the fatherless and widows are Christians, and they have afflictions peculiar to them as Christians, in distinction from the common afflictions of the world. God the Father loves them, and Christ loves them and died for them, and if we love God we love them with the same love wherewith we love him. These fatherless and widows need gospel food and gospel comfort such as none can give save those who have like precious faith with them. "I was sick," says Christ, and "ye visited me." The Children of God are very near and dear to Jesus. To visit them by ministering to their comfort, is to visit him in distress. It is unspotted from any worldly pomp or influence. It is pure before God and the Father. The motive is pure.—M.

ESTHER.—SIXTH CHAPTER.

A SLEEPLESS NIGHT.

The king went forth from the queen's banquet in a very different spirit from Haman. Haman went forth joyful, but the king with a sad heart; for he loved the queen, and her trouble became his trouble. We can't help partaking of the trouble of those we love; we weep with them when they weep. If our children are distressed, their distress becomes ours; they may be distressed and we not know it, and we will not be concerned, but when it is made known to us, it irresistibly impresses us. The king drinking Esther's wine imbibed her spirit and became one with her in spirit as he was before one with her in letter. The cause of her trouble he did not as yet know, only he knew she was troubled. The eyes of love quickly detect trouble in the loved one; how easily and quickly the mother detects trouble in the child, even in the presence of others, when no word is said, and when the child is trying to seem un-

usually cheerful. The very effort to hide it only the more betrays it, and increases the mother's startled anxiety. So it was with the king and Esther; but it was not so with Haman; he was too self-absorbed to see trouble in others; and if he had seen it, it would not have touched him, because, with all his zeal for the king, and all his professed love for him and the queen and the empire, he had no heart-love for any person or thing, save himself and his own honor. He had no sympathy for Esther's troubles; nor could he have, for he had never been troubled as she was; he could have no more sympathy for her and the troubled Jews, than a rich, self-righteous pharisee, in Christ's day, could have had for a poor publican crying in penitence to God, or for the loathsome beggar lying at his gate. He had but one passion, and that was a love for his own honor; and whatever would get him that, be the creed or religion whatever it might, that he pursued with fierce and persistent zeal. If it would get him honor to affect love and sympathy for the beggar at the gate, he would be foremost in his alms and professions. Judas had more show of sympathy for the poor than Christ or the disciples had who really loved them. But it was deceptive and not because he loved the poor; and like the pharisees whose alms were given to be seen of men. And this is the spirit of all worldly religion; it is to be seen and honored of men. Esther could not tell the king to-day, but would tell him at the banquet to-morrow, so that the king went forth troubled—so troubled that on that night he could not sleep. And strangely, too, that was a night on which Haman could not sleep; and yet the reason why Haman could not sleep was as different from that which caused the sleeplessness of the king, as heaven differs from earth or hell. Haman was troubled because Mordecai would not honor him in the king's gate, and nothing would give him rest from his trouble but the death of Mordecai; but the king's trouble, which was Esther's trouble, was because Mordecai and the Jews were under the doom of death, and nothing would give her rest but their deliverance from death. But Haman's only need of the king and Esther was for his own honor; he could not feel the need of Esther that Mordecai felt for his own salvation and the salvation of his kindred. And so it was with the pharisees towards Christ; the

felt no need of him as the poor publican did; but rather felt he was in their way as one who would not honor them in the gate, and that they could not rest until he was put out of the way. How different the relationship between Esther and Haman to that between Esther and Mordecai. Haman was related to her only in the letter but Mordecai in love stronger than death. And yet like many now who sing O, what a friend I have in Jesus, Haman boasted of how great a friend he had in Esther, and how the king had advanced him above the princes; and that the queen did let no man come in with the king unto the banquet but himself, and that to-morrow he was invited also with the king; but all this avails me nothing with that hateful Mordecai in the gate; whereupon his wife and all his friends, seeing his great power with the king and favor with the queen, advised him, saying: Let a gallows be made fifty cubits high, and to-morrow get the king's consent to hang Mordecai thereon, and then go thou merrily with the king unto the banquet. Now Haman was pleased, and he had the gallows made. But the king, who had no doubt retired to his bed of down at his usual hour, could not sleep; Haman was awake also, and at work for one purpose, and the king for another. The struggle was going on during the silent watches of the night. How far spent the night was we do not know, but no doubt it was getting far into the night. But the king could not sleep; though his chamber was guarded by armed men with drawn swords, and he was attended with faithful servitors, gliding noiselessly to and fro at his bidding, yet, sleep that came unbidden to the peasant on his pallet of straw, fled from the wooing of this mighty king. The cry of Mordecai and the stricken Jews had entered through Esther into that guarded chamber and filled it with their woes, so that it drove sleep away. The Jew in the gate, the Jew in his hut on the lonely mountain side, in the lowly cabin in the valley; the aged sire and the broken-hearted mother sobbing over her helpless children, and all the sorrows of all the Jews were concentrated in Esther, and in her had entered into the king's chamber, and had irresistibly entered into the king's heart. So at last he ordered the book of records of the chronicles to be brought and read before him. And it was found written that Mordecai had told

of the king's two chamberlains that kept the door how they sought to lay hands on the king. And the king was at once arrested, and he said:

What honor and dignity hath been done to Mordecai for this? and the answer was that nothing had been done. Who is in the court? demanded the king. Now Haman was in the outer court to speak to the king to hang Mordecai on the gallows he had made. Let Haman come in said the king; and the king said unto Haman, What shall be done unto the man whom the king delighteth to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself? and he answered, For the man whom the king delighteth to honor, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man whom the king delighteth to honor, and bring him on horseback through the streets of the city, and proclaim before him, Thus shall be done to the man whom the king delighteth to honor. Then said the king to Haman, Make haste and take the apparel and horse as thou hast said, and do even so to Mordecai, the Jew, that sitteth at the king's gate; let nothing fail of all thou hast spoken.

So the faithful act of Mordecai had not perished after all, but had been laid up in store against the time to come, and which had now arrived. Things had seemed to go against him, to go from bad to worse, since his faithful and courageous act in the king's gate, until he had probably wondered if he had done right, or if, after all, there was any good in faithfully serving the king. Not that he served for reward, but from love to Esther and duty to the king; but he did not look for it to be worse with him; but if it was, he was not sorry, for he could and was willing to suffer for Esther, for he loved her. But it was not in vain, and hard as it was to do he did it; and now it was to be gathered after many days, for his salvation, and at a time of direful need. He had not served for honor, but honor came unexpectedly, and from the king. How wonderful are the works of God; and how sure he is to bring them to pass in the deliverance of his people. Haman had also been awake all that night, and having finished his wicked work, was on hand at the king's door. And when it was told the king Haman was there, the king could but admire the zeal, fidelity and love of so vigilant a minister. How faithful and untiring; when other princes are asleep, my faithful Haman is watching; how he loves me, and how glad he will be to honor Mordecai for his fidelity to me! The king had reason, from all the outward conduct of Haman, to believe that he

ould be delighted, and enraptured with proclaiming the honor of Mordecai. Because Mordecai had shown that he loved the king, and Haman had exceeded all the most noble princes in professions of love for the king, and therefore he would love Mordecai with all his heart for it. He said so in saying, Thus let it be done to the man whom the king delighteth to honor; nothing so good can be done for him, or nothing too good can be given him. The same as if Haman had said, O, my glorious and gracious master, nothing can be done too great, in my estimation, to the man who serves you in love; I would bow down my neck for him to put his foot upon; I would kiss his feet; I would serve him as an humble lackey, and proclaim in loudest voice in the midst of the city, that this man deserves honor of all men; for he saved our precious master's life. Oh, what a hypocrite he was! The king, no doubt, felt that he was conferring a great favor on Haman, who loved him so much, to manifest that great love in parading Mordecai upon the king's horse, clothed in kingly robes, in the city before all people. But in his heart the poor wretch was overwhelmed with shame and grief; and now for the first time he hastened home with his head covered. That which delighted the king and Esther, filled Haman with grief and sorrow. And so it is to this day. That doctrine that delights the poor, penitent sinner, and fills him with joy, stinks in the nostrils of the self-righteous pharisee. Nor did his wife and wise counsellors give him any comfort to-day as they did yesterday. Like rats deserting a sinking ship, so they were ready to desert him to-day, with his head covered. "If," said his wife, "Mordecai be of the seed of the Jews before whom thou hast begun to fall, thou shalt not prevail against him, but thou shalt surely fall before him." Haman is now nearing his end, and will soon disappear from this history.—R.

Ask and receive, that your joy may be full. Spiritual application is a channel to consolation. Now none are more fruitful in divine labor than those who are most joyful under a sense of the divine favor. Death shortens our way to heaven, but that sweetens our way to heaven.

DEACONS.

That was a glorious pentecostal feast to the apostles of our Saviour recorded in Acts ii. chapter, when God poured out his spirit upon them in such wonderful measure—a festival such as had never before been known and realized by any people on the earth. On that memorable day the promise of God was fulfilled which he had spoken by the prophet Joel. It was the day which the apostles received their qualifications to preach the gospel, to expound the scriptures of the Old Testament, and prove by the same that Jesus was the very Christ, and then, by his authority and express command, to organize and establish the visible church, and give an exposition of his laws for its government. From that day until their official work was finished, they acted under the direct influence of the Holy Spirit, and hence what they taught the church to observe as the doctrine and order of the gospel, is bound on earth and in heaven, and what they omitted can never be justly required of the church of God.

It was on that great day of festivities that Simon Peter preached, for the first time, Jesus and the resurrection, and declared that God had made Him (Christ) both Lord and Christ. Then it was that God sent the arrows of conviction to the hearts of those Jews who had crucified the Saviour, causing them to cry out, Men and brethren, what shall we do? This gave suitable occasion for the preaching of repentance and baptism, the remission of sins, and all based upon the promise of God. "Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their goods and possessions, and parted them to all, as every man had need." These circumstances gave rise to the appointment of seven brethren over a certain business, which is considered by the Baptists the origin of the deacon office in the church, although those seven were not called deacons in that day; if they were, the scripture

ive no record of the fact. The business over which they were appointed was to distribute the common stock of goods and money which had been thrown together by those happy believers, among the whole number, according as every man had need. For although their worldly effects had been promiscuously thrown together at the apostles' feet, it was nevertheless thought necessary to have some regularity and system in the distribution of them. There were some Grecian and some Hebrew brethren, and as a natural consequence, a spirit of jealousy sprang up, and the Grecians began to murmur because their widows were neglected in the daily ministration of this common store, and hence it became necessary to adopt some plan by which all could receive the benefit of this communion in carnal things, and by which the apostles might be relieved of the care and burden of such service to the hindrance of the gospel of Christ. So the seven brethren were appointed over this business—it was a matter of *business*, and not of spiritual devotion—and if such business as that which called for such appointment exists now among the believers in Christ, we have occasion to imitate the example and appoint some brethren over this matter who are qualified to attend to it, and who are so much under the influence of the spirit of the Lord that they will do this business promptly and properly, and not encumber the minds of the ministers with it.

Has the church been blessed with a sufficient amount of worldly goods to relieve the wants of her widows and her indigent poor? and are we willing that such distribution should be made as will insure this end?

H.

OBITUARIES.

H. D. CURTIS.

DEAR BROTHER RESPASS:—Please publish the following letter, which was written by Brother H. D. CURTIS, deceased, and oblige many mourning relatives and friends. Some time in the month of July, and but a few days before his death, he addressed Mr. O. W. Horn, a venerable friend and neighbor, in writing, as follows:

“O. W. H.—I promised you to write an account of some of my travels, and my experience. Oh, how I wish I could tell it to you instead of writing it.” (Mr. Horn is quite deaf.) “We were raised up boys together, obtained our manhood nearly at the same time, were married

at same place, raised our children together, and now our grandchildren are being brought up near each other. I merely mention this to you that you, of all others, know what a sinner I have been. We have belonged to two secret societies together, and we certainly know each other. Well, to begin. Knowing what a sinner I was bore heaven to me, and ten years ago I thought the time had come for me to do something. (I was raised up to believe whenever I wanted to that I could become a Christian by my own works.) Now the time had come, and I began. I prayed incessantly. I tried to quit all my sinful practices. I thought that if I could only word my prayers to suit my Creator, I would certainly gain favor. I must help my Maker do something, or I would be forever lost. I continued this way for five years. I began to feel that if my weight of sin was more than I could bear. I had well nigh exhausted all my efforts, and was still no better reconciled than when I commenced. Now what to do. I came to the conclusion that all my efforts had failed to bring me the relief I needed, and my only hope was in God. I now changed my prayers; tried to give myself up to a greater power than my own.

"I was on my bed a year or more ago, late at night, when I was greatly disturbed about my condition. I then prayed to God as I had never prayed before: 'Here, Lord, I give myself away; 'tis all that I can do.' Relief came, but only partially. I knew my mind was undergoing a change, but not enough to satisfy me. I continued this way for a little time. Little by little my mind became easier; but still I was not satisfied. I prayed to God to make the change unmistakable. When I was in this mood I sent for Brother Bozeman, whom I believed to be a child of God, and he gave me great satisfaction. He told me that I never would be entirely satisfied about my condition; that there were two spirits in me at war with each other, and it would be impossible for me to be entirely satisfied. That gave me great relief. I then resolved to unite with the church. Now, if I had wanted popularity, I might have joined the Primitive Baptist Church. But I did not seek popularity. I wanted to be with the people that I thought were belonging to the church of God. I had to give up an institution which you know I once loved—Masonry. I had to take the chance of my life by being baptized by immersion. And now let me tell you (and I know you will believe me), that I have enjoyed more real satisfaction since I joined the church than I ever did altogether before. I sometimes get into a despondent way, but only momentarily, and then my times of great satisfaction will come.

Now, in conclusion, let me say this much to you: I would not unbosomed myself to no one but you. We have lived near to each other for over forty-three years; and now let me say to you, that I yet hope to call you brother in a church capacity. It would cheer my few declining years so much to hear you tell what good things the Lord has done for you. If I could only talk to you about this, how proud I would be!

"I want you to read this and return it to me. Yours,

"H. D. C.

Brother Curtis was born near New Providence, Pike county (now Crenshaw), Ala., December 15, 1830. He was a son of John D. and Lucretia J. Curtis, deceased. He was married to Sarah L. Williams, January 15, 1852, since which time they have resided in the immediate vicinity in which he was born, and have reared several children. He obtained a hope in Christ when about twenty-one years of age, but never united with the church until March 31, 1888, at which time, at his request, a majority of the members of New Providence Church met at his private residence for worship; and after preaching services, held a conference and received him into fellowship, but owing to his very feeble condition he was not baptized until April 29. On that day, being

fifth Sunday of the month, the church again assembled at his house, and received Sister Curtis, his wife, by experience, and they were both baptized in a small stream near their dwelling house, and came up out of the water rejoicing. From that day until his death, Brother Curtis appeared to enjoy almost a constant spiritual feast. His health so much improved that he was able to attend the church meetings on two occasions, and manifested a fervent devotion in the service and worship of God. The last church meeting that he attended was on the first Sunday in July, and was the annual communion of the Lord's Supper, after which he engaged, with much apparent satisfaction, in the service of feet washing. After the services were ended, he was heard to remark that it was the happiest day of his life. But a happier and more perfect day for him was near at hand, as on the 13th day of the same month he quietly fell asleep in Jesus, as we have abundant reason to hope, and his mortal remains consigned to the tomb at New Providence Cemetery on the day following, amidst the tears and sobs of the bereaved family and friends who had loved and honored him till the last for his noble character and manly virtues. H.

MRS. M. C. LESLIE.

Died, Nov. 5, 1887, at her home, Lee county, Ala., Sister M. C. LESLIE, in the 70th year of her age. She had been an humble, quiet and devoted member of the Primitive Baptist Church for forty-seven years, having been baptized at Mt. Carmel, in Georgia, 1845. She died as she had lived, without a blot upon her moral or Christian character. But in the providence of God, her beloved husband, with whom she had lived happily from youthful life till death, was soon to follow her to the grave, for June 5, 1888,

DEACON G. J. LESLIE

Died in the same house where his dear wife had died a little more than a year previous. Brother Leslie was in his 72d year. He was first received among the Baptists at Ramah Church, Wilkerson county, Ga., 1840, but some years after he moved to Russell county, Ala., and was a member of Hopeful Church, and in 1858 he was chosen and set apart as a deacon. In 1868 he and sister Leslie became members by letter of Mt. Gilead Church, Lee county, Ala., where they remained till called to their everlasting rest.

Please send eight copies of the number of the MESSENGER containing this notice, to Folsom Leslie, Mott's Mills, Ala. Money will be sent you. M.

TRIBUTE TO THE MEMORY

OF DEACON G. J. LESLIE AND HIS WIFE, SISTER M. C. LESLIE, BY THE CHURCH AT MT. GILEAD, LEE CO., ALA., SEPT. 8, 1888.

WHEREAS, It has pleased God to remove from our midst in quick succession two beloved members, Deacon G. J. Leslie and his wife, Sister M. C. Leslie, (who died Nov. 5, 1887, and her husband June 5, 1888, both having united with this church May 16, 1868). They lived and died in the faith, adorning the profession they had made.

Resolved, therefore, That while as a church, we deeply feel the loss of such worthy members, we bow with humble submission to the will of God, knowing that whatsoever he doeth is right, and that we extend to the bereaved family our heart-felt sympathies and prayers, specially to the dear and much afflicted son.

Resolved, also, That a copy of the above be sent by the Clerk of this church to the editors of THE GOSPEL MESSENGER, requesting its publication in that paper.

Adopted in conference, date above written.

W. M. MITCHELL, *Moderator,*

BUD BEAN, *Clerk.*

DEACON JAMES C. SHARMAN.

JAMES C. SHARMAN came to an untimely death by a piece of timber striking him on the head and fracturing his skull. After receiving the blow he lived about ten hours, with imperfect consciousness, making but little complaint till he died, Aug. 25, 1888. He was born in Russell (now Lee) county, Ala., and was in his 47th year when he died. He was married to Miss Belle Stevens in May, 1866, and was received into the church at Wehadka, Randolph county, Ala., near Rock Mills, Feb. 2, 1873, and was baptized by Elder C. B. Taylor, and served as clerk of that church till death, also as deacon from 1875. He was buried at Rock Mills, on which occasion a discourse was preached by the writer from Job xiv. 14, "If a man die shall he live again? All the days of my appointed time will I wait till my change come." The largest congregation was in attendance that I ever saw on such an occasion, and it is hoped that good may result from it. God's word shall not return unto him void; and I felt fully persuaded that the Lord was with us on that occasion. Our brother was truly a good man, filling his place to the satisfaction of his brethren whom he served. He was the acknowledged friend of the poor who knew him. The church feels, indeed, that she has lost a faithful brother and member, and his family a true, loving husband and father. Lord help us all to bow in humble submission. May we be enabled to pray God to reconcile us and send us laborers into his vineyard, for the harvest is great, but laborers are few. The apostle admonished husbands to love their wives, even as Christ loved the church and gave himself for it, and our brother was one who did truly love his wife and family, and did everything he could to sustain and advise them for good in this life. But now he is no more, and we pray the Lord to protect and care for the disconsolate widow and fatherless children, and to give unto our sister of his spirit to help her bear this heavy affliction, and bring up her children in the nurture and admonition of the Lord.

C. B. TAYLOR.

Having long known our dear Brother Sharman, and also some of his ancestors and near relatives, we mourn with them in this sad bereavement.

M.

MRS. SARAH E. BROWN.

Once more the cold hand of death entered a happy family and grasped the dear wife and bosom friend of Robert Brown. Aunt Sarah, whose maiden name was Wagner, was born in 1848, married April, 1861, and died July 19, 1888. She was the mother of eight children, six surviving her. Four boys, two girls, a loving husband, one brother and a host of friends are left to mourn her demise. It is needless to say she was a good Christian woman, loved by all. As a mother and neighbor she had few equals, and no superiors. She was ever ready to attend the wants of the sick and poor. Her affliction was consumption, from which she suffered untold agony. She had to sit in an arm-chair, where she died. Poor Auntie had said if she could have hemorrhage she would get well, but it came to take her from her sufferings. She, with her husband, joined the Primitive Baptists April, 1882, at Sand Run Church, Lincoln county, Mo., where she always filled her place, unless providentially hindered.

A light from the household gone;
A voice we loved is still;
A place is vacant at the hearth,
Which never can be filled.

Of earthly friends she was their best—
A mother kind and true;
But it was God gave her to them,
And Him that took her, too.

Chantilly, Mo.

Why should we wish her back again,
Who suffered much and long?
We know her presence, which we loved,
We now shall see no more.

A mother dear has left them,
How desolate their home!
There's not a spot where'er they go
But speaks, she's gone! she's gone!

LIZZIE HARDESTY.

HEROD LILES.

HEROD LILES was born in South Carolina, March 25, 1821, married first to Mary Hartsfield, Aug. 22, 1850, second, to Mrs. F. E. Gray, daughter of Jefferson Brooks, Nov. 26, 1863; baptized into the fellowship of Rocky Mount Church by Elder H. R. McCoy, in 1866 or '67, died July 19, 1888. Brother Liles was taken suddenly ill when at work in his plantation on Tuesday, and expired on Thursday. While Brother L., like the best of Adam's fallen race, had his faults, yet he possessed many traits of character that go toward the make-up of a good husband, father, neighbor and citizen. His membership at the time of his death was at Concord Church. Brother Liles was the most industrious man the writer ever knew, yet he was attentive on his conference meetings, and usually visited all the Associations convenient to him, hence he will be greatly missed by the brotherhood. By industry and economy he had gathered a large amount of this world's goods, and his home was the home of the Baptists, especially the care-worn and travel-worn minister. We extend our sympathies to the bereaved widow, our sister. All that we can say will be but poor comfort. Her stay and prop is taken away, and she is left to mourn, not without hope; while we mourn the loss of our loved ones, we can but hope our loss is their eternal gain. Bro. Liles was a strong believer in the doctrine of salvation by grace; and while we in this life look through a glass darkly, Bro. L., and all others dying in the full triumphs of a living faith in Jesus, can see clearly and realize fully the joys that the saints only have a foretaste of in this world. After the funeral services, conducted by Bro. D. M. Jenkins, the remains of our departed brother were laid quietly away in the cemetery at Darian Church, Tallapoosa county, Ala., there to await the final summons. When the archangel shall plant one foot on the land, the other on the sea, and with the loud blast of his trumpet wake the sleeping millions, we trust the body of our brother that now lies moldering in the dust will rise triumphantly and ever be present with the Lord. Oh! glorious thought, that while we suffer pain, anguish and sorrow in this life, there is a rest for the people of God. I can say to Sister Liles, while you are called to separate a while, ere long we hope, you will meet on the banks of eternal deliverance.

Yours to serve,

Stroud, Ala., Sept. 1, 1888.

W. R. AVERY.

STROUD, ALA., August 31st, 1888.—*Eds. Messenger and Pathway:* By request I send you for publication a portion of the proceedings of Darian church in conference. At a previous meeting an order was granted to call a presbytery to set apart Brother D. M. Jenkins to the gospel ministry.

The presbytery met, and after preaching by Brother Jenkins, proceeded to the business for which they were called. The presbytery was organized by choosing W. R. Avery moderator, Brother W. A. Welch clerk. J. J. Bishop was selected as spokesman for the church. Elder J. H. Shirley then proceeded to examine the church as to the candidate's qualifications. That being satisfactory, Brother Jenkins was called upon to relate his experience and call to the ministry, after which the writer put him under a rigid examination upon the articles of faith. The questions were answered, and "proof texts" given, to the satisfaction of the presbytery and all the brethren present. Ordination. Prayer by J. H. Shirley. A solemn charge was then given by Elder J. H. Shirley and W. R. Avery. Right hand of fellowship was then extended by the brethren and sisters. The scene was solemn and impressive. It will be a day long remembered by Darian church.

I would say to Darian, and other churches having similar charges, to watch over the young brother with that parental love and care that is so essential for the welfare of both church and the young brother. Hold up his hands, strengthen his feeble knees, nurse and care for him as a mother would her tender little babe.

Yours to serve,

W. R. AVERY.

SPECIAL.

The Suwanee Primitive Baptist Association of Florida, on account of yellow fever quarantine, is put off to 8th, 9th and 10th December, 1888 (after consultation)

R. J. GROOVER, Moderator.

ALBANY, Mo., Sept. 22, 1888.—*Dear Bro. Respass:* The October number of the MESSENGER is at hand, and I have been led sweetly by the spirit in communion with its contents. I have been led in sympathy with you in your afflictions, and like you, have been all my life lying helplessly at the gate. Only as I have been *raised up* could I have any strength to walk in spirit to the temple of God. Once since my afflictions have I desired to put off the tabernacle and be clothed anew from above; and now I feel, dear brother, to have but little choice in the matter, only the will of the Lord be done. I have been blessed in spirit to have *desired* to follow those that are able to walk to the temple. I have also felt much strength imparted to know the dear, precious brothers and sisters in Christ remember me in their visits to the Throne of Grace, and to them I wish to say here that I am much improved in health, and have some hope of again enjoying partial health, through the blessings of the Lord. In hope, yours,

ISAIAH J. CLABAUGH

Dear brother, your letter *lifted* me up a little.—R.

RECEIPTS FOR ELDER HASSELL.—We trust brethren and sisters will not let this matter escape their attention.—R.

Mrs. F. M. Long, Ga., \$1; J. W. Stowers, Ky., 50c.; Mrs. Elizabeth Rogers, Tenn., 50c.; J. S. Smith, Texas, \$1; Eld. E. S. Dudley, Ky., \$5; Amos Barron, Texas, \$1; J. M. Jones, Texas, \$1; J. C. Madden, La., \$1; Mrs. A. Eastin, Mo., 50c.; Jacob Rantz, S. C., \$2; Wm. P. Persons, Ga., \$1; R. Respass, Ga., \$5. Total up to this time only \$183.35.

The New Primitive Baptist Hymn Books,

256 pages of the old familiar and favorite hymns, and for all occasions. Cloth, 25c.; Leather, 40c.; Morocco, 60c. Per dozen, Cloth, \$2 50; Leather, \$2 75; Morocco, \$6; any less than a dozen at single rates. Address, D. H. GOBLE, Greenfield, Indiana.

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Central Railroad of Georgia.

On and after Sunday, January 15, 1888, Passenger Trains will run as follows: Trains marked thus † will run daily except Sunday. Trains marked thus * will run on Sunday only. All other trains daily:

Southwestern Railroad.		Columbus and Rome Railway	
Lv Columbus.....	12:15 p m... 10:30 p m	Lv Columbus.....	3:05
Ar Macon.....	5:06 p m... 6:33 a m	Ar Greenville.....	6:30
Lv Macon.....	10:10 a m... 9:35 p m	Lv Greenville.....	7:00
Ar Columbus.....	2:56 p m... 6:20 a m	Ar Columbus.....	10:25
M & G Railroad and M & E Railroad		Columbus and Western Railway	
Lv Columbus.....	3:15 p m... 7:00 a m	Lv Columbus.....	†3:00 pm... 8:20 am... *3:15
Ar Montgomery.....	7:13 p m... 11:00 a m	Ar Opelika.....	†4:05 pm... 9:35 am... *4:30
Ar Troy.....	7:15 p m... †2:10 p m	Ar Goodwater.....	†8:10 pm... 12:35 pm... *8:10
Ar Euftaula.....	10:12 p m... 10:47 a m	Ar Syllauga.....	9:50 pm... 2:00 pm... 9:50
Lv Montgomery.....	7:40 a m... 3:45 p m	Ar Atlanta.....	1:25 pm
Lv Euftaula.....	4:37 a m... 4:10 p m	Lv Atlanta.....	2:00 pm
Lv Troy.....	7:40 a m	Lv Syllauga.....	11:20 am
Ar Columbus.....	11:40 a m... 8:00 p m	Lv Goodwater.....	†5:05 am... 2:30 pm... *6:50
Ar Troy.....	2:10 p m... 7:15 p m	Lv Opelika.....	†10:20 am... 5:25 pm... *10:20
		Ar Columbus.....	†11:40 am... 6:35 pm... *11:40

E. T. CHARLTON, G. P. A.

W. H. McCLINTOCK, Sup

duplicate

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 AND
 PRIMITIVE PATHWAY,
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DECEMBER, 1888.

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A FAILURE—FOREIGN AND HOME MISSIONS.

Some facts recently presented by Canon Taylor in an article entitled "The Great Missionary Failure," in the *Fortnightly Review*, suggest the inquiry whether it would not be advisable to spend the money that is appropriated to the support of Foreign Missions in making converts and strengthening the churches in Christian countries. Canon Taylor is a distinguished clergyman of the Church of England, and it cannot be said that in presenting facts, showing the failure of Foreign Missions, he was influenced by a desire to acquire notoriety.

It is estimated that the non-Christian population of those parts of Asia and Africa, of the people of which something definite is known, is more than 920,000,000. The natural increase of this population by excess of births over deaths is about 11,000,000 annually. Dr. Maclear, who is the chief of the training school for Missionaries, estimates the yearly increase of native Christians, due to the efforts of Missionaries, at 60,000. According to these figures, it would take 183 years to convert to Christianity a single year's increase of the non-Christian population. Canon Taylor says: "In spite of our advance, instead of overtaking the work, the work is overtaking us. It is like the tortoise racing with the railway train, the longer the race continues the farther the tortoise is left behind."

But how much money is spent annually in maintaining Foreign Missions? According to Canon Taylor, the Protestants alone spend \$10,000,000. The number of American and European Missionaries is about 6,000, and of native Missionaries about 30,000. If the non-Christian population were to remain stationary, and converts were to be made at the present rate, it would take hundreds of thousands of years to convert the world, even if there were no relapses; but the non-Christian population does not remain stationary, and, as above shown, it would take nearly 200 years to convert the increase for a single year.

Canon Taylor gives some figures which apply to India alone. In that country the Roman Catholics convert to Christianity each year about 21,270, and the Protestants about 19,311. At this rate it would require sixty-four years to make as many converts to Christianity as would be equal in number to one year's increase in the non-Christian population.

In China the Missionaries make very little progress. The Church Missionary Society baptized last year 167. How small is this number out of a population of 382,000,000, having an annual increase of over 4,580,000! At this rate, even if the population remained stationary, the Society would not be able to convert China to Christianity in less than 1,680,000 years.

It is costly business making converts in China. The cost of making the 167 converts last year was \$75,000. In Northern India \$170,000 was spent in making 173 converts, and 715 agents were employed. In Egypt, Russia, Palestine and Arabia, the Church Missionary Society had 119 agents in its employment during the last two years, and spent \$117,000 without making a single convert. The fact must be kept in mind that where converts are made there are many relapses—so many, in fact, that it is difficult in many places to estimate, with any degree of accuracy, the progress that the missions are making.

Canon Taylor deals not only with the number of the converts, but also the quality of them, and the quality of a very large percentage of them is bad. The native African pastors and teachers are reported to be "more or less bad men."

These are only a few of the facts furnished by Canon Taylor, but they are sufficient to give an idea of the work of Foreign Missions.—*Savannah News*

Those wishing Elders Durand and Lester's Hymn and Tune Book, which is a most excellent selection of both Tunes and Hymns, can get them at GOSPEL MESSENGER office, at \$12 a dozen, by paying expressage, or \$1.25 for single copy. Or they can get them by writing to Elder S. H. Durand, Southampton, Bucks county, Pa., enclosing money order on that office, Southampton, which is now a money order office.

And those wishing Bro. Goble's Hymn Book will address him, D. H. Goble, Greenfield, Indiana, as we do not keep them on hand—not having time to attend to orders.—R.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 12. BUTLER, GA., DECEMBER, 1888. Vol. 10

BIOGRAPHICAL.

ELDER GIDEON POTTER.

I have no distinct knowledge of my family further back than my grandfather, who was born in England, and moved to this country before the Revolutionary war. In his infancy, he was taken into the English church; but when he came to years of maturity he joined the Regular Baptists. I remember hearing him say that his "god-father failed to do what he promised; he promised to raise him up in the ways of holiness, but failed to do it." My grandmother's first name was Judah, and she, too, was born in England; but I do not know whether they were married before or after they moved to the United States. They first settled in Pittsylvania county, Virginia. I remember hearing him speak of his ministers; of Elders Leland Joshua Carter, Lee, and Maston. The last was 80 years old or more when I could first remember. He was a Regular Baptist minister before the Revolutionary war, and told of being imprisoned and whipped on account of his religious sentiments, and I saw the scars on his back made by the whip. He said he had felt as happy while preaching in prison as he ever did at any time. I often heard grandfather



talk of the Revolutionary war, and one thing I remember with pride, and that is, that there was not a single Regular Baptist ever known to be on the Tory side. They were, without a single exception, friends to the colonies, so far as I have ever heard.

Grandfather raised seven sons and three daughters, my father being the sixth child. Father was sixteen years old the year that Cornwallis surrendered at Yorktown, and thus ended the Revolutionary war. He had four older brothers who went through the war. Two of them, however, were killed; the other two were with Washington, and, I suppose, were present when Cornwallis surrendered. I often heard these two uncles, named Moses and Lewis, speak of their hardships during the war. The oldest remained in Virginia, and the youngest went to North Carolina, and lived there till he died. One settled in Kentucky, and Benjamin and my father came to Indiana. Benjamin settled in Orange county, and was the last person that old Brother Johnathan Jones baptized, and they were both very old at the time.

Father settled near Bedford about the year '32, and only lived a short time afterward, and died near the age of seventy. When I went to see him last, he told me he was going to die, saying: "I have lived out my three-score and ten years, and am now about to leave this world; I am prepared to go; my Master has called for me, and I am willing to go."

My mother's name was Martha Phipps, and was of Welch descent. She joined the Baptist when I was about four years old, and was baptized by Elder Abraham Mitchell in Mitchell's river, North Carolina. Father was a member of the Regular Baptists before I can remember. Although I was so young, I can well remember seeing mother baptized. I remember that I was out of humor with Elder Mitchell on account of it. Mother lived twenty-six years after father died, making her home principally with me and Brother Benjamin. In her doteage she seemed to think much about religion, and often related her experience of grace. She, too, was willing to die, and went as willingly as any one I ever knew.

Father raised six boys and four girls. They were all living when mother died. My three oldest brothers

were in the war of 1812; I was too young to take part in that war. The two oldest, Benjamin and William, first joined a rifle company in North Carolina, and went to join Gen. Jackson in his war with the Creek Indians. They were present at the battle at the "Horse Shoe." They also went with Jackson to reduce the French fort at Pensacola. While there, their time for which they volunteered expired, and nearly all their company came home; but they volunteered again, and went with Jackson to New Orleans, and were in the battle there. Stephen volunteered later, and was not in any battle.

My oldest brother, Benjamin, finally settled in Missouri (Jackson county), and during the last war he was foully murdered by what was known as the "home guard." He and four other men were shot and laid in a heap, he having four balls shot through him. His sympathies were known to be with the South. He had two sons in the rebel army, and on this account, no doubt, he was murdered. I felt very much irreconciled to this affair for a long while, but have become fully resigned, knowing that God will ultimately vindicate the right. William settled in Virginia, lived and died there; he joined the Regular Baptists there, and was baptized by Elder Wm. Davis. Stephen finally settled in Missouri and died there. John and Lewis settled and died in Lawrence county, Ind.

My oldest sister married Samuel McBride, and settled in Davis county, Ind., near Washington. Mary married Moses Hodge, and settled near Bedford, where she is still living, being a widow. Her husband has been dead some years. Frances married Isum Hodges, and settled in Lawrence county. They are both dead, some time ago. Martha married Nathan Jackson, and is now living in Lawrence county, on Salt creek.

I was born July 4th, 1798, in Surry county, North Carolina. Father was only a common liver, and my opportunities for education were very poor. When I was eight years old, I was sent to school a while. My school books were Dillworth's spelling-book and the New Testament. I went about six months at that time. I learned to write at home. After I was grown, I went three months to school to my brother in Virginia. During that time I studied arithmetic all the time; the text book I used was Pike's arithmetic. This was all

the schooling I ever got. Father was a farmer, and, of course, I was raised to work on the farm. He also followed stilling from my first recollection till I left home, and during my boyhood we all had access to his whiskey and brandy at all times; yet I never knew one of the family drunk while we stayed with father. In that time everybody kept spirits, and used them when and as they pleased, and yet there was very little drunkenness among the people. I never have been drunk in my life. I have always understood the Bible to condemn drunkenness, but I have not understood it to require total abstinence. With regard to the use of whiskey, I have through life kept as clear a conscience as any man.

Father was strict in his discipline with the family. I suppose I was, perhaps, as bad a boy as he raised. I loved frolics, and indulged in profanity; yet I ever had a regard for old people, and treated them with respect. I was accustomed to hear the Regular Baptists preach from my childhood, and I supposed I believed their doctrine. They preached then as they do now—*total depravity and the recovery wholly of God*. I now know that I did not believe what they preached, for I thought the change necessary could be accomplished by me. I will; I supposed I could repent and turn to God at any time it suited me, and, with this view of the subject, I felt a tolerable degree of security in my youthful days. At times the subject of death and the future would come up in my mind in a way to fill me with uneasiness, and I would vow to do better, but would relapse into a state of indifference on the subject. When I was about twenty-two years of age, I was away from home on work, and got word that Sister Polley had joined the church, and was to be baptized at the next meeting. With an oath, I declared that she must go no further with that matter, and I went home determined to put a stop to her course. She had been a companion for me in our frolics, etc., and I felt unwilling to let her leave me. When I reached home, I saw that there was a marked change in her features, and felt discouraged. I asked her to take a walk with me, during which I urged her to give up her religion and remain with me; I urged that she was too young; that our youthful pleasures would be at an end, etc. She said but little, but let me know that if "I would not go with her, she would have

to go alone." Her last words left an impression on my mind that remained for some time; yet it wore away. Some time afterwards we had arranged to have a dance at a Mr. Franklin's, and, while plowing a few days before this event, my mind was led to reflect on God and religion, and the nature of sin, and I saw, as I never had seen it, the character of God; and the fact that I was subject to him came up before me. These thoughts dampened my interest in the dance, but when the time came I went to it, but had no heart in it; and when I was invited to take part in it, I refused, assigning as a reason that I was sick. I told them that I must go home, and I went home, and have never been at a dance since. I felt the need of a Saviour, and formed a resolution to "*get religion.*" I broke off from all profanity and wickedness outwardly, and betook myself to prayer. In this way I expected to find relief, for there was a sense of guilt and ruin in my heart. I had failed to understand the inward corruption of my nature, and the real need of a new birth I had not understood, nor had I as yet understood the need of a Mediator, and the importance of imputed righteousness. I learned that my works and prayers did not reach the case. I saw more or less sin in all that I did, and I gradually learned that I needed something more than reformation. As my attention was turned to my own heart, I saw there an evil fountain which I felt sure must be purified; that fountain defiled my best works, and I gradually learned that I was utterly destitute of righteousness, and I could now plainly see what they meant by *total depravity*. I looked on my case as a wretched one, and I regarded my condemnation as just, and had I been the judge I should have condemned myself. As I compared myself with God's word, "Sin revived and I died" to all hope of salvation in that way, and I understood no other. As I returned with my father from meeting one night, just us two alone, I stopped and told him that I was ruined; that I saw no way for my escape. I told him that my sins were a permanent barrier between me and God. I never shall forget the terrible gloom that was upon me that night; I was ready even to expect God to destroy me at once. I asked father to pray for me, and he kneeled down and prayed; but still I felt miserable and unsaved. We

went on home, us two alone, and I went to bed, but could not sleep, so terrible was my sense of sin. About midnight I got up and left the house, with no particular place in view, and I went a quarter of a mile or more and fell on my face and tried to pray, and I thought the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" in a moment I felt sure that these words applied to me, and my sense of ruin and guilt was gone, and I was happy; all nature looked bright and good to me, and I rejoiced in the sweet assurance that Christ was mine.

After this event, I became concerned about joining the church, and, although I had never questioned but what the Regular Baptists were the true church, yet I devoted much time to reading the Testament, comparing their doctrine with the Scriptures. I felt anxious to serve the Lord, but I wanted to serve Him in His way, and finally became convinced that they were the true church and decided to offer myself to them. The church there was called Mitchell's River, and they had no pastor at that time. They sent for Elder Thomas Oliphant, who was then a young man, and he came and preached to the people; and on the third Saturday of September, 1823, I offered myself to the church and told them my experience, and was received for baptism. I was baptized next day by Elder Thomas Oliphant. I think I experienced the rest that God has promised to them that obey him. I have often wished that all the dear lambs of God would follow Christ in His ordinances. How sad it is for His people to live away from His house, and thus deprive themselves of their true happiness. Should these lines ever come under the notice of any one who has a hope in Christ, I would exhort you to do your whole duty; put on the whole armor of God; leave the world, and go to God's people and live with them. How precious is God's cause, and how willing we should be to defend it and keep His commandments.

After I joined the church I soon found my mind impressed with the duty of publicly speaking on the subject of religion. I reviewed God's mercy to me, and the goodness of God revealed in the gospel, and I felt a deep interest in the church and its welfare, but felt unwilling to engage in the task. This sense of duty

the one side, and an unwillingness on the other to perform it; gave me a great deal of trouble. I knew that I was uneducated, and was not gifted in speech, and greatly feared I would injure the cause I loved so dearly; I also had the pride of human nature, which dreads the scoffs of men and the ridicule and censure that would surely follow if I engaged in this work. This conflict of mind continued with me to such a degree that I became miserable; my very life was a burden, and my parents became very uneasy about me; they feared that I would lose my mind. I could not work, my sleep was disturbed, and my appetite for food was impaired. I concluded that I would leave that country, hoping that I would be relieved from this matter, and I went to Virginia on horse-back, a distance of one hundred miles; but this gave me no relief; I still found this sense of duty weighing on my feelings as heavily as ever. I was not content to stay but a little while, and returned home with the same gloomy feelings. The members of the church were in the habit of meeting every week for mutual edification, and on such occasions some one or more would offer prayer, and some would talk, giving their feelings in regard to religion; and others would read a portion of Scripture and offer some comments on it. I attended these meetings. On one occasion, when we were met at Leonard Roy's, I opened meeting by singing and prayer. I had become convinced that I could not be happy in any other way; in fact, I had become willing to bear all the reproach that could be heaped upon me. Soon after my return from Virginia, I was lying on my bed thinking on this matter, when the Saviour's words to Peter occurred to my mind, "Simon, son of Jonas, lovest thou me?" and again, "Feed my sheep." At this time I became fully resigned to obey the Lord in this thing, but I soon felt again unresigned; my weakness and ignorance seemed to make it impossible; but the words of Christ occurred to me, "All power, both in heaven and in earth, is given into my hands; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. Amen." While reflecting on this passage, particularly

the first and last parts of it, I became fully resigned to my duty, and felt willing to depend wholly on the Lord. The church began to discuss the subject of my ordination, and occasionally they spoke to me about it, but objected, and opposed being ordained for some time but eventually yielded to the wish of the church and was ordained by the following presbytery, to wit: Elders Thos. Douglas, Drewry Center and Pleasant Cochran and Deacons Leonard Roy, John Marsh and Drewry Hodges. This was in September, 1824. The prayer was offered by Pleasant Cochran, and the charge was delivered by Drewry Center.

Our church was a part of the Yadkin Association and at the time we corresponded with the Mayo, Mountain District and New River Associations. There was at this time, a general revival in all the Associations.

After my ordination I began to study the doctrine of the scriptures, with a view to teach it to others. We did not, at that time, have any opposition of any amount, save from the Methodists, who considered our sentiments too hard, and felt called on to oppose us on this account. Our churches were well established in the doctrine of salvation by grace; the doctrine of election, special redemption, effectual calling and final perseverance were well understood and defended by our people, and they were greatly blessed in maintaining these principles.

I am not able to say just how these Associations originated, but I feel sure that they all, directly and indirectly, descended from the Philadelphia Association. It is a matter of history that the Kehukee Association in North Carolina, which still exists as regular Baptists was formed by ministers from the Philadelphia Association about the year 1754. The Kehukee Association was regarded as a mother Association, and was at that time in direct correspondence with the Mayo Association. To give the reader a just idea of the doctrine of the Baptists at that time, I will give the 5th, 6th and 7th Articles of Faith of the Kehukee Association:

5th. "We believe that God, before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life, and that this election is eternal, particular and unconditional on the creatures' part.

6th. "We also believe that it is utterly out of the power of men, as fallen creatures, to keep the laws of God properly, repent of their sins truly, or believe in Christ, except they be drawn by the Holy Ghost.

7th. "We believe that in God's own appointed time and way (by means which he has ordained), that the elect shall be called, justified, pardoned and sanctified, and that it is impossible they can refuse the call, but shall be made willing by living grace, to receive the offers of mercy."

I am not prepared to give the Articles of Faith of any other Association there but I know they were the same in substance as the above. The Philadelphia Association was the first Association organized in the United States. It was organized in 1707. In the year 1742 this Association adopted the London Confession of Faith, which was so called because it was first adopted in London, in 1689, by over one hundred congregations, now nearly two hundred years ago. This Confession of Faith is mentioned by Belcher as setting forth the doctrine generally believed by the Baptists. Although Belcher was a Missionary Baptist, he was constrained to admit that the Baptists generally believed the sentiments of this Confession of Faith. I doubt very much whether one half of the Missionary Baptists believe the Articles, but in order for the Missionary Baptists to show a connection with the Baptists of Europe, they are compelled to recognize the "Philadelphia Confession." The reader that desires to know what the Baptists believed two centuries ago, would be interested to read this Confession of Faith, [To be found in Hassell's Church History.—R.] especially as the churches that adopted it first may be truly regarded as the "Mother Association;" and I am sure that it was substantially the doctrine of all the Baptists of Virginia and North Carolina above named, at the time I first joined the church. We sometimes hear ministers, speaking of their Articles, say that *they need explanation*, and with a little *explanation*, they believe Articles that are truly without explanation) sound, but with their explanation they are very unsound. I have admired the Philadelphia Confession, because it is in such plain language that it can't be tortured to agree with Arminian senti-

ments. [To be found in Hassell's Church History, and omitted here on account of space.—R.]

There was a young lady by the name of Tabitha Hodges, daughter of Bartholemew Hodges, who lived in that community, who was baptized in our church a short time before my ordination. I became interested in her, and in the fall of 1825 we were married. We lived together until her death, which occurred August 28, 1860. The day of my ordination I was called to the care of Mitchell River Church, and one month later was requested to take the care of Cove Spring Church, and was soon requested to take the care of Roaring River Church, about thirty miles away, and still later, took the care of Franklin Church. We were poor, and the churches were poor, and we lived on rented land and had to work hard to make a living, yet we had plenty to eat and wear; our brethren helped us some, and we all got along well. Nothing unusual occurred among our churches for some three or four years, when the "Missionary" spirit began to be manifest in that country. The first Missionary Baptist I ever saw or heard of was Robert T. Daniel. He came into our part of the country about 1828. He was a very smart man, and a fine talker. Upon his first visit he made a favorable impression on our people. He urged me to unite with him in the enterprise; flattered me with the idea that I had an excellent gift; that it was unnecessary for me to live hard and poor, and work on the farm as I was doing; he said he was getting \$1,000 per year for his preaching, and that if he could not get that for his preaching he would quit it, and go to something else that would make it. This kind of talk disgusted me; I felt that I must preach; there was a *necessity* in the case that forbid me quitting. The New Testament account of the apostles forbid the idea that they could so easily quit their ministry. I was convinced that the spirit was not of God; I felt willing to depend on God entirely for my support, and thought it unwise and sinful to fix a price on our preaching. It seemed a savor of a want of confidence in God, who had promised to be with us "always, even unto the end of the world." My opinion of the missionary move has never changed. I determined to risk God's plan of circulating the gospel, and have all through life pursued

the course I then adopted. I have found my God faithful to his promises, and I have never *passed the hat*, nor had it done; I have never begged the people for money or aid of any kind, and yet I have had plenty all through life; my children all have plenty, and are doing well in this world's goods. I am now living with my daughter Rachel, who married James Stone. I have a good home there, and many of my brethren would willingly, if I needed it, take me to their homes and care for me as long as I live. If I was young again, and just startin^v in the ministry, I would *disdain the Missionary plan*. I now know that God will care for the man who honestly and faithfully does his duty as a minister, and there is no need of having the promise of men or churches to aid us; *God's promise is sufficient*.

While I had the care of Roaring River church, which was thirty miles away, I became impressed in mind that I ought to preach at a place some twelve miles from the church—I always passed it in going to Roaring River. I knew no one there, nor did I know anything of the sentiments of the people there, but still I felt, every time I passed there, that I ought to preach there, and on one occasion I stopped at a house in that neighborhood and had some talk with the people. They were not members of any church, but I found that they were Christian people, and were anxious to have preaching there. We had an appointment published there, which was well attended. They finally went to Roaring River and joined, and afterwards an arm was extended to that place from Roaring River. Franklin Church secured the labors of another minister, and I took the care of the arm, and we soon constituted a church there, which prospered greatly. That church, Mt. Pleasant, still exists. I suppose there were fifty members in it when I left that country, (N. C.)

In the spring of 1831 my folks moved to this State, (Indiana) and I felt constrained to come with father, and settled in Lawrence county, in the woods, where I was compelled to do much hard work to clear up our land and build a house and out-buildings. I first joined Salt Creek Church, which soon dissolved, and from there I went to Indian Creek Church for membership. The first time I ever attended White River Association was in the fall of 1831. It was composed of twenty-two

churches, and a membership of 682. There was trouble in the Association in regard to the reception of alien baptism in Vernal Church. This difficulty resulted in dropping connection with that church. The churches here had been tried sorely with the doctrine of A. Campbell, and in some churches there had been divisions, and there was much prejudice in this country on that subject when I came here. It was very common then for some one to criticise my preaching as soon as it was done. Campbell's followers were ever ready to raise objection to our preaching. One thing I then observed with regard to "Campbellism" was that it utterly ignored experimental religion, and in their books and papers, and also their conversation, they were accustomed to ridicule the old-fashioned experimental religion. I plainly saw that no intelligent person could consistently accept their views and believe in experimental religion. Their views of the design of baptism were such that no person could be saved without it, so Mr. Campbell taught. I knew that if this were true that there was no salvation to heathens, nor to persons who had been sprinkled. They taught that men must not only be immersed, but that they must be immersed with an *intelligent understanding* that it was indispensable to salvation; hence their views virtually denied that immersed persons were saved, unless they were immersed with their views of its design. I saw that this view of the subject necessitated its advocates to deny that any person can be saved unless he be immersed with their views of immersion. It also made it necessary for them to deny salvation to heathens or persons outside of Bible teaching. To avoid this consequence, they were compelled to allow that there were two *plans of salvation*, one suited to the infants, heathens, etc., the other to the people under Bible teaching. This view was very repulsive to me, and very far from what I had understood the Bible to teach. I noticed, too, that it was suited to catch the masses. It made the *new birth* an easy thing. "Being born again" was an easy affair. Evangelical faith had no more significance than our opinions respecting other things. Preaching was performed at a *price*, and "for filthy lucre's sake." The true works of Christianity, it seemed to me, were discarded. There was a certain worldly

cast about the conversation of its members, even when talking about religion, that was unpleasant to me. I became fully convinced that it was of the world; that God was not in it, and that it was unscriptural and unreasonable; that it tended to unite the church and world. This was the opinion I first formed of Campbellism; I am now of the same opinion. It has been greatly multiplied in numbers.

I remained on the farm I first settled for twenty-seven years. We had eleven children born to us; two died in infancy; the others all lived to be grown and married but one. Gideon, our youngest, died before he was married; he died in 1865. Sarah died in Illinois, and left a family of five children. John was drowned in Martin county, in White river. William died February, 1873; so that my wife and six of my children are dead. I had the care of Indian Creek church first in 1835. The church was blessed with considerable prosperity. I also had the care of Salem church. I was the first man that ever preached a Baptist sermon in the neighborhood of Salem church, after which an arm was established there, which resulted in the organization of a church there. We were blessed with considerable revival there. Still later, I took the care of Guthrie's Creek and Gilgal; also Spring Creek. These churches were the principal places of my ministerial labors for the twenty-seven years that I lived in Lawrence county.

There was a spirit of exhortation among the churches in those days. The brethren often met together and talked to each other about religion; some would engage in prayer, and others would read a part of Scripture, and the brethren would mutually help and strengthen each other. I am sorry that these practices have been abandoned. It was not uncommon to give an opportunity for persons to be prayed for. Old Bro. Thomas Oliphant frequently, when he saw an interest among the people, would invite those who desired the prayers of the church to come forward and give their hands. Whether this was right or not, I will not now decide; but we felt that it was right, and were greatly blessed in our churches. I am persuaded that there are two extremes, and we are liable to go to either. The church ought to manifest an interest in the religious welfare of

the people. When we do, those who are seriously exercised will look to us for instruction; they will come to us for a home. Brethren should watch for persons who are interested, talk to them, and invite them to our meetings; make them feel that we are concerned for their welfare. In this we used to gain influence among the people, and were a blessing to the communities where we met.

From Lawrence county I moved into Owen county, and first settled on the farm of Elder J. H. Oliphant Sr., on the West river. I remained in that neighborhood as long as my wife lived, and some three years later, when we broke up housekeeping, and have been staying with Rachel Stone, my daughter, ever since.

My wife's death occurred in August, in the year 1860. She was fully reconciled to her death, and told me not to weep for her, that I would soon follow her. About this time I united with Friendship church, and am still a member of that church.

A series of difficulties began in the White River Association about the year 1860, which grew worse and worse until the division, which occurred in 1866. I was chosen Moderator of the Association in 1863, and have served as Moderator ever since, except two years, being absent. I shall not attempt to give a detailed account of the unhappy division of our Association. Since then our numbers are few, but we retained all our correspondence, and have enjoyed the visits and preaching of scores of good preachers from every direction. We now have twelve churches, and about four hundred members. We are in peace and enjoying prosperity. We need more ministering brethren among us. I greatly desire that all our brethren and sisters would pray to God to supply our need in this particular.

My labors are done. I will be 89 years old July 4th, 1887, if I live till then. I am not able to travel and preach as I used to do, but I still love the cause as well as I ever did. The doctrine of grace is my solace now in my old age, and I can recommend it to the brethren as the only ground of a sinner's hope. I shall soon be beyond the reach of sorrow, division and death, where I hope to join the company of the dear ones gone before, and enjoy an eternal rest from all my labors and cares. I realize that I am but a speck in God's crea-

son, yet I look up to the dear Redeemer with hope that in the great events of the last day I shall be rescued from destruction, and brought off a conqueror through him that loved me and gave himself for me. And now, dear ones, among whom I labored, I bid you farewell till we meet in eternal glory. May God help you to bear up amid the trials of life.

GIDEON POTTER.

A CONCISE MEMENTO OR ADDRESS

To my Dear Brother W. M. Mitchell, and Numerous Brethren, Friends and Readers of THE GOSPEL MESSENGER:—As I am getting old and may soon have to resign this mortal clay to its original dust, there may be some, or many, of those with whom I have had the pleasure of spending a good portion of my life in uninterrupted friendship and church fellowship, wishing to hear from me before I quit the stage of mortal action. Although the secret of the Lord is with those that fear him, yet, his providential dealing with his children is often dark and hidden, but it is always for their good and his declarative glory, for he hides them in his pavilion, in the secret of his tabernacle. I am here cooped up, as it were, in this seeming obscure corner of my Master's dominion, almost entirely abstracted from society. As to God's purpose in it, or the ends he designs to accomplish by it, I know absolutely nothing; yet, I fully believe the ruling of his providence has determined my present place of abode, and will end in his manifestive glory and my good; and though I repine under, and feel the sting of his dispensations, I know that it is the arrow of the Lord, and with David am ready to cry out, "Thine arrows stick fast in me; thy hand presseth me sore." But when by faith I am enabled to realize with David and Job, that all my desire is before the Lord, and my groanings are not hid from him; that he knoweth the way I take, and when he hath tried me I shall come forth as gold, tranquility of mind is restored and from a felt sense of God's goodness and my unworthiness, I deem it a great mercy to me, a poor sinner, to be enabled to trust in his promises. Often in my

meditations the suggestions come up, "How can you reconcile your isolated condition, as to your brethren in particular, and mankind in general, to a call to the ministry of God's word?" Though my desire to meet and enjoy the society, and join in the public worship of our common Lord and Master is not one whit abated, yet I know the Lord, as the great Creator of all things, has ordered it otherwise, to whose ordination it will ever be my felicity to submit and resign implicit obedience, as far as my fallen and imperfect state will allow, knowing that he is too wise to err, too just and holy to do wrong, and too merciful to be unkind; and though our pathway from grace to glory be lined with thorns, and trying scenes of afflictions abide with us, and the shadows of death encompass us, even then, the Lord's tried ones are by faith enabled to draw water from the wells of salvation by embracing such precious promises as follow: "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; yea, though I walk through the valley and shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." "I will never leave thee nor forsake thee."

We may receive these precious promises in the mind without visible effect, but to realize their blessedness or happy effects in one's experience is the highest state of felicity attainable by poor, sinful mortals here below. These and all the blessings that accompany salvation arise from, and are enjoyed as a result of the spiritual union or unity of Christ as the spiritual head and husband of his bride, or mystic members of his body, the church. What a mercy to poor, way-worn travelers through this dark and gloomy vale to have such a friend to protect, guide and preserve us. For, notwithstanding we are ignorant, weak and faltering, we have a formidable and invincible escort to accompany and minister to our every want; grace within to direct, and providence without to protect and preserve us. And if, on our journey thither, we experience no visible tokens of the divine favor, we may surely cast anchor upon God's faithful promises, and derive comfort and

consolation from thence; for our good must be left to his own choice, as he chooses rather to profit than to please us. It may be that God sometimes conceals the favors he designs for his children, that he may force them from dire necessity to rely alone upon him for needed succors. And, though the poor pilgrim may not have one ray of light as a token for good, or meet with his Lord on his road to glory, yet he can rejoice in view of meeting him at his journey's end. To conclude his part of my subject. Though the religious world may boast many conspicuous characters as ornaments of the Christian religion, men of towering intellect and deep penetration in sacred things, some of whom have been seemingly revered as oracles of divinity, yet I believe the best religion in the world is the grace of God in the heart of a poor, miserable sinner, evidenced by a quiet, humble and submissive walk before God, and a uniform, upright walk and Godly conversation in the world and before men. And this is the very best evidence of being in such a blessed state. As the report was reached some of my brethren in Tennessee that I am affiliating with those holding the fleshly two-seed heresy, I will say in reference to the charge that last October I attended the Big Creek and Union Associations, composed of churches supposed to hold the two-seed heresy, and I will further say that it has never been my pleasure to meet with brethren whose religious sentiments as a body were more in accord with my own, especially Big Creek, with members of which I had a more full and free interchange of views than with those of Union Association, particularly with old Bro. Ben Young, formerly of Kentucky, with whom I associated and traveled about four weeks. I never heard these brethren accused of the above heresy, except Bro. Ben Parker, until I came to Texas, and I asked him if he held the views attributed to him. He said he did not. I heard him preach several times, and he did not preach nor advocate it in my presence. There are several good brethren from Tennessee and Alabama, my acquaintances that are in this connection of Baptists. At the Big Creek I met and tried to preach in connection with Bro. N. W. Little, of Clinton, Ky., and saw from a Minute of this connection of Baptists that Bro. P. M. Lancaster, formerly of Tennessee, preached at

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one of their Associations in 1886, and Elder McAdams formerly of Mississippi, who, in the fall of 1886, moved to this county, and, owing to our severe drouth and failure in crops, moved first to Kaufman and then to Henderson county, Texas, joined one of the churches of this connection—a brother who, as far as known, is deservedly, in my opinion, held in high esteem, both in Mississippi and Texas, his adopted State. Before concluding this notice, I wish to say to his numerous friends and brethren, as far as they can be reached through the columns of the MESSENGER, that owing to his sickly location, and having so much sickness in his family, he has returned here to Blanco, where he was greeted seemingly with warm hearts and willing hands by his neighbors generally, but more especially by his brethren, members of the little church constituted since I came here, and the only one ever constituted in this county; and, being desirous to preserve unimpaired the faith and practice of the gospel church set up by Christ and the Apostles, we have not, and will not, connect ourselves with any of the parties claiming to be Primitive Baptists until a better state of things exist among them; for they, unhappily, seem to be divided into little factions, each claiming to be orthodox, and censuring all others as disorderly or heterodox, so much so that in some instances if I visit and associate with one of those parties, it disqualifies me for doing so among others. Thank God our little church has been much blessed and enabled, from every visible appearance, to keep the unity of the spirit in the bonds of peace, and seem to be alive and united together in one heart and one mind, striving together for the faith of the gospel. I find in my Bro. McAdams a true yoke-fellow, indeed, and deem it a great favor to me that the Lord has, by the rulings of his providence, sent him back here.

I will close this narrative by stating that so far as worldly comforts and enjoyments are concerned, there is nothing very interesting here to the pleasure-seeker, except health. I do believe this is a very healthy country. The grain and vegetable crops are good, but the cotton crop is sorry, and we have had a two months' drought, which has cut it short. I believe, with reasonable industry and economy, if clear of debt, a person can make a very good living here, as the land is gener-

ally very fertile, and with good seasons will yield sufficient grain and forage in one year to last two. Now, dear Bro. Mitchell, I wish you and Bro. Respass to accept my thanks for sending me the GOSPEL MESSENGER, and be assured I very much appreciate your kindness and esteem it a great favor; and if in anything I have written for its columns, or that of the *Signs of the Times*, there was the least appearance of harshness or acrimony, believe me, it was not my design to hurt feelings, or impair in the least the friendship or Christian fellowship heretofore existing between us. But I may have been swayed by some warmth of feeling arising from my convictions as to the correctness of the sentiments contended for. And now, my dear Brother Mitchell and brethren scattered abroad, though we meet with trials, afflictions and disappointments by the way, and see through a glass darkly (by reason of which we differ in sentiments), and though we never meet this side the river on our journey to Canaan's land, may we all indulge the pleasing hope that when the silver cords of life are cut, and our mortal part is remanded to its original dust, then, and not before, we shall see eye to eye, and know even as we are known. We shall then have met to part no more, and have traced life's mortal windings to its last resting place, till awakened by the trump of God, and the disembodied spirit has brightened into the perfect image of God and safely moored in the haven of eternal rest, where the adorable Trinity pour forth their plentitude of unfading glory to our unclouded view; there to unite with all the enraptured hosts in seraphic strains of melodious song in ascriptions of praise to a triune God for ever and ever. And may you and I and brethren be prepared to join the happy choir when done with time, is the prayer of your unworthy brother in gospel bonds.

Blanco, Texas.

JAMES WAGNER.

P. S.—Brother Mitchell, will you please give your views, through the GOSPEL MESSENGER, on what is called Ezekiel's Vision, chapter 37, especially 3, 4 and 5 verses. I hope Baptist churches will not adopt Bro. Bartley's proposed basis of union, as I regard the Bible as the only basis of union for Baptist.

J. W.

CHURCH HISTORY DEBT.

DEAR BROTHER RESPESS: I have been requested by several brethren to publish in the GOSPEL MESSENGER an account of the cause, the present condition, and the prospects of the Church History Debt, and I cheerfully comply.

The principal of the debt, \$2,000, is the excess of my unavoidable expenses above my income during the six years when I was at work on the Church History. While I was engaged in preparing the book, I and my family had to live. I labored hard day and night, depriving myself, for several years, not only of the time needed for the support of my family, but of numerous midnight hours greatly needed for rest and sleep, and I accomplished the task imposed upon me by my brethren as faithfully as I could. It was a labor of love, both on the part of my father (who worked about four years on the history), and on the part of myself; we made no charge for our services. I sacrificed my school at Wilson, N. C., to the History, and sold myself and family out of house and home, and have mortgaged nearly all my property, except my books and school apparatus, which have very small pecuniary value, though valuable to me as a teacher, in order to secure the payment of the debt of \$2,000.

I never expected to ask my brethren to help me pay any of this debt, but thought that there would be income enough from the sale of the book to pay it. And this would have been the case, and the debt would have been about cancelled by this time, if the book had contained no more matter than I was promised it should contain; but *it contains three times as much matter* (and even this seems but small for the history of the church for about six thousand years), so that, as the publishers and binders had first to be paid, *I have not realized a cent from the sale of the books*, and I still owe the publishers two hundred dollars for printing and binding 4,000 copies. They have about six hundred dollars' worth of books and agents' accounts on hand; and, if these books should ever be sold, and the accounts collected, there will be a credit to me of about \$400, to go towards paying the debt. And on each future copy of the book I am to have 75 cents (or only 50 cents, if sold

by paid agents), if any more copies should ever be sold; but the sale is very small now, while I have already paid \$700 interest on the debt, and the interest (eight per cent.) is constantly accumulating. There is but little probability, I think, of my ever receiving enough from the sale of the book to pay even the interest on the borrowed money.

Because of the great increase of matter, it was impossible to furnish the book in *leather* binding for two dollars; but it was furnished in good cloth binding for that price, and the binders charged half a dollar extra for the leather binding. I do not know of any other book, so large as the Church History that is sold for so small a price. As books usually sell, the History in cloth binding would bring about three dollars. Schoff's History of the Apostolic Church, in cloth binding, which gives the history of only a hundred years, and contains only about half as much matter as the Church History, sells for four dollars. The postage on each copy of the Church History is nearly a quarter of a dollar; and another quarter of a dollar is allowed on each book to any one who buys as many as six copies at a time; so that only about a dollar and a half may be received for the book itself.

It is all I can possibly do to support, in a very economical manner, my family of six, by the income from my present school and the donations received by me in my ministry; so that the prospect certainly is that all my property will be sacrificed unless my brethren and sisters and friends help me. They have already kindly contributed about \$500 for this purpose, so that the present amount of the debt is about \$1,600. If the books now in the hands of the publishers and agents should be sold (which may possibly be the case in a year or two), the amount would be reduced to \$1,200 and interest for a year or two.

The debt was contracted solely by my long-continued and earnest endeavor to serve the interests of religious and eternal truth and the cause of the Primitive Baptists. I gave my time and services to my brethren freely and in love; and if they, with equal freeness, will give me money to pay this debt, or will help to sell copies of the History so that I can be relieved of the debt, I hope that I shall feel humbly thankful to them

and to the Lord for putting such love in their hearts. The inspired Apostle Paul affectionately exhorts us to “bear one another’s burdens, and so fulfill the law of Christ.”—Gal. vi. 2. Yours in love,

Williamston, N. C.

SYLVESTER HASSELL.

PREACHERS AND PREACHING.

DEAR BROTHER RESPESS: Having a little business matter to straighten up with you, I will offer some reflections for publication; submitting them to your judgment. I have had some considerable experience in public life, and in the labors and privations of the public ministry, and by this time I ought to have learned some of the lessons which experience teaches. I hope to speak from experience in what I may say, my own at least, if not that of others. My mind is upon the duties and obligations of ministers in relation to brethren and the cause; and the obligations of the brethren in return. As the ministers do the talking, and the brethren have to hear what may be said, without a chance to plead their own cause, and there has been, at one time or another, much complaining of the brethren on the ground of a lack of zeal and liberality in their contributions, I feel disposed to speak a word in their behalf. They are said not to do as well by their ministers as they should. We seldom hear of any protests against these complaints. The brethren meekly submit to them, perhaps promising, in their own minds, to do better in time to come. I have not, for myself, had much cause for complaint of the churches or of the congregations, in regard to either hospitality or promptness and liberality. They have probably been more remiss in attending their own appointments, either for preaching or for church business. I have all along, through a travail of forty years, found the brethren very kind, patient and long-suffering; ready to do anything and everything for my comfort and encouragement, while I have had much to complain of in regard to myself. I have been failing all the while to serve as the brethren deserved, and as they really needed. I am not that faithful and wise steward whom his lord might make ruler over his household to have each one given

their portion in due season. I have never been able to either do justice to the subject or to the people that I am obligated to serve. I would not, of course, allude to these things but to vindicate the brethren from some of the complaints that are sometimes indulged in against them.

The term *minister* is significant of the relation that a preacher sustains to the churches, and as to the service needed, and the value of service rendered, they, as a general thing are the best judges. It would seem to imply that the wishes, as well as the interests of the churches and brethren should be consulted as a guide in fulfilling this service.

My old pastor gave me this advice in my first setting out in the ministry: to wait the invitations of the brethren, and be subject to arrangements that they might make for me in regard to appointments abroad. I have always regarded this as good and safe advice to follow. I do not doubt that ministers are subject to weighty impressions in regard to traveling in the ministry, and sometimes the impression will be quite definite as to the route and section to be visited. But it is by no means certain that such impressions are always from the Spirit. Many have had impressions about preaching who have never developed any gift. I do not propose now to deal with these impressions more than to say that they are by no means a safe guide, and unless corroborated by a voice from the brethren, and other circumstances, it will not be advisable to give much heed to them. Brother Respass, some time ago (July, 1885,) published some editorial remarks in reference to the propriety of preachers arranging extensive journeys as preaching tours among the churches. These journeys sometimes embrace churches that have regular preaching and the burden of its support. Some of these journeys involve a heavy expense, which the brethren of the churches visited are expected to bear. Not only so, but they are expected to furnish private conveyance sometimes for quite extensive trips, and these trips, as well as many of the appointments, come on week days, when the brethren and their teams are all hard driven with the necessities of the busy work season. He was extraordinarily diffident and modest in the suggestions that he offered—more so than I can be—but he covered

the ground that I am now occupying, only I am going further. I know of no instance of the brethren complaining of these things. They have cheerfully accepted offered appointments, helped the visiting brother on his way, and endeavored to make him whole with regard to both time and expenses. I will submit to these ministering brethren, who sometimes indulge in complaints against the brethren of the churches, whether they are not complaining without sufficient reason? I have mingled continually with my brethren, and have seen the burdens they have to bear. It has fallen to my lot many times to announce the proposition to make a contribution to a traveling visitor in the ministry. I have seldom, if ever, thought anything more necessary than just to let the people know what was wanted. I think as a general thing they are more willing than able. I have this much faith in my brethren, that I am willing to share every burden with them, and relieve them whenever and wherever I can. When churches invite a minister to visit and preach for them, I think he goes at their expense, and they should so understand it. I understand the apostle to teach also that if his wife is a sister in the church, she has a right to accompany him. But when people make their own arrangements to visit distant churches or Associations, sometimes where they are fully supplied, and where the visit is entirely unexpected, I submit whether the churches visited are under obligations to meet all expenses involved in such cases. Sometimes individuals will, on their own responsibility, send invitations to distant ministers, without giving a thought to the matter of expenses. I think there should be discretion in this matter, as an invitation to come naturally conveys with it the idea of a willingness to bear the expenses.

Although I have never had complaints to make, cannot doubt but that there are instances where pastors settled with churches, and, devoting most of their time to faithful and unwearied service, are neglected, and left to bear the burden of care and labor alone, with little, if any, evidence that their service is appreciated. Some of our Baptist churches are made up mostly of poor people, who have their hands about full to meet necessary expenses; and on such, a faithful pastor would feel that his yoke upon them should be easy.

think the ministry is not without responsibility in some of the most serious cases of church neglect. There have been those, and may be yet for aught I know, who have endeavored to make capital for themselves out of the money-loying sentiments of their congregation, by declaiming against *pay* for preaching, claiming that they did not preach for pay, and did not wish any pay, etc. As far as my knowledge extends, and it is not very limited, the ministering brethren are satisfied with the conduct of the churches in this respect, and are dissatisfied mainly with themselves, lamenting their insufficiency for the great and responsible work, sharing every labor and every joy with their brethren. It is now fifty years since the division took place in this country, and before that I heard more noise and complaint from ministers in regard to money matters in a single year than I have heard since, put it all together, during half a century. I would like to have said these things in a much more kindly way if I had had the capacity, for I trust I have the best interests of the church in my heart. I am not often able to rise above the gloom consequent upon repeated domestic afflictions.

Yours to serve,

State Road, Del.

E. RITTENHOUSE.

BELOVED BROTHER RESPASS: During the month of August I was blest to visit and preach to a number of the churches in the bounds of the Lower Canoochee Association. I will not attempt to give a synopsis of my tour, but will say that the Lord greatly blest me on the trip. At my first appointment I baptized a beloved brother. At my second appointment, Elder F. M. Stubbs and myself baptized a poor invalid lady, who was so badly crippled by rheumatism that she could not move a limb of her body; and, to add to her sore affliction, she was totally blind; but, to judge from the relation she gave of the dealings of the Lord with her, she was alive and active in all the five senses religiously. I entertain no doubt but what she is walking by faith; and, while her poor body is sorely afflicted and paralyzed by disease, she is sweetly abiding in Jesus, and ere long will be delivered out of all her afflictions, and will be like Jesus. What a grand thought, that our poor, afflicted bodies will bear the image of the blessed Jesus, and will be one with him and the Father!

The Lord has graciously blest Bulloch and Tatnall counties in planting many churches, who are firm and apostolic in their practice; that people down there are blest with a splendid country, sound churches, and, in some places, an able ministry. During my tour I met some brethren and sisters in every community that are very near my heart. I love them dearly for Christ's sake. I felt at home among them, believing that we were all one in Christ Jesus. I feel satisfied that they have been tried by traveling preachers; but, notwithstanding the trial of their faith, I can say that any old Baptist minister, who is sound in faith and in order at

home, and who is moved by the love of God to visit and preach to them will receive a warm reception. I met Elders Stubbs, Temple, Fortney (of Florida), Jones, Strickland, and Smith, and several licensed preachers during my tour. Surely the Lord has abundantly blessed that part of Georgia with many precious brethren and sisters.

The churches of the late Primitive Western Association met at Providence, Meriwether county, in general Union meeting on Friday before the first Sunday in October, and on Saturday organized themselves into an Association known as the Primitive Western Association. It was a meeting of the "Lord Jesus come up to the feast every day." Elders T. J. Head, I. G. Nichols, and J. E. Duke, with their respective churches are members with us. Our Association is now blest with good churches and an able ministry. I don't know how to be thankful enough to God for his goodness to us in our Association. I attended the Beulah and New Hope Associations; they both were blest with good preaching. They had good meetings.

A. B. WHATLY.

Hogansville, Ga.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,.....EDITORS.

END OF VOLUME 10.

This issue closes the Tenth Volume of THE GOSPEL MESSENGER and the MESSENGER year of 1888. The year has been like years before it. Indeed, the years are all much alike; summer and winter, seed time and harvest-time are in all of them. And the lives of human beings vary little from year to year. They are born into the world, stay but a moment, and sicken, suffer and die and go out of it. Pestilences occur perhaps in some parts of the earth in every year, and in the present year it has fallen to the lot of Florida to be scourged with the yellow fever, and perhaps next year it will be visited upon some other portion of the earth. With the young and vigorous of the human family it is almost always springtime, a season filled with the hopes and promises of the future; but with the old, those who have gotten into the "sere and yellow leaf" of autumn and winter, it is different. They look for spring-time no more, and like Barzillai to whom David said, on his return to Jerusalem after his victory over his patricidal son Absalom, "Come thou over with me and I will feed thee with me in Jerusalem," to which Barzillai answered 'How long have I to live, that I should go up with the king unto Jerusalem; and can I discern between good

and evil; can thy servant taste what I eat or what I drink; can I hear any more the voice of singing men and singing women? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and my mother. But behold thy servant Chimham," (his son) "let him go over with my lord, the king, and do to him what shall seem good to thee."—2 Sam. xix.

Barzillai had passed away from the warmth and vigor of summer into the cold and dreary days of winter. He no longer aspired to place in camp or court; he relished no longer the honors and festivities sought in vigorous manhood, but turned from them to the grave of his father and mother. There had ceased to be any future for him in this life but to die in his own city, and be buried where his parents were buried. And yet he did look forward, too, but it was in his son Chimham, whom he commended to the king's favor, as, perhaps, some old minister whose days of work are over, commends in his prayers an own son in the gospel to the favor of the Lord and the church. But for Barzillai, himself, there was no future but to be laid to rest by the side of his father and mother. He lived in the past—in the past when it was summer time with him and he was happy; to those days his mind turned, and in memory he lived them over again with his father and mother. He loved them and so cherished their memory that he wished to die in the city where they died, and there be buried. A child who so cherishes the memory of his or her parents, can hardly be but a good man or woman; nor could parents whose memories are so fondly cherished by children have hardly been otherwise than good. Have many of us so lived that our children will affectionately cherish our memories, and like Barzillai, have their last thoughts of earth and time connected with our graves? His reference to the grave of his father and mother is touching, and it signifies more than merely being buried near them. It impresses our mind with Barzillai's unshaken confidence in their blessed immortality, and that he, like Ruth, of Naomi, felt that their God was his God, and wanted to die as, and where, they died, and there be buried. He too, then, though in the winter of old age, was looking forward, but not to camps and courts, but away from

earth and mortality, and like Paul, was looking for the crown of the righteous judge that awaited him beyond "the crystal sea." The old can no longer enter into the pleasures of the young; they can no longer taste what the young relish, and therefore they turn away from them.

But the grave is not the end of man; he shall be raised from it, both the righteous and the wicked. We do not know how this will be; we know but little more about it than we do about where we came from when "we were made in secret and curiously wrought in the lowest parts of the earth." We know we are here, and that we are all going away from here. Do we believe that Christ died and rose again? and if we do, we are safe from death, and death is nothing; indeed, it is but the "gate of endless joy." But we mortals are "timeous worms," and have not power to overcome death only as it is given us by Him who fought the battle against it and destroyed it. The battle was and yet "his, and not ours." Death is the last enemy, and to meet it Barzillai was made willing to turn back from the king's court to *his* own city and the grave of his parents. There was something strengthening to him in it; there was a drawing in that direction, and a pressing forward to it as with the blessed Lord with his face set toward Jerusalem, straitened to be baptized with death. Barzillai, no doubt, saw his father and mother die, and maybe closed their eyes, after receiving their last message of love; saw them triumph through grace over death, crying in spirit, if not in words, O grave, where is thy victory! We go back to the death of our own father when he held his trembling hand to us saying "farewell," and we cried out, "oh, you are not going to die; you will get up;" and he said, "John, don't talk that way; I have no fear of death; I want to die, to depart and be with the Lord." And so he fell asleep, though death had often been a great terror to him. And there is where we want to be buried too; to die and be buried in the faith in which he died and was buried. Barzillai may have felt as if lying near there in death was in a sense living with them; as resting in peace near those he loved and revered in mortality. The women who loved Jesus went, after his burial, to his sepulcher to see him; there they had last seen him.

wrapped in his shroud, and thither with sad and loving hearts they turned in the early morning. But he was not there; the grave was there, but he was gone, for he had arisen. And have not our fathers and mothers arisen too, in a sense, and gone to our Father, and your Father, our God and your God? Yes, they are with Jesus; the stone that closed their graves has been moved away, and they are with the Lord. And their bodies will be raised, and they shall live forever in a glorified humanity. It is a great mystery, but everything connected with our future state is a mystery. Even this little earth upon which we live and die, is a mystery; this little ball in the limitless universe, turning over every day, and whirling through space with a velocity far beyond any railroad train, and making a noise, if we could hear it, exceeding the roar of a thousand seas, is a great mystery.

But we will come to earthly things, and say to our readers whom we have served to the best of our ability, that as long as we live here we have to eat and drink and be clothed, and to do this we have to have money. And we regret that many of you have, no doubt thoughtlessly, put the burden upon us of asking you to remember your dues to us. For it is a burden to us to ask you, and but for our needs, we would not do it. But we do need it, and beg you, each of you, to look at the printed slip on your Messenger, or the wrapper, and see how much you are behind, and remit it to us at once, and for a year in advance, if you can spare it. For example, suppose it is my own name instead of yours, and on my Messenger the printed slip is, J. R. RESPESS, JUN 86. That means that I am behind from June, '86, and that I owe the Messenger \$2 50, and to renew I should send \$3 50, to pay up and pay to June, '89. Or, suppose it is any other month is '86—Say Dec. '86—that means I am behind from December, '86, and owe the Messenger 2. and to pay up and renew, I should send \$3 Or, suppose it is any month in '87—say June, '87—that means I owe from June, '87, to December, '88, or

\$1 50, and should send \$2.50 to pay to June, '89. Or, suppose it is any month in '88—say June, '88—that means I am behind from June, '88, and should send \$1 to pay to June, '89. It is much easier to pay promptly, because when it gets to be two or three or five dollars, the sum is so large that it goes against the grain to pay it. We have lost a great deal by non-payers, and would never have believed it if we had been told it; but by sad experience we have found it so. But we believe we have sinned also—I mean myself now—because we were, no doubt, under a carnal spirit when we were making such efforts, by premiums and otherwise, to increase our circulation, and we increased it, but it nearly ruined us. We trust that God in his mercy, has driven by his scourge this spirit of merchandise in his temple out of us, and we expect to do so no more.

Dear brother, upon reading this, look on your slip and go at once—don't put it off—and send the pay, and you will feel better. The Lord be with you all.—R.

REPLY TO ELD. WAGNER—VALLEY OF DRY BONES.—Ezek. 37.

At the request of Elder J. Wagner, of Texas, we offer a few general remarks upon some things which we understand to be represented by the "Valley of dry bones," as found in the 37th chapter of Ezekiel, from the 1st to 14th verses inclusive. And that the readers may have the text before them, in connection with what is here written, we quote a portion of it as follows:

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley, which was full of bones, and caused me to pass by them round about; and behold these were very many in the open valley, and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy unto these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you and will bring up flesh upon you and cover you with skin, and put breath in you and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded, and as I prophesied there was a noise,

and behold, a shaking, and the bones came together, bone to his bone."

This vision of the valley of dry bones has frequently been applied, both in preaching and writing, to represent the unconverted sinner while dead in trespasses and in sins; and the prophesying of the prophet upon these dry bones is said to represent the preaching of the gospel to the unconverted and dead sinner, who is alienated from the life of God through the blindness of his heart, and this preaching to him, it is said, becomes the *means* by which God gives him life from the dead.

Now, as we have neither time nor inclination to argue this question, it may suffice to say at present, that neither this narrative of the valley of dry bones, nor any other text, will justify such an application of the subject as we have stated above. "The preaching of the gospel is to them that perish foolishness." To them it is the "savor of death unto death," but to the church and people of God who are born of God, it is the "savor of life unto life," as Ezekiel's prophecy was unto the "whole house of Israel" as represented by the dry bones of the valley. The Lord saith unto the prophet, "These bones are the whole house of Israel." And not only this, but he also saith that they are "my people;" therefore, or for that reason, "prophecy unto them." "Thus saith the Lord, Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel."

The whole connection of the valley of dry bones for several chapters going before, shows that God's chosen Israel had greatly departed from the commands and ordinances of the Lord in worship. The kings, the priests, the prophets, and shepherds had led them astray, or left them to be "swallowed up" by heathen customs of worship, and the worship of God in letter and form, as well as in the spirit and power of it, was as effectually hid from view as though they had been in their graves. "Woe be to the shepherds of Israel that do feed themselves; should not the shepherds feed the flocks?" or churches? "I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more."

But before proceeding further upon this subject, it will be to our instruction and profit to consider how

wisely the Lord always deals with his prophets and ministers of the word, in order to prepare them for the work he designs them to do in his name. He always adapts his dealings with them to the work which they are called to fulfill. With regard to the valley of dry bones, they are said to be not only dry, but *very* dry. And though dry and *very* dry, they are designed of God to represent "The whole house of Israel," who, in their low and degenerate state of worship, were as helpless, and had no more power to revive themselves, or bring themselves back to their former state of peace, joy and prosperity in the land of Israel, than a valley full of dry bones had to clothe themselves with sinews, flesh and skin, and stand up an exceeding great army of living men and women before the Lord. No; Israel was helpless, and nothing but the Almighty and life-giving power of God could again revive them, or bring them back to the simplicity and purity of the worship of God from which they had departed. But there is nothing too hard for the Lord which he has promised or proposed to do. And as he designed to send his prophet to this rebellious, hard-hearted and helpless people, that prophet must have an experience which would adapt him to the work, and enable him to go forth in the Lord's name, speaking with faith and confidence that the word of the Lord should not return unto him void, but that it should accomplish what the Lord would have it do, and prosper in the very things to which God should send it, even though it should seem as impossible to human reason as it would be for dry bones to rise up into an army of living men. But before the prophet could understand all this, and go forth with confidence, he must first know his own weakness, and be made to feel that he was as passive and helpless in the hands of God as a dry lump of clay would be in the hands of the potter. "Hath not the potter power over the clay of the same lump to make one vessel unto honor and another to dishonor?"—Rom. ix. And not only must the prophet of God, and all other ministers of the word, know and feel their own insufficiency and weakness, but they must also have an experience of the sovereign power of God to sustain and help them in every time of need. They must be brought into the same low and dependant state of feelings as the people

re to whom the Lord sends them, and they must also be lifted up and carried by the same spirit and power that brought the valley of dry bones to life.

Now let us notice a little of the dealings of the Lord with his prophets in this particular. Ezekiel says, "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of dry bones." Was not the prophet entirely passive in all this? He was "carried out," not in the spirit of the flesh, or of the world, but in the "Spirit of the Lord." His bounds were set, and his "field of labor" marked out by the wisdom of God; so he was both carried and *set down* where the Lord designed to use him. Carried out in the spirit of the Lord. It is very likely, if not absolutely certain, that so far as the sight or knowledge of men were concerned, Ezekiel's body and person as a man, did not go at all from the particular place or locality where he was staying. He was carried away in the spirit of the Lord to see the Lord's Israel in their very dry, helpless state. But in the flesh, as a man, he was not carried. He remained where he was, though at times, he was in bitterness of spirit, and felt all the opposition in his nature against the work of the Lord that any gospel minister now feels when the hand of God's power is upon him, taking him up above all worldly things and interests, and carrying him in the spirit of the Lord, and setting him down in the low valley of humiliation, among the Lord's humble poor. In the spirit of the Lord all God's ministers are taken to the "House of Israel." They become concerned, not so much about "saving souls" from an eternal hell, as they do for the purity of the church of God in doctrine and in order. They are weighted with the work the Lord has assigned them, but are in bitterness of spirit, because they feel so unfit for it. They fear they are mistaken, and are like those that dream, thinking, at times, that it is only imagination, and were it not that the hand of God's power is upon them, they would dismiss it all from their minds and trouble no more about such things.

The prophets of God were in his hand as clay in the hands of the potter. He could mould them for his purpose as seemed him good, and they had no power to

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resist. David saith, "I am as a man that hath no strength"—"like the slain that lie in the grave"—"I am shut up, and I cannot come forth."—Ps. lxxxviii. The prophet Daniel, also, when under the sovereign hand of God, was left alone and saw visions of God's power and wisdom to such an extent that there remained no strength in him, and all his comeliness which he may have thought he had before the Lord's hand of power was upon him, was "turned into corruption, and he retained no strength."—Dan. x. 8. The prophet Ezekiel, also, had an experience which left such a lasting impression upon his memory that, like many Christians of the present time, he could tell the very month, day of the month, and the year when such a display of God's love and power was first made known to him. "The heavens were opened," says the prophet, "and I saw visions of God, in the fifth day of the month." "The word of the Lord came expressly unto Ezekiel," "and the *hand* of the Lord was there upon him."—Ezek. i. 3. "So the Spirit lifted me up and took me away, and I went in bitterness, in the heat of my spirit; but the *hand* of the Lord was strong upon me."—Ezek. iii. 14. The hand of the Lord is strong and irresistible. It was upon his prophet and took him and carried him out in the spirit of the Lord, and set him down in the midst of the valley which was full of bones, and *caused* him to "pass by them round about." The prophet thus had an experience of the sovereign and omnipotent power of God in his own case. This experience greatly prepared him to speak even to dry bones in the name of the Lord, with confidence that God was able to make them live. He could not forget the day, the month or the year when the hand of God was first upon him, and when the heavens were opened to him, and he saw visions of God. He was taken in the spirit of the Lord and not in the spirit of a man, or the spirit of the flesh or of the world, and set down in the midst of the valley which was full of bones. And as he had now seen such a display of the irresistible power of God, he began to feel somewhat as good old Job did when the Lord spoke to him out of the whirlwind, and Job says: "I know thou canst do anything, and that no thought can be withholden from thee."—Job xlii. 2. Hence, when the Lord says, "Son of man, can these bones live?" Ezekiel

was prepared by what he had experienced for himself, to refer it all to the wisdom and knowledge of God. Thus he answers: "O, Lord God, thou knowest." When the church and people of God and their worship is swallowed up with the customs and institutions of the world, none but God can know whether it or any of its members will ever again live a life of faith, hope, joy and peace or not. If Christians live after the flesh they shall die as to their spiritual joys and comforts; for to be carnally minded is death.

But the prophet was commanded to prophesy even unto these dry bones, and say, "O, ye dry bones, hear the word of the Lord." God can make even dry bones—or that which is here represented by them—hear the word of the Lord. It is all his work, from first to last, to put the breath of his spirit in his people and cause the south wind of his grace and love to come and blow upon his garden, that the spices of love, joy and peace may flow out again among his people and to one another as in days past.

This, Brother Wagner, is our hope for the church of God at this sad and declining time. We see in many parts of the United States, that the church, like the house of Israel, has been scattered by the wrangling and factious spirit of the shepherds, who seem more intent to feed their own vanity than to feed the flock. But God is able to bring them right again. But "woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" or churches. O, what a terrible state of things there is among the churches when the under shepherds "kill them that are fed, but feed not the flock!"—Ezek. xxxiv. 2. When they do not strengthen the diseased ones, nor heal the sick by administering any healing gospel medicines, or do not bind up the broken ones, nor bring again that which has been driven away, "*but have ruled them with force and with cruelty.*"—Ezek. xxxiv. 4.

Now this was the state of things in Israel just before, and at the time, the prophet had the vision of the dry bones. The flock of God was "scattered on all the face of the earth, and *none* did search or seek after them" to bring them back to the fold. What a dreadful state of things! And yet, dreadful as it is, much, if not all, the sin of it lies at the door of the shepherds. "O, ye

shepherds, hear the word of the Lord," "I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."—Ezek. xxxiv. 10. These are fearful warnings against the unfaithful or idle shepherds who leave the flock of their charge, or who take the oversight simply for filthy lucre's sake. But let the faithful shepherds be not discouraged. Let them go as did the prophet, in the spirit of the Lord into the low valley, and speak all that the Lord, in his word commands them, and they will soon see signs of life—a shaking among the dry bones and a coming together of the scattered flock. Let vain theories alone, and preach Christ.—M.

Elder Isaiah J. Clabaugh's address is changed from Albany, Mo., to New Hampton, Harrison county, Mo. Elder John Rowe's is changed from Butler, to Columbus, Ga., and Elder J. H. Purifoy's is changed to 1002 North street, Selma, Ala., from Furman, Ala.

OBITUARIES.

MRS. MAHALA BEAN

Was born April 22, 1808, and departed this life at her son's, J. L. Bean, (Coweta county, Ga.) July 7, 1888; age 80 years, two months and fifteen days. Her maiden name was Mahala Allan. She was married to Alexander Bean about the year 1826, with whom she lived happily until his demise, which occurred January 22, 1868. As to the date of her conversion to Christianity, we have not the exact time, but suffice it to say that she obtained a well-grounded hope in Christ, and joined the Baptist a short while before the division between the old school and modern Missionary Baptist. In the division she went off with the modern mission party, with whom she lived until the death of her husband, 1868. But having no fellowship for the new *isms* of the day, she left them, and joined the old Baptist church at Providence, Meriwether county, Ga., on profession of faith. From the day she united with the Primitive Baptist, she lived as pure and as consistent a life as any ever live in the flesh. She lived and died without a spot on her moral or Christian character. Elder E. Phillips (her son-in-law), of Waco, Carroll county, Ga., writes that "I have known Mother Bean for over fifty years, and do not think I have ever known any one to excel her for uprightness, integrity, and perseverance. I think that a mother in Israel has passed away."

In the death of Sister Beau, her neighborhood is bereaved of a good neighbor, her children of a long-devoted mother, and her church at

Providence a precious mother in Israel. She leaves five children, many grandchildren, and numerous friends to mourn her loss. She sweetly sleeps in Jesus. Peace be to her ashes.

A. B. WHATLEY.

Hogansville, Ga.

JAMES C. SHARMON.

It is my sad duty to note the recent death of BRO. JAMES C. SHARMON, Deacon of the Primitive Baptist church at Wehadka, which sad event occurred the 25th of August, 1888. Brother Sharmon was engaged sawing lumber at a saw-mill near Roanoke, where he was accidentally stricken on the head by a piece of timber, that terminated his life in a few hours afterwards. Deceased was both Deacon and Clerk of his church, and as a citizen of the community in which he had resided many years he was useful and esteemed by all who knew him. Besides, as a father and husband, his loss is great, leaving a bereaved wife and many children, with a large circle of other friends, to mourn his seemingly untimely death. The funeral sermon was preached at his residence in Rock Mills by Elder C. B. Taylor, pastor in charge of Wehadka church, before a large concourse of people—the largest, perhaps, ever known assembled on such an occasion, especially in this country. For the benefit of relatives and friends, you will confer a favor by giving the above publicity in the GOSPEL MESSENGER. Unworthily,

Hickory Flat, Ala.

W. P. FINLEY.

JAMES WALTER WILLIAMS.

Our dear little JAMES WALTER, son of Thomas and C. A. Williams, died 25th of May, 1888, age one year, nine months and eight days. He suffered intense pain for fifteen days with, the doctor said, typhoid dysentery. No one knows only those that have from experience learned how hard it is to part with their dear little ones. He was a favorite of the family, as he was apt to learn; never had been sick any until he was taken to die. Oh, how hard for us to say, "Thy will be done, oh, God," when such a trial as this comes; but he says, "Be still, and know that I am God; besides me there is none other." I feel like this child was taken from us because we thought too much of him. Brethren, sisters, and friends, pray for us. I do feel too unworthy of the least of my Creator's favor, but I do hope to go to my dear little boys, Robert and Walter, beyond this vale of tears.

MOTHER.

Notasulga, Ala.

ELAM T. YARBROUGH.

The subject of this notice was born April 23d, 1806, and died in Chambers county, Ala., March 28th, 1888, in his 82d year. He joined the Baptist church at Concord, Troup county, Ga., in 1836, and was baptized by Elder Moses Gunn. In 1839 he moved to Chambers county, Ala., and united with the church at Macedonia, and there remained a quiet, prompt, and orderly member till death. He certainly was a true model of an orderly, upright Christian, worthy of imitation. He leaves a wife and several children.

R. C. GERMANY.

MRS. SARAH L. BAZEMORE.

My dear mother was born in Virginia, not far from Liberty, some time in the year 1812. She was left an orphan when quite young, and was brought to Georgia when a child by her oldest sister. Left an orphan so young, and without means, she obtained but little education; but was blessed with good mental endowments. Her maiden name was Hurt, and she was married to my father about the year 1830. She and my father were baptized at Walnut Creek church, Jones county, Ga., in 1837, by Elder Tilmon Oxford; so she had been a Primitive Baptist over fifty years at the time of her death. She had been a very stout, healthy

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woman nearly all her life, and was very industrious and domestic. In her younger days she spun and wove cloth for her family, besides doing her other work. She was very strict with her children, and depicted to them in her plain but forcible manner the evils of immorality. She was the mother of thirteen children, seven sons and six daughters, all living to be grown, but five of them preceding her to the grave. She had been a widow nearly eighteen years, my dear father having died in 1870. After the death of my father she was of a sorrowful spirit, and seemed to be a widow indeed.

My dear mother fell calmly asleep August 27th, 1888, in the 77th year of her age, while on a visit at the house of her son Julius, in Jones county, Ga. She was sick four days, and died from the effects of dysentery. She seemed to be conscious of the fact that her death was close at hand when she was first taken sick, remarking to her son Julius, "Son, my race is run." Not long before her death she said: "I long to lie beneath those old cedars with the loved ones, for I believe I will be better off." In this remark she referred to the old cedars that she herself had planted years before in the old graveyard at our old home in Bibb county, where my father and other loved ones are buried. She leaves behind to mourn her loss two brothers and one sister in Virginia, four sons, four daughters, nineteen grandchildren, three great-grandchildren, many other relatives, and a host of warm friends. But truly, "we mourn not as those who have no hope." It is true that it is very sad for us to know that we shall never see the lovely form, nor hear the sweet voice of our affectionate mother on earth again, but we are cheered with the hope of meeting her again in the land of the blest.

T. J. BAZEMORE.

West Point, Ga.

COL. JOHN KIMBELL.

Died at his home in Claiborn Parish, La., COL. JOHN KIMBELL, aged 81 years and eleven months. He was born August 13, 1806, in Warren county, N. C., and when a child his parents moved to Oglethorpe county, Ga., where he obtained a hope in Christ when young, and joined the Baptist church before the split among the Baptist. He married in 1828, and moved to and located in Claiborn Parish, La., in 1848, and was one of the first settlers of the parish; and, being a man in the strictest sense of the term, he did a great part in helping to build up the parish, in both schools and churches, and in helping the poor. He was looked upon as the poor man's friend, as he was ever ready to lend a helping hand to all who were in distress around him. He served his country with honor to himself and to his constituents in public life; his trust was always in the power of the living God. It was my privilege to be intimately acquainted with him the last six months of his pilgrimage here, and he often expressed the desire that if it was the Lord's will, he desired not to live out his usefulness here; and the Lord granted his request, as he was able to work up to the day he was taken sick; and he remarked to me in our last conversation that he felt his time was approaching to a close, and he greatly desired to be ready; but said he, "I am so filled with doubts," and I said to him, "God has promised to give us grace in death." "Yes," said he, "blessed grace! oh, if not for grace, I am lost." He told me also he desired to suffer before death, that he might thereby be supplied with renewed evidences of his acceptance with God; and the Lord surely granted his request, as he suffered for five weeks with great pain; and in the midst of extreme pain he would praise the Lord, being surrounded by his dear wife and children all through his illness, also his neighbors and friends, and everything was done that could be done to alleviate his sufferings. At last the messenger came. At 7 o'clock P. M. on the 7th day of July, he peacefully fell asleep in Jesus in the triumph of a living faith. He leaves a wife and seven children and eight grandchildren to mourn his loss; but we say to the dear ones, grieve not for

the dear father, for he has gone from the evils to come, for we do believe that our loss is his eternal gain. And we say to the dear sons, of whom there are three, strive to walk in the footprints of the father, giving good heed to his council; and may the Lord help you all, and give you comfort by his spirit, and guide you in the way of truth, and enable you all to live to the honor of him who bore the burden of life for you; and, above all, to the great honor and glory of Him who loved us and gave himself for us, that he might redeem us from all iniquity. Then, dear children, weep not, for your loss is his eternal gain.

J. E. K.

Gordon, La.

BROTHER C. D. CLEGG

Was born in Edgefield county, S. C., April 23d, 1808, and died in Schley county, Ga., of heart dropsy, February 15th, 1888, seventy-nine years, nine months and twenty-two days old. He suffered very severely, but manifested great Christian fortitude, frequently expressing to his wife and children an humble resignation to the will of God and His divine providence. The deceased was married to Susan Owen, in Walton county, Ga., August 9th, 1827, with whom he lived happily until his death. He was baptized into fellowship with the Primitive Baptists in the same county by Eld. Joel Colley, at Jack's Creek church, in 1834. In 1856 he moved to Schley county, near where he died, and where he is now buried (a place of his own choosing). For a few years previous to his death, they lived with their children, in preference to staying at home and living a lonely life, and were at one of their daughters', Mrs. Clekley, at the time of his death. Of his children, eleven in number, all survive him except two, and they feel sadly and greatly bereaved, as well as his devoted companion, who is esteemed as a devoted mother in Israel, and no doubt her troubles and sorrows are far more than she can express. But she and her children do not weep as those who have no hope, for they assured the writer that he gave many strong evidences that he saw his way clear, and expressed unshaken confidence in Jesus, and in the faith of God's elect. Therefore, they feel that he put his armor off with joy. And in conclusion I would say to Sister Clegg, that a few more struggles and trials will end the warfare with her, and she, like her husband, will be called home to rest in Jesus; and to the children, may you also be prepared by grace in life to meet God in peace. (By request.)

J. G. MURRAY.

MRS. MARGARET A. CADENHEAD.

MRS. MARGARET A. CADENHEAD died September 21st, 1888, of hemorrhage of the lungs, at the residence of her daughter, Susie Vancile, in Panola county, Miss., in the sixty-third year of her age. She was the daughter of John and Polly Mitchell, of Macon (now Lee) county, Ala., from whence she and her husband, J. M. Cadenhead, deceased, emigrated to Mississippi many years ago. After the death of her husband, she had much affliction, and for six weeks before her death was confined to her bed, never complaining much of anything, except when she had to be moved. She was a dear lover of the doctrine of Christ, as believed and preached by the Primitive Baptists, and delighted much to read the GOSPEL MESSENGER when she had the opportunity, and was able to do so; but always expressed herself as feeling too unworthy to offer herself to any church. She was the mother of seven children, four daughters and one son yet living; two sons dead. This by her sister,

Batesville, Miss.

Mrs. MATT. D. WOOD.

DEACON WILLIAM AMIS

Was born June 24, 1812, died at his residence August 24, 1888, aged seventy-six years and two months. He joined the Primitive Baptist Church at Big Creek, Clark county, Ga., on Saturday before the third

Sunday in September, 1831, and was baptized by Miller Bledsoe. He was married to Miss Jane Pinson, 1834. She lived a devoted life with him among the Baptists, and fell asleep in Jesus a few years before him. He moved to Coweta county before the division of the Baptists, and became a member at Whiteoak Grove, where he had a severe trial of his faith, this church going with the institutions, but he stood firm, maintaining Primitive principles. Later he became a member of Bethel Church, in Meriwether county. He was ordained deacon here March 4, 1855. Soon after this, he sold his lands and made arrangements to settle in Texas, but the war between the States fixed his destiny in Carroll county, where he became a member of County Line Church, and afterwards he was constituted into fellowship with the church at Antioch where he lived a devoted life until his death. Brother AMIS was truly a devoted Christian, and much beloved in the church. He was a kind husband, a loving father, a good neighbor and fellow-citizen. We feel sad when we contemplate the loss of him, but will bow in submission to the will of God, believing our loss is his eternal gain. He leaves four daughters, one son, and many relatives and friends who will miss him in the circles of life. His course in life was ever gentle, decent and manly. He bore his sickness with patience, often saying that death had no terror and that he was submissive to the will of his Master. I visited him often during his sickness, and was much comforted to see his perfect resignation. I was with him three days at Antioch in meeting one month before his death. We ordained Brother S. M. Davis deacon to fill his vacancy by his request. He enjoyed the occasion. He communed with his brethren with more love and zeal than I had ever seen him. He said to me, while the brethren and sisters were parting, O, how bad I do hate to see these brethren and sisters leave, for I feel that this is my last meeting at Antioch. Showing that he had passed from death unto life, because he loved the brethren. He lived until the day before his next meeting, when he passed gently away in the presence of his dear children, and Sister Britain, his sister in the flesh. We can but say sleep on, dear brother rest in peace, awaiting the adoption, to wit: the redemption of our bodies for the dead in Christ shall rise first. We hope to meet you, dear brother where the wicked cease from troubling, and the weary are at rest.

W. D. JONES.

MATHEW J. ORR.

MATHEW J. ORR was born in Madison county, Ga., June 4, 1817, and departed this life at the residence of his son-in-law, John Torrence, in Renfroe, Talladega county, Ala., 5:30 P. M., September 3, 1888, 71 years old. In early life he moved to Clark county, Ga., and resided there till eight years of age. His father then moved to DeKalb county, where his life was spent till the year 1849. He then moved near Carrollton, in Carroll county, Ga., residing there till the year 1887, and finally moved to Talladega county, Ala.

He saw, when at the age of eight years, that he was accountable to his Maker, but the evil one whispering in his ear caused him to procrastinate saying to him: Put off the time of your conversion; it becomes aged people, and there is plenty of time yet. However, in the year 1849, he professed Christ, but he did not make a public profession for a series of sixteen years, keeping it all that time to himself. Finally he joined the Primitive Baptist Church at Concord, Carroll county, Ga., in November 1865, and from that year consecrated himself to Christ, living a true Christian, and always trusting in the precious promises left by his Saviour. Just before he passed away, he asked his son and others present, to raise him in bed. They did so, when he expressed a desire to lie down again, and as they gently lowered his head he exclaimed Farewell! Farewell! and breathed his last. From the time he joined the

church he seemed to grow in the grace of the Lord Jesus Christ, and up to the eve of his death he had the hopes of a glorious immortality, more especially did he feel so the night before his death, because he said to those who were sitting around him, "Oh, if you could only see what I see! I see men, women and children so happy, and they look so beautiful. Oh, if I could tell you, but I cannot;" and he sank into a peaceful slumber with a radiant countenance and a smile on his lips. And thus has another Christian passed away from death unto life. "Blessed are the dead who die in the Lord." He was buried in the beautiful little cemetery at Renfro, amid the silent tombs, the weeping trees and the lonely hills.

D. W. R.

WILLIAM RILEY WARREN.

Died, at their home on Blount's Creek, North Carolina, September 15, 1888, little WILLIE, son of Thomas H. and Mattie Warren, aged one year, three months and eighteen days. Little Willie was a bright child, and was a never-failing source of happiness. He was a light in their home, making it a place of rest from the sadness and gloom of this life. No touch so gentle, or yet so inspiring as that of his; no music so sweet as the prattling infantile voice. Weep not father and mother, for your sweet babe Jesus claims for his own.

Beaufort Co., N. C.

T. H. WARREN.

JAMES LAWSON, MARY LAWSON, DAUGHTER AND GRANDCHILD

Deacon JAMES LAWSON was born near Augusta, Ga., August 6, 1816. About the time he was of age he moved to Chattahoochee county, and married Mary Lisle, with whom he lived in love until his death, which occurred December 31, 1884. Brother Lawson joined the Primitive Baptist Church at Mt. Olive, Chattahoochee county, July 27, 1850, and remained a worthy and beloved member until his death. He was ordained a deacon December 8, 1866. I know of no brother or deacon who was more highly esteemed by the brethren than Brother Lawson, and whose walk and deportment was more Christ-like and orderly. Therefore his last days were his best days, and his end was peace.

His affectionate wife, MARY, survived him about two years. She went to Florida with some of her children after his death, and died there Feb. 6, 1887. She joined the Primitive Baptist Church at Mt. Olive May 25, 1884, and lived an orderly and devoted member until her death. The church at Mt. Olive, the seven surviving children, the Baptists in this section, and the community at large, felt bereaved at their death, for they had lived so long and so worthily in this community, that they were well and most favorably known, and are yet greatly missed. Our loss is doubtless their eternal gain. They were blessed with eleven children; seven still survive.

EDNA LEE KEMP, infant grand daughter of the deceased, was born June 6, 1886, died July 16, 1887.

So fades the lovely, blooming flower,
Frail, smiling solace of an hour.

Sister MARY V., wife of Brother J. A. Lawson, son of Deacon J. H. and Mary Lawson, deceased, was born December 4, 1847. She was the daughter of Simeon and Annie Dean, who were also beloved members of Mt. Olive Church, and now live in Texas. She was married in youth to J. A. Lawson, and certainly no man ever had a more affectionate and devoted wife, and no children a more tender and loving mother than Mattie and Annie, her only children. I always felt at home at their house, and was often there; and I thought for a long time that her death was rapidly approaching, and I would wonder how Brother Lawson and his children would, or could, bear such a loss, and I hope that I prayed for them, that the Lord would sustain them. The last time I saw her she told me that she was not at all afraid to die. She regretted leaving

Jimmie and the children, but felt it would be better with her. She was baptized, with her husband, by the unworthy writer at County Line Church, Chattahoochee county, July 16, 1886; and while I can say that I never expect to meet with a better band of brethren and sisters than those at County Line, having served them for sixteen years and not a cross word, and I believe I might say not a cross thought among them towards each other during the time, not one was more dearly beloved than Sister Lawson, and I can't think that any of them loved the Lord more than she did. But it was the pleasure of the Lord to call her hence, and therefore she must obey, and we must be still. She died from cancer of the breast, May 18, 1887. May the Lord console the afflicted.

Since writing the above, I have heard reliably that Miss FLORENCE, youngest daughter of Deacon J. H. and Mary Lawson, died in Florida about the last of September last; particulars not known.

By request.

J. G. MURRAY.

MRS. SUSAN C. BICKERSTAFF.

Sister SUSAN C. BICKERSTAFF died at her home in Tallapoosa county, Ala., April 8, 1888, in her 72d year. Her maiden name was Compton. For sixteen months she suffered intensely with Brights disease, but she bore it all with meekness and Christian fortitude, without a murmur, and often remarked that she did not fear death, and that the Lord would not forsake his people. She was born in Jasper county, Ga., and some years after her marriage to A. R. Bickerstaff, they moved to Alabama. Some years ago she was received into the fellowship of the church at Canaan, in Tallapoosa county, Ala., and was an orderly, pious member till death called her away. She had two beautiful and favorite hymns which she often delighted to sing—"On Jordan's stormy banks I stand," and "Sweet land of rest, I sigh for thee." She had long been a widow, and now she leaves several children and grandchildren to mourn. May the Lord comfort them.

Mrs. J. W. BURKE.

WILLIS THORNTON.

Died at his residence in Opelika, Ala., September 25, 1888, WILLIS THORNTON, in the 65th year of his age. Brother Thornton had lived for many years in Troup county, Ga., where he was first married to Miss Betsey Ann Jenkins, and some time after her death he married Miss Matilda Hurst, by whom he had eight children—six sons and two daughters—all of whom are now living, and also one by his first marriage. He was received into the fellowship of the church at Emmaus, Troup county, Ga., more than twenty years ago. He was a meek, orderly and quiet member, though much afflicted and a constant sufferer for many years before his death. For want of space we are compelled to abridge obituary notices to less space than heretofore, and can say no more now than that a good man has been taken away from among us.—M.

DEACON WILLIAM C. BUTLER.

Deacon WILLIAM C. BUTLER departed this life April 27, 1888. He was born July 27, 1818, in South Carolina; afterwards his father and family came to Gordon county, Ga.; from thence to Jones county, where he resided till his decease. He raised a large family; four sons and five daughters survive him, to feel and mourn his loss. His dear companion preceded him to the grave twenty years or upwards, leaving him to bring up his children without the help and counsel of a dear mother, but we can truly say ourself, as we have often heard him say, that the Lord had greatly blessed him in this as well as in everything. We have often visited him and family, and say of a truth that we have never seen a better disciplined family in all our life; in the family love seemed to abound. We have often thought that in the good counsel, advice and example that he gave them, it was the delight of his children to observe the Commandment

Honor thy father and thy mother, that thy days may be long, etc. He loved them, and spoke in love of them, and felt thankful, no doubt, to God for keeping them from vice and wickedness, and may the Lord still keep them, and lead them in the path of righteousness, if it be his will. He united with the church at County Line, Jones county, in 1866 or '67, where he was heartily received into the fellowship, and afterwards he was chosen as deacon, and set apart to the office, which we believe he filled to the edification of the church until the Lord removed him from this world of tribulation to that better kingdom. It was our privilege to be with him in his last illness; his sickness was pneumonia, and he had a previous attack of the same about two years before, and when we heard of his sickness we hastened, as soon as possible, to see our dear brother, and found him very low, but he received us gladly, and expressed himself as being glad that I had come to see him. (He had always met me with a smile of welcome, ever since I obtained a hope, often going together to meeting. It was always pleasant for us to be together. His disposition was very cheerful, generally.) But to return, he asked us about our meeting at New Hope, and was truly glad to hear that an aged lady had been baptized that day by the writer, saying that she had done what she ought to have done long ago, and shed tears of joy, saying he would have been so glad if he could have been with us, as it was his custom to be with us at New Hope whenever he could. We were always glad to see his lovely face; but we miss him so much, and we are sure his own church has lost a good and faithful servant. We went again to see him, three days after our first visit, and saw that he was sinking fast, but he recognized me and every one. He continued to grow weaker, but was rational, and said once during the night that he did not doubt the religion of Christ, it was his hope; and early in the morning we saw that the time had come and he passed away as though he had fallen asleep, which we believe was the case, fell asleep in Jesus to awake in the morning of the resurrection to realize that precious promise. It doth not yet appear what we shall be, but when He appears we shall be like Him.

We can truly say that from a child we have known our dear brother, and that he was an honorable and useful man in his county and was for some length of time tax receiver in Jones county, and officiated as justice of the peace for many years. We have lost a good and useful man, the church a faithful, prompt and devoted member, his dear family a good, kind and loving father. We were requested by his children to preach at his burial, which we tried to do as our God afforded us the spirit; trying to comfort his bereaved family, relatives and friends, which were many, for when he was found to be very sick all around for miles that heard of his sickness that could come to see him, manifesting their love and appreciation of our dear brother and friend; and we feel sure that all that could be done by physicians, relatives and friends was done, but could not keep him here, his time to depart and be with Christ had come and it was better for him, though it was hard for us to give him up, yet it was his eternal gain. He was an exemplary man; was a very industrious, energetic and persevering man, continuing to labor till he took his bed, but never let his business keep him from his conference meeting without it were providential. Oh let us all imitate his worthy examples, and oh that God of all grace may afford us the spirit that may resign us to His will by enabling us, as that worthy servant of God, Job, to say, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

J. H. GRESHAM.

Jones county, Ga.

ELISHA NORDEN

Was born September 26th, 1812, and died January 25th, 1888; was married to Sarah Ann Ward August 2d, 1832; united with the Primitive Baptist church at Mt. Pelier, October 7th, 1854, and was baptized by Elder P. H.

Edwards in Henry county, Ala. Bro. Norden was really an exemplar man; was highly esteemed by all for his Christian integrity and moral walk in life, and, after living to a ripe old age, has been called up higher to realize the full enjoyment of that inheritance which, we believe, was given him in Christ before the world was made. To the bereaved widow, our sister in the Lord, sons, daughters, and other relatives, we extend our heartfelt sympathies in this their day of mourning. May the Lord administer to them according to their trials, and prepare them by grace to meet the dear old father in Israel in the happy hereafter, where the wicked cease from troubling, and the weary are at rest. Bro. Norden died in full fellowship with the Primitive Baptist. (Written by request.

W. J. PARISH.

MRS. CLARISA M. CARLISLE.

Died, December 1st, 1887, MRS. CLARISA M. CARLISLE, wife of Elder R. W. Carlisle, at their home in Coosa county, Ala., in the eightieth year of her age. She was married in 1826, and united with the Baptist church at Liberty, Newton county, Ga., in 1828. In 1850 the family moved to Coosa county, Ala. When the division took place among the Baptists she stood firmly with the old order, and continued steadfastly in the faith of Christ till death. The last eight years of her life she suffered greatly from paralysis, but she rejoiced that she could still read the Bible and the GOSPEL MESSENGER. She was the mother of seven daughters and five sons. She lived to see eleven of her children grown and married, and also had the joy of seeing them become members of the church, and be baptized by their father, Elder Robt. W. Carlisle. When life was fast ebbing away, she called her childrer around her bed, and admonished them as to how they should live, and gave them a special charge to take good care of their aged father, who is now in his eighty-third year. Besides this afflicted and aged husband, she leaves nine children, and 163 grandchildren and great-grandchildren. She passed away in a sweet sleep without a struggle, and we rejoice to believe that she has a house not made with hands eternal in the heavens.

For now she sleeps, her work is done;
The battle fought, the victory won;
But O, we miss thee in that sleep,
And in silence for thee we do weep.

Please send two copies of the number of the MESSENGER containing the above obituary to Elder R. W. Carlisle, Goodwater, Coosa county, Ala., and the money (20 cents) will be sent you. A FRIEND.

BOBIR HINES.

SISTER BOBIR HINES departed this life July 17th, 1888, at her husband's residence, in Hempstead county, Ark. She was the daughter of Robert Read and wife. She was born May 4th, 1847, and married to Hade Hines the 26th day of May, 1870. She received a hope in Christ and joined the Primitive Baptist church at Smyrna, together with her husband, on the second Sunday in October, 1884. She was the mother of four children, three girls and one boy, who now survive her.

Prescott, Ark.

CYNTHIA WYNN.

MARY ETHEL REBECCA NALL.

At the age of less than ten months our dear little babe, MARY E. R. NALL, has been taken from us by death. She had been a little sick for a few days, but not considered dangerous until about thirteen hours before her sad death. May the Lord bless this sad bereavement to our good, and enable us to live nearer to him. MRS. ANNIE NALL.

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THE ROCK.

To some, it may seem that the subject of A Rock is a simple one, but it comprehends all things, because it is the subject of Christ, and is a glorious theme, so that the feeble one now penning these lines confesses his inability to do justice to so great a subject. In connection with it we will quote from Prov. xxx. 26: The conies are but a feeble folk, yet they make their houses in the rocks. The cony is a very timid little animal, and nature has endowed it with instinct to burrow in the rocks for safe refuge; and so it is with the feeble children of God; they know by bitter experience the need of a safe refuge, and that they have no abiding city here. The world, the flesh and the devil, and all the religious fanaticisms of the world, pursue them as the hound pursues the cony, and his only safe retreat is in the clefts of the rock—the Rock of Salvation. Against that, foes may rage and vent their spite, but Christ will save his heart's delight.

For the Lord's portion is his people; Jacob is the lot of his inheritance, etc.—Deut xxxii. 9 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock. But Jeshurun waxed fat and kicked; thou art waxed fat, thou art grown thick, thou art covered with thick-flesh; then he forsook God that made him, and lightly esteemed the Rock of his salvation. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their Rock is not our Rock.

Here we have two classes in view—the true Israelites that worship God, the living Rock, and those given to idolatry, worshipping the gods of their own land, many of which we have to-day—those teaching for doctrine the commandments of men. Christ said to Peter, Upon this Rock I will build my Church, and the gates of hell shall not prevail against it. The Arminian world may make many accusations against it, but to no avail, for it is built upon a Rock, and will stand forever. A house upon a rock will stand, but one upon the sand cannot resist the storm; and so it is with true and false religion—the worshippers of the true and false Rock. Israel worshiped the Rock of Israel, but Baal the rock of Baal. The God of Israel said: The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.—2 Sam. xxiii. 3. These are David's last words, and the words of David are consoling to the troubled soul, and many has been the time that the poor writer has resorted to them for comfort in sore trials and found in David a witness to the same, which caused me to take fresh courage, and bear afflictions with greater fortitude:

For who is God, save the Lord? or who is a Rock, save our God? He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock.

And what a happy change is wrought when the troubled soul can sing a new song, even praise unto God. This pit is a place of imprisonment—a dungeon—and the creature has not power to release himself from it; but the Lord, in His infinite mercy, can snatch him from it, and cause him to walk in newness of life. Then can he say, He only is my rock and my salvation; He is my defence; I shall not be greatly moved.—Ps lxii. 2.

Also, be thou my strong habitation wherunto I may continually resort; thou hast given commandment to save me, for thou art my rock and my fortress.—Ps lxxi. 3.

Even to the famishing Israelites he brought streams out of the rock and caused waters to run down like rivers. Notwithstanding after that they were very disobedient, and did many things displeasing to the Lord, he yet blessed them and caused it to rain manna upon them, and gave them meat that they all might eat and be filled. But by their disobedience they forfeited many blessings, for he says:

Oh, that my people had hearkened unto me, and Israel had walked in my ways! I should have subdued their enemies, and turned my hand against their adversaries. He should have fed them also with the finest of wheat; and with honey out of the Rock should I have satisfied them.—Ps lxxxi. 13-16.

Then in the full discharge of duty and strict adherence to God's holy command is, dear brethren, a safe retreat. By this we have many blessings promised; but in disobedience, we have the promise of many stripes. Though our afflictions be great, our burdens cumbersome and our enemies conspire against us, in obedience to Him, He has promised to never leave nor forsake us, and in every temptation to make a way for our escape, that we

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like David might say, "The Lord is my defense; and my God is the rock of my refuge," and with joy say, Oh, come, let us sing unto the Lord; let us make a joyful noise unto the Rock of our Salvation.—Ps. 95: 1.

A rock, then, is also a sure foundation, on which the saints can tread with undefiled feet, for the Lord is their rock and their fortress, and so might the lyricist say: "How firm a foundation, ye saints of the Lord!" Now, in conclusion, dear brethren, I ask an interest in your prayers, for I am weak, and frail, and suffer much bodily affliction, and am often overwhelmed with grief and sorrow, and I do desire to be resigned to the will of the Lord and bear my sufferings with fortitude. Pray for me brethren that I may. And may our affections be placed upon that rock, for that rock is Christ.

Yours in tribulation,

L. F. LOARD.

Graham, Ga.

I wish to know the whereabouts of J. S. Edwards. The last we knew of him he was in Independence county, Ark., and had become so nearly blind that he could not see to write. We will be thankful to any brother or friend who will give us any information of him. He is my father-in-law. Address—

N. S. HILLIARD,

Fayette Corner, Fayette County, Tenn.

SPECIAL.

The Suwanee Primitive Baptist Association of Florida, on account of the yellow fever quarantine, is put off to 8th, 9th and 10th December, 1888 (after consultation.)

R. J. GROOVER, Moderator.

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On and after Sunday, January 15, 1888, Passenger Trains will run as follows: Trains marked thus † will run daily except Sunday. Trains marked thus * will run on Sunday only. All other trains daily:

Southwestern Railroad.		Columbus and Rome Railway.	
Lv Columbus.....	12:15 p m...10:30 p m	Lv Columbus.....	3:05 p m
Ar Macon.....	5:06 p m... 6:33 a m	Ar Greenville.....	6:30 p m
Lv Macon.....	10:10 a m... 9:45 p m	Lv Greenville.....	7:00 a m
Ar Columbus.....	2:55 p m... 6:20 a m	Ar Columbus.....	10:25 a m
M & G Railroad and M & E Railroad		Columbus and Western Railway	
Lv Columbus.....	3:15 p m... 7:00 a m	Lv Columbus.....	†3:00 pm... 8:20 am... *3:15 pm
Ar Montgomery.....	7:13 p m...11:00 a m	Ar Opelika.....	†4:05 pm... 9:35 am... *4:30 pm
Ar Troy.....	7:15 p m...†2:10 pm	Ar Goodwater.....	†8:10 pm...12:35 pm... *8:10 pm
Ar Eufaula.....	10:12 p m...10:47 a m	Ar Syllauga.....	9:50 pm... 2:00 pm... 9:50 pm
Lv Montgomery.....	7:40 a m... 3:45 p m	Ar Atlanta.....	1:25 pm
Lv Eufaula.....	4:37 a m... 4:10 p m	Lv Atlanta.....	2:00 pm
Lv Troy.....	7:40 a m	Lv Syllauga.....	11:20 am
Ar Columbus.....	11:40 a m... 8:00 p m	Lv Goodwater.....	†5:05 am... 2:30 pm... *6:55 am
Ar Troy.....	2:10 p m... 7:15 p m	Lv Opelika.....	†10:20 ar ... 5:25 pm... *10:20 ar
		Ar Columbus.....	†11:40 am... 8:35 pm... *11:15 ar

E. T. CHARLTON, G. P. A.

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